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CONTRIBUTIONS TO
BIBLICAL AND PATRISTIC LITERATURE

EDITED BY

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THE LAUSIAC HISTORY OF PALLADIUS. II

THE GREEK TEXT EDITED WITH INTRODUCTION
AND NOTES

BY

DOM CUTHBERT BUTLER M.A.

BENEDICTINE MONK OF THE ENGLISH CONGREGATION
AND OF DOWNSIDE ABBEY

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PREFACE.

DR EHRHARD, in the theological section which he contributed to the second edition of Krumbacher's *Geschichte der byzantinischen Litteratur*, declared in 1897 that in the domain of Greek Hagiology "the most pressing need is a critical edition of the *Historia Lausiaca* of Palladius." After pointing out that the task would be a laborious one, he continued: "The labour, however, bestowed upon it would be amply repaid not only by the results for Byzantine Monasteriology, but also from the point of view of the history of civilisation, as we have here to do with a popular book of far reaching influence" (*op. cit.* p. 188). This estimate by so eminent a patrologist and hellenist is at once a justification for the appearance of this edition of the Lausiac History, and an explanation of the fact that so much longer a time than I had anticipated has elapsed since the publication of the volume of Prolegomena which formed the First Part of this Study (*Texts and Studies*, VI 1, 1898). The value of the work as one of the chief authorities for the beginnings of the Christian Monastic movement, itself one of the most important episodes in Christian history, is now recognised by all critics, as may be seen in § 1 of the ensuing Introduction. The partially unforeseen difficulties of the undertaking are the result of the popularity which the book at once obtained. So popular was it that no respect whatever was felt for its text: it was re-written, re-arranged, enlarged, shortened, paraphrased, combined with kindred works, without

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any scruple. Thus every known process of corruption—revision, interpolation, redaction, intermixture of texts—has had free play among the MSS. both of the Greek text and of the versions. It will be seen as we proceed that all printed copies of the Greek present a metaphrastic re-writing of the text, while those in current use are in addition interpolated with great masses of foreign matter; similarly all printed copies of the versions present them in advanced stages of deterioration. I do not think it is an illusion to suppose that the editor's task has been of quite extraordinary difficulty. In such circumstances all pretence to finality is excluded: what I do believe, however, is that now, for the first time, the Lausiac History is printed in a form that may justly claim to represent substantially what Palladius wrote. Thus for historical purposes the present text may be used with security, and for these purposes I do not think it will ever require substantial revision. For mere textual criticism there may yet be room; but that would depend on the discovery of new types of MSS. in the East, for I believe I have practically exhausted the material available in Western Libraries. The claims and limitations of the edition are set forth in § 10 of the Introduction. It may be well to state that no one will be in a position to pass judgment on the text here offered, who has not mastered the Introduction as a whole.

I venture to direct attention to the body of Notes. One of the objects kept in view in writing them has been to control Palladius' statements wherever they come in contact with external history, that so it may be possible to form a judgment of his character as a historian. I believe that he emerges from the trial with an enhanced reputation.

My best thanks are again due to the editor of this Series; his insight and experience in textual work have helped me materially in arriving at the practical conclusions, formulated on pp. lxxxiv and xcii, as to the proper mode of procedure in the selection of

readings: also to Mr Edmund Bishop, for many criticisms and suggestions in Introduction, Notes, and Appendices: and to Dom Rylance for verifying a large number of my collations of Italian MSS., and for drawing the map of Monastic Egypt. Other obligations are acknowledged as they occur. But it would not be right to pass by without mention and thanks my debt to the Managers of the Hort Fund, who by their two grants made it possible for me to visit the Italian libraries: how much this edition of the Lausiac History owes to their assistance may be estimated by considering what it would have been without the Turin and Venice Greek MSS., the Roman and Cassinese Latin MSS., and the Vatican Syriac MS.

A note from the Librarian at Turin leaves little hope that the Palladius MS. is among those saved from the recent fire. There is therefore a double cause of satisfaction that its readings in the Lausiac History have been preserved:—both for their own intrinsic value, and because without them the determination of the relations between the textual sources would have been well nigh impossible.

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30 April, 1904.

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INTRODUCTION ON THE SOURCES OF THE TEXT.

Throughout this volume *Introd.* signifies the present Introduction, *Prol.* the previous volume of Prolegomena (*Texts and Studies* vi. 1).

§ 1. PRESENT OPINION OF CRITICS AS TO EARLY EGYPTIAN MONACHISM.

Within half a year of each other three works appeared dealing with the origins of Christian monachism in Egypt and the literary and historical criticism of the chief sources for that history:—*Palladius und Rufinus* by Dr Preuschen (Giessen, 1897), *Le Cénobitisme Pakhomien* by Abbé Ladeuze (Louvain, 1898), and the present writer's *Lausiac History of Palladius* (Cambridge, 1898). Though dealing with different aspects of the subject matter, the three writers had to a great extent to investigate the same problems, and on a large number of the more important points they independently arrived at substantially identical results. The three books were reviewed by scholars of competence and even of eminence, so that it is possible from the reviews to gauge the present attitude of expert opinion in regard to many questions raised by the early history of Egyptian monachism, a subject of much debate during the past thirty years. It will be in place here to put on record the verdict of the critics on the more fundamental of these questions.

(1) The first point that stands out with almost startling clearness is the absolute abandonment on all hands of the sceptical

attitude in regard to the traditional account and to the documents, which gained currency through Weingarten's articles a quarter of a century ago¹. Nothing can bring out the change so strikingly as a comparison of Weingarten's article *Mönchtum* in the second edition of Herzog's *Realencyklopädie*, x (1882), with Grützmacher's article on the same subject in the third edition, XIII (1903); there is hardly anything in common between them. Preuschen in a Programme published after his *Palladius u. Rufinus* does not hesitate to say: "All the assertions which Weingarten put forward and defended, in a presentation full of suggestiveness and life, have been attacked and abandoned as exaggerated or unfounded"². Similarly Lejay: "Of the scepticism of Weingarten and his disciples nothing remains"³; and Grützmacher: "Weingarten's criticism went essentially wrong" over the *Historia Lausiaca* and the *Historia Monachorum*⁴; and again: "The time is past when anyone regards, like Weingarten, the sources of early monastic history as fantastic romances devoid of historical value"⁵. And this, so far as my knowledge goes, is universally the tone of the critics.

(2) Of all Weingarten's speculations those concerning St Anthony are the best known, and they were popularised in an accentuated form in England. But in his review of my book Preuschen implied that the section wherein I argued the question was superfluous, for in Germany "there is no longer any doubt concerning the historical character of Anthony's personality"⁶. In regard to the *Vita Antonii*, while avowing my own deficiency in the special knowledge requisite for a pronouncement as to the vexed question of authorship, I stated that "the tendency seems to be in the direction of connecting the *Vita* with St Athanasius" (*Prol.* 226). Since these words were written the following scholars have unreservedly declared for the Athanasian auth-

¹ His views were sufficiently indicated in *Prol.* (*i.e.* *Texts and Studies*, vi. 1), pp. 3, 194–6, 215, 216.

² *Mönchtum und Sarapiskult*, 4 (Darmstadt, 1899; reprinted, Giessen, 1903).

³ *Revue Critique d'Histoire et de Littérature* (1899), i. 150.

⁴ *Theologische Literaturzeitung* (1898), 107. (The *Historia Monachorum* is a book of the same character as the *Historia Lausiaca* described in *Prol.* § 3.)

⁵ *Theologische Rundschau* (1899), 99.

⁶ *Theologische Literaturzeitung* (1899), 123.

ship: Preuschen¹, Stülpken², Bardenhewer³, Holl⁴, Völter⁵, Leipoldt⁶, and Grützmacher, who in his article in the *Realencyklopädie* says that "the *Vita* without any doubt goes back to Athanasius"; and adds: "As to the historical value of the source there can be no doubt, as Athanasius stood in close relationship with Anthony" (xiii., p. 218).

It will be instructive to summarise the opinions of Holl and Völter. The former says that he is inclined to give more credence to the *Vita Antonii* than it usually receives; "there is on all hands a reaction from Weingarten's doubt as to the genuineness of the work, but the tone in which he applied his criticism still remains. And yet it would be impossible more completely to mistake the spirit and character of the *Vita*, than by seeing in it, as Weingarten did, a kind of Christian romance": the writer, in common with his contemporaries, believed in the conflicts with demons which he relates: certainly it is not to be supposed that Athanasius reproduced the speeches from short-hand reports: no doubt his intention was to set forth an ideal; this ideal, however, he did not invent, but derived it from the reality (*loc. cit.*). Völter, a member of the Dutch critical school, pronounces the *Vita* to be partly history, partly legend, and partly idealisation; but even the legendary and idealised portions contain a kernel of good history, and "the general picture which the *Vita* gives of its hero makes the impression of being essentially true to nature and true to history" (*loc. cit.*).

(3) The *Hist. Laus.*, the *Hist. Mon.*, the *Vita Pachomii* and the other sources of the history were all alike discredited by Weingarten and his followers as mere romance and fairy-tale. A protest was made by a few scholars, and notably by Zöckler, who, all through the period in which extreme scepticism was dominant, steadily maintained that substantial historicity of the chief documents which the critics now unanimously recognise.

¹ *Mönchtum u. Sarapiskult*, 4.

² *Athanasiana*, Texte u. Untersuchungen N.F., iv. 4 (1899), 79. (The purpose of the first half is to determine the genuine works of Athanasius.)

³ *Patrologie*, ed. 2 (1901), 225. ⁴ *Enthusiasmus u. Bussgewalt* (1898), 139, 140.

⁵ *Ursprung des Mönchtums* (1900), 6—9.

⁶ *Schenute von Atri*, Texte u. Untersuchungen N.F., x. 1 (1903), 86.

It is needless to multiply quotations; only one sentence shall be cited from Dr Carl Schmidt's review of Preuschen's book and mine, by far the most important of all the critiques, and itself a notable contribution to the study of Egyptian monastic literature. He says: "The high historical value of both sources (*Hist. Laus.* and *Hist. Mon.*) is proved beyond all doubt¹." What was said in §§ 15 and 16 of *Prol.* (especially pp. 188—196) on the sense in which this cycle of literature may be taken as historical, and on the presence in it of so conspicuous a miraculous element, often grotesque and "merely magical," sufficed to make my position clear to my foreign critics of whatever school of thought, though I was not equally successful with some critics in England. So I will here only say further that Völter's estimate of the author of the *Vita Antonii* is, in my judgment, equally applicable to Palladius and his compeers: "He intended nothing else than to record the truth. But he accepted whatever he heard or came across, and related it without doubting and without examination, and the more wonderful it was the better was he pleased" (*loc. cit.*). Mr Burkitt's estimate of the Lausiac History neatly characterises all this literature: "In Palladius we are reading neither romance nor scientific history.... We seem to have before us the narrative of a contemporary who saw much and heard more, and whose testimony, if not always credible, is at least honest and useful²." Finally Zöckler closes his review of Preuschen's book by saying that "notwithstanding the superabundance of miraculous stories," the *Hist. Laus.* "is of the highest interest as a rich repertory of authentic sketches³."

Naturally all the documents relating to early Egyptian monachism do not stand on the same level of historical value: on the relatively highest level I would place the Lausiac History, the Greek *Vita Pachomii*, Cassian, and Schenoudi's writings; on a somewhat lower level, the *Vita Antonii*, the *Historia Monachorum*, the other Pachomian documents, the *Apophthegmata*, Schenoudi's Life, and the "subsidiary sources" (8—12) enumerated in *Prol.* 197; and on a much lower level—indeed in a different category—

¹ *Göttingische gelehrte Anzeigen* (1899), No. 1, 27.

² *Cambridge Review* (1898—9), 143.

³ *Theologisches Literaturblatt* (1898), 107.

the other *Vitae*, including those by St Jerome: several of this last group are not historical in any sense at all.

In view of the disrepute in which this whole cycle of literature stood ten years ago and even later, it has seemed desirable thus to bring together a body of testimony as to the change that has come over critical opinion. We may now pass to more technical points of mere textual criticism.

(4) Preuschen, Ladeuze and myself all combated the theory that the Greek documents describing Egyptian monachism are translations from Coptic. This theory is now, to the best of my knowledge, universally and absolutely rejected, the critics one and all regarding the Greek (or in one or two cases perhaps the Latin) as the original. (The Schenoudi literature is Coptic.)

(5) With almost equal unanimity is the theory abandoned that Rufinus, Palladius and Sozomen derived their materials independently from a lost Greek common source: Grützmacher seems to have some hesitation as to whether such a document may not have stood behind the Greek and Latin forms of the *Hist. Mon.*; but in regard to the *Hist. Laus.* he shares the common opinion that Palladius used no Greek source in compiling his history¹.

(6) As a consequence it is accepted that Sozomen's abridgments are based on the *Hist. Laus.* and *Hist. Mon.* (see *Prol.* § 8 and App. II),—a point of first importance for the textual critic. Preuschen indeed holds that Sozomen used not the works themselves, but a collection of excerpts: this, however, is a corollary of the view that the Latin, not the Greek, is the original of the *Hist. Mon.*,—a view shared by Zöckler², but opposed by the present writer with arguments accepted as convincing by the Bollandist reviewer, Burkitt, Chabot, Grützmacher, Lejay, Richardson, and by Carl Schmidt, who discusses the point with great care³.

(7) Finally, Dr Preuschen and I, by means of an extended examination of the MSS. and versions, arrived independently at

¹ See Appendix VI.

² *Theologisches Literaturblatt* (1899), 306.

³ *Analecta Bollandiana* (1898), 458; Chabot, *Revue de l'histoire des Religions* (1899), i. 491; Richardson, *American Journal of Theology* (1900), Jan.; for the others see *locc. citt.*

the conclusion that the currently received Lausiac History, the Long Recension (Migne and Hervet, Bk. VIII of Rosweyd's *Vitae Patrum*) is an interpolated redaction, in which some later editor has fused together the *Hist. Mon.* and the true *Hist. Laus.*, and that the genuine work is represented substantially by the Short Recension (Meursius and the Latin *Paradisus Heraclidis*). This conclusion has been accepted on all hands. Zöckler, indeed, expresses some doubt whether Palladius himself may not have made the fusion of the two books; but I have confidence that the last scruples will be removed when the curiously composite and mixed character of the Greek text of the *Hist. Laus.* as it stands in the Long Recension, has been exposed.

I may add that no doubt has been expressed as to Palladius of Helenopolis being the author of the Lausiac History.

The way has thus been made clear for a critical edition of the Greek text, and to this task I now address myself.

§ 2. THE GREEK MSS. OF THE LAUSIAC HISTORY.

The following is a list of the Greek mss. of the Lausiac History with which I am acquainted.

The order is determined by textual, not by chronological, considerations. The dates assigned (in Roman figures) are commonly those of the Catalogues, but in the case of many of the Vatican mss. I consulted Dr Mercati. Detailed descriptions of several are supplied by Dr Preuschen (*Palladius u. Rufinus*, 137—151).

1. **Vatican**, *Palatine* 41, x (ff. 8—222) [Preuschen μ].
(The ms. printed by Meursius, Leyden, 1616.)
2. **Venice**, *Bessarion* 338, x (ff. 217—270).
3. **Paris**, *fonds grec* 464, xvi (ff. 95—176) [Pr. P¹].
4. **Oxford**, Christ Church, *Wake* 70, A.D. 1107 (ff. 1—111).
5. **Paris**, *Coislin* 83, x (ff. 148—266) [Pr. C¹].
- 5^b. **British Museum**, *Arundel* 546, xv (ff. 120—214).
(5^b is closely akin to 5, and is probably a transcript of it.)
6. **Paris**, *fonds grec* 853, xi (ff. 56—149) [Pr. P¹].
7. **Munich**, *graec.* 498, x (ff. 189—210) [Pr. M].
(Extracts from *Hist. Laus.* and *Hist. Mon.*: of *Hist. Laus.* it contains cc. 35 (imperf.), 26, 32—34, 4, 47, 46, 54, 61, 63 (imperf.)¹. This ms.

¹ The numbers of the chapters here, and always, are those of the present edition.

was formerly at Augsburg, and under the title *Cod. Augustanus Rosweyd (Vitae Patrum)*, in the notes to the various Latin forms of the *Hist. Laus.*, cites a number of its readings from a copy apparently made for him and now at Brussels (cod. graec. 34). In this transcript c. 63 is complete and is followed by c. 65, which shows that some leaves of the Munich ms. have since been lost.)

8. **Venice**, *Nanianus* 92, xi | xii (ff. 1—71).
9. **Paris**, *fonds grec* 1596, xi (ff. 63—162) [Pr. P⁶].
(cc. 1—22 (med.) are lost.)
10. **Paris**, *fonds grec* 1597, xiii (ff. 1—95) [Pr. P⁷].
11. **Paris**, *fonds grec* 594, xiii (ff. 357—476) [Pr. P⁸].
(Breaks off at c. 35, med.)
12. **Leyden**, *Vossianus in fol.* 46, x (ff. 1—78) [Pr. L].
13. **Paris**, *fonds grec* 1600, xi (ff. 19—141) [Pr. P³].
14. **Vienna**, *hist. graec.* 84, xi (entire codex) [Pr. V¹].
15. **Vienna**, *hist. graec.* 9, xiv (ff. 163—230) [Pr. V²].
16. **Paris**, *fonds grec* 1532, xii (ff. 173—411) [Pr. P⁹].
17. **British Museum**, *Arundel* 519, A.D. 1568 (entire codex).
18. **Oxford**, Bodleian, *Cromwell* 18, xii | xiii (ff. 325—410).
(Broken up into sections, see Bernard's *Catalogus Codicum Angliae* i. i. 39, 40.)
19. **Vatican**, *graec.* 2091, xii | xiii (entire codex).
20. **Venice**, *Nanianus* 42, x (ff. 102—192).
21. **Venice**, *Bessarion* 345, xv (ff. 89—159).
22. **Vatican**, *graec.* 863, A.D. 1301 (ff. 1—209).
Nos. 23—28 are only excerpts and fragments :
23. **Oxford**, Bodleian, *Baroc.* 240, xii (ff. 153, 154).
(c. 32, in a vol. of *Vitae* for May.)
24. **Vatican**, *Palatine* 258 (passim).
(Several extracts in a large collection of spiritual precepts.)
25. **Vatican**, *graec.* 375 (f. 169).
(The Dedicatory Epistle Μακαρίων, in a collection of Letters.)
26. **British Museum**, *Burney* 50, xiv (passim).
(Several extracts in a large collection of *Apophthegmata*.)
27. **Paris**, *fonds grec* 635, xiv (ff. 232—237).
(Extract from c. 17, and cc. 25, 26, 27, 70.)
28. **St Petersburg**, St Catharine
(c. 32; printed by Pitra, *Anal. Sacra*, v. 112.)

29. **Oxford**, Christ Church, *Wake* 67, x (ff. 150, 193—251). W
(To be described fully in § 9.)
- 29^b. Same ms. (ff. 61—70). W^o
(cc. 22, 20, 21.)
30. **Paris**, *fonds grec* 1628, xiv (ff. 1—144) [Pr. P²]. P
31. **Turin**, Università, *graec. C.* iv. 8 (*al.* 141), xvi (ff. 53—126). T
- 31^b. Codex Venetus, used by Rosweyd, now lost (see § 9)

32. **Oxford**, Bodleian, *Laud. graec.* 84, xi | xii (ff. 223—227). O
 (cc. 32, half 33, 22.)
33. **Paris**, *fonds grec* 919, xiv (ff. 29—46).
 (cc. 17, 18, 32, 33, 34, 37, and some chapters of *Hist. Mon.*)
34. **Paris**, *fonds grec* 881, x (ff. 222—224).
 (c. 32, in collection of *Vitae* and *Acta*.)
35. **British Museum**, *Addit.* 14066, xii (ff. 164, 165).
 (Fragment out of c. 17.)
36. Fragment. inter *Opera S. Nili* (Migne, *P. G. LXXIX.* 1312).
 (c. 23.)
- 36^b. **Vatican**, *Ottoboni* 436, xv (f. 186).
 (c. 23.)
-

37. **Paris**, *fonds grec* 1626, xii (entire codex) [Pr. P¹⁰]. A
38. **Paris**, *Coislin* 295, xiv (ff. 1—218) [Pr. C⁴].
39. **Vatican**, *graec.* 864, xv (ff. 1—191).
40. **Vatican**, *graec.* 2092, x | xi (ff. 21—111).
41. **Grotta Ferrata**, B. β. 1, x (entire codex).
 (Written by St Nilus, founder of the monastery; see Rocchi, *Codices Cryptenses*, pp. 100 and 137.)
42. **Vatican**, *Ottoboni* 377, xv | xvi (entire codex).
43. **Oxford**, Christ Church, *Wake* 78, xvii (ff. 572—688).
 (Considerable lacunae.)
44. **Vatican**, *graec.* 2081, xi (ff. 96—134).
 (cc. 1—31.)
- 44^b. **Paris**, *Coislin* 370, x (ff. 199—245).
 (Proem., Ep., cc. 1, 2, 4, 7—12, 14, 16, 17, 37.)
- 44^c. **British Museum**, *Addit.* 10073, xv (ff. 253—258).
 (c. 22.)
45. **Venice**, *Bessarion* 346, xi (ff. 127—173). V
46. **Paris**, *Coislin* 282, xi (ff. 100—137) [Pr. C²]. C
47. **Paris**, *fonds grec* 1627, xiii (entire codex) [Pr. P⁵].
 [The ms. referred to on p. 8 as 50 is 36^b in the List.]

The following MSS. are known to me only from the entries in the Catalogues :

- Madrid**, Escurial Φ—III—4 (Miller).
- Berlin**, Royal Lib. 300, 322 (De Boor).
- Palermo**, Nat. Lib. I. D. 4
- Parma**, fondo de-Rossi 4 } (Martini).
- Rome**, Vallicellana 68 }
- Moscow**, H. Synod 340, 341 (Wladimir).
- Athens**, Nat. Lib. 228, 281 (Sakkelion).
- Andros**, Hagia 59 (Lambros).
- Patmos**, 176 (Sakkelion).

Athos, 333, 574, 578, 1088, 1163, 1321, 1571, 2031, 2060, 2095, 2096, 2280, 2560, 2589, 3172, 3714, 3768, 4294, 4328, 4808, 5627, 5995: and numerous extracts (Lambros).

Jerusalem, H. Sepulchre 112; S. Sabas 368, 369; H. Cross 77 (Papadopoulos-Kerameus).

Sinai, 431, 432, 433, 435 (Gardthausen).

Bernard in the *Catal. Codicum Angliae* (II. p. 390) mentions among the Moore MSS. one "De Vita sanctorum Patrum et Paradisus de Eremitis &c. Ad Lausum Praepositum Palatii"; this is one of the MSS. that did not come to Cambridge, and I have been unable to trace it: it is impossible to say whether this was a Greek or a Latin MS., but more probably it was Latin.

The Bollandists in their Catalogues of Greek hagiographical MSS. have not included copies of the *Hist. Laus.*, though in the corresponding Latin Catalogues they did include copies of the Latin versions and of *Hist. Mon.* No doubt other extracts and fragments exist in the libraries in which I have worked; in the Vatican I had not time to examine all the MSS. in the list I made from the unprinted Catalogue. In no other library at Rome, nor at Naples, Florence or Milan, did I find any Greek MSS. of the *Hist. Laus.*

Out of the fifty-three MSS. and fragments in the numbered List, I have personally inspected and collated in test passages all except five. Of these five, the fragments 28 and 36 are in print: 31^b I have been unable to trace, but the readings given from it by Rosweyden show it to have been closely akin to 31: concerning 14 and 15 abundant information is available for their identification as members of the same sub-group as 16, 17, 18 (see Note 11). Information kindly supplied to me by the Librarian at the Escorial shows that the Escorial MS. (saec. XIV) is a member of the great class hereafter called B. The Berlin MSS. and the three Italian MSS. mentioned by Martini contain mere fragments: doubtless as the cataloguing of the Italian libraries progresses other MSS. will be revealed. But at the present time I may claim to have seen every Greek MS. of the Lausiac History in Western Europe, the existence of which is known to me after a diligent search in the printed catalogues, except only three (14, 15, and Escorial); and I possess adequate information as to the character of these three. I regret that I have been unable to extend my researches to the East¹.

I proceed to the classification and characterisation of the MSS. They fall into three main groups:

¹ See note on p. xvi.

I. Nos. 1—28 are representatives of what may be called the *Textus Receptus*, the text found in all Greek editions hitherto printed. These mss. contain the form of the *Hist. Laus.* designated B throughout the first volume of this study (*Prol.*) ; it is therefore natural to call this the B group, and these mss. the B mss., and the type of text which they contain the B text.

II. Nos. 29—36^b contain a text of a type quite distinct from B : it may be characterised as simpler, less rhetorical, and shorter than B. There are also differences of redaction, in that the structure of the later portion of the book differs from B. This group was called γ in *Prol.* 139 ; and therefore the letter G will be affixed to it, so that we shall speak of the G mss. and the G text. In 33, 34, 36^b the G text has been freely subjected to literary revisions, independent of each other.

III. Nos. 37—47 contain composite texts, i.e. texts made up in various ways of portions of B and portions of G.

It is desirable to adhere, as far as possible, to the nomenclature employed in the former volume of this study (*Prol.*). There the main problem investigated was the question of *redaction*, and the symbol B was used to represent the uninterpolated form of the book, the type of text now designated as G being treated as a variety of B. Here it is assumed, in view of the common consent of the critics, that the question of redaction has been settled by Dr Preuschen and myself ; so that the only problem to be investigated is the question of *text*. Thus it is now necessary to distinguish the two types of text in which the genuine uninterpolated *Hist. Laus.* has been transmitted. I do not think that any inconvenience will arise from continuing to use B to designate the numerically predominant type of text, which was practically always taken throughout *Prol.* as representing the uninterpolated work. In the discussions that follow, the text of the *Hist. Laus.* alone is considered, no account being taken of the fact that in certain groups of B mss. (8-9-10-11 and 14-15-16-17-18) fusions of the *Hist. Mon.* with the *Hist. Laus.* have been effected distinct from that in the Long Recension (A), discussed in *Prol.* Thus B no longer primarily signifies a redaction ; it signifies primarily a type of text.

The first problem that faces an editor of the Lausiac History is the relationship between the B and G texts ; it is therefore important that a just idea of the magnitude and character of the differences between them should be formed at the outset. As might be expected, the degree of difference varies very much in different parts of the book. But it is necessary to establish at

once the fact that in some places the divergence is so great that it cannot be due to ordinary errors in transmission, but is the result of a deliberate re-writing of the text on one side or the other. To exemplify this I take a passage out of the story of Eulogius and the Cripple (c. 21): the portions common to B and G are printed in Clarendon type, those peculiar to B in ordinary type: words found in G but not in B are enclosed in parenthesis. A few unimportant variants are not here noticed.

Μετὰ δὲ τὰ δεκαπέντε ἔτη δαιμων ἐνέσκηψεν εἰς αὐτὸν θέλων τάχα καὶ τὸν Εὐλόγιον τῆς ἐντολῆς καὶ τῆς προθέσεως στερῆσαι, καὶ τὸν λελωβημένον τῆς ἀναπαύσεως καὶ τῆς εὐχαριστίας κυρίου· καὶ ἀποστασιδέει οὗτος πρὸς τὸν Εὐλόγιον· καὶ ἥρξατο λέγειν κατ' αὐτοῦ πολλὰ δύσφημα (τοσαύταις δυσφημίαις) ὡς καὶ λοιδορίαις λοιπὸν πλύνειν τὸν ἄνδρα, ἐπιλέγων αὐτῷ· Σχάστα, γλούτων, φυγοκύρι, ἀλλότρια χρήματα ἔκλεψα, καὶ τάχα δοῦλος ὑπάρχων τὸν ἴδιον δεσπότην ἐσύλησα· καὶ τῇ ἐμῇ προφάσει βούλει λαθεῖν, ὡς ἐπὶ προφάσει δῆθεν εὐποίας εἰς τὸ ξενίδιον σου λαβών με, καὶ δι’ ἐμοῦ θέλεις σωθῆναι. ὁ δὲ Εὐλόγιος παρεκάλει αὐτὸν θεραπεύων αὐτοῦ τὴν καρδίαν, λέγων· Μή, κύριε, μὴ λέγε τοιαῦτα· ἀλλ’ εἰπὲ τί σε ἐλύπησα, καὶ διορθοῦμαι. ὁ δὲ ὅλος λελωβημένος ἔλεγεν ἐμβριθῶς. Οὐ θέλω σου ταύτας τὰς κολακείας· ἀπένεγκε, ρίψόν με εἰς τὴν ἀγοράν παρὰ τὴν σήν μοι ἀνάπταντιν. ὁ δὲ Εὐλόγιος· Παρακαλῶ σε, θεραπεύθητι, εἴ τι λυπῇ, κύρι οἱ μέγας. δὲ δὲ λελωβημένος ἀγριαίνων θυμῷ πρὸς αὐτὸν ἔλεγεν· Οὐκέτι ἀνέχομαι τῆς ὑπούλου σου καὶ εἰρωνικῆς κολακείας. οὐκ ἀρέσκομαι τῇ ζωῇ ταύτῃ τῇ τεταριχευμένῃ καὶ φειδωλῷ. ἐγὼ κρέα θέλω ἐσθίειν. ὁ δὲ μακρόθυμος Εὐλόγιος ἤνεγκεν αὐτῷ κρέα. ίδων δὲ ταῦτα πάλιν (+ οὖν) ἀνέκραξεν ὁ δυσπαθῆς· Οὐ πληροφοροῦμαι εἶναι μετὰ σου μόνου· ὅχλους θέλω. λέγει αὐτῷ ὁ Εὐλόγιος· Ἐγώ σου φέρω ἄρτι πλῆθος ἀδελφῶν. ὁ δὲ πάλιν ἀποδυσπετῶν λέγει· Οὐαί μοι τῷ ταλαιπώρῳ, τὴν σὴν ὄψιν οὐ θέλω ίδεῖν, καὶ ἄγεις μοι τοὺς ὄμοιόν σου ἀργοφάγους; καὶ σπαράξας ἑαυτὸν, ἀτάκτῳ φωνῇ ἀνέκραξε λέγων· Οὐ θέλω, οὐ θέλω· εἰς τὴν ἀγοράν θέλω¹. ὡς βίᾳ· ρίψόν με ὅπου με εὑρες. λέγω ὅτι (ώς) εἰ εἶχε χεῖρας τάχα (+ ἄν) οὐ παρηγένετο καὶ ἀγχόνη χρήσασθαι (ἀπήγξατο) ἡ ξίφει έαυτὸν χειρίσασθαι, τοῦ δαιμονος αὐτὸν οὕτως ἔξαγριώσαντος.

This passage has been selected as a fair sample of the differences often found between B and G: sometimes, as in the chapters

¹ The Turin ms. (No. 31) here agrees with the B text; it reads as follows: ὅχλους θέλω· εἰς τὴν ἀγοράν θέλω. λέγει αὐτῷ ὁ Εὐλόγιος· Ἐγὼ κ.τ.λ. . . Οὐ θέλω, οὐ θέλω· εἰς τὴν ἀγοράν θέλω. κ.τ.λ. (The words τῷ ταλαιπώρῳ...ἄγεις μοι are omitted, evidently by homoeoteleuton.) Elsewhere throughout this passage the Turin ms. agrees with the other G mss. 29^b and 30; the fact that the clause εἰς τὴν ἀγοράν θέλω occurs both at the beginning and at the end of the passage in 31, shows clearly that the passage did not originally stand in the text represented by 31, but has been interpolated from a B ms.

on Olympias (c. 56) and the Calumniated Lector (c. 70), they are even more considerable; sometimes, as in the story of Pachon (c. 23; see § 5, where B and G are printed in full), they are comparatively trifling.

We must now speak of the third group of MSS. (37—47), those which contain composite texts.

By a *composite* text is meant one in which some sections are taken from a B MS. and others from a G MS.; the term *mixed* text is reserved for cases in which a B text or a G text has been contaminated by the introduction of readings from the rival type of text. Both phenomena are common in MSS. of the Lausiac History.

Of group III, Nos. 37—44^c are the MSS. which represent the Long Recension (that of Hervet, Du Due, and Migne), called A in *Prol.* It may be remembered that the characteristic feature of A as a *redaction* was shown to consist in this: that it is an *interpolated* edition, containing a particular kind of fusion of the *Hist. Laus.* and *Hist. Mon.*, essentially different from the other fusions of the two works. The characteristic feature of A as a *text* consists in this: that the text of the *Hist. Laus.* which it contains is a *composite* text, being partly a B text and partly a G text, distributed as follows:

(The order is the order of A, but the numbers of the chapters are those of the present edition: the corresponding numbers in A may be seen in the List of Chapters preceding the Text: the question of order is dealt with in § 7. On the printed Greek text of A see § 3.)

B	Prologue, 1—24,	29,	32—34,
G	18 (<i>med.</i>), 25—28,	30, 31,	35—37,
B	38, 39,	42,	48—52, 45, 66,
G	39 (<i>med.</i>), 47, 58, 40,	44, 43, 53,	
B	68, [+] ¹ 41 (<i>init.</i>),	54 (<i>init.</i>), 61, 62, 41, 67, 63,	
G	46, 54,		59, 60,
B	69, 70, 56, 57, 64, 65, [+] ¹ ,	Epilogue.	
G	55,	71,	

¹ At the two points marked [+] occur respectively the chapters numbered 116 and 150 (the first half) in A, containing matter not found in any other redaction of the *Hist. Laus.*, nor as yet discovered elsewhere. No account is taken in the above Table of the interpolations from *Hist. Mon.*

It will be convenient to continue to apply the symbol A to the text contained in these mss. (37—44^c), distinguishing, however, as A^B the portions that contain a B text: so that hereafter A will signify a special sub-group of the G text, and A^B a variety of the B text which is not found elsewhere. The characteristics of both portions will be examined later.

The Vatican ms. 863 (no. 22) has the outward semblance of an A ms.; for the *Hist. Mon.* has been interpolated almost in the manner characteristic of the Long Recension. But the entire text of the *Hist. Laus.* is a B text of the type found also in mss. 19-20-21, and quite distinct from A^B; the order, too, of the later portion of the book is that of B. It seems as if a scribe incorporated a ms. of the *Hist. Mon.* with a B ms. of the *Hist. Laus.*, making the product resemble an A ms. lying before him,—why he should not, rather, have copied the latter, it is impossible to surmise. In places, too, he introduced A readings into his B text: (see instances below in c. 18, p. 51, 1, and in c. 35, p. 101, 8—10, and p. 102, 9—11, where clauses omitted in all other known B mss. stand in no. 22).

On Ottoboni 377 (no. 42) see § 3.

Nos. 45 and 46 are of great importance. They are so closely allied both in structure and in text as to be evidently collateral descendants of a single proximate ancestor; they are, indeed, twin manuscripts. Their text falls into three sections:—

- (1) Proem ('Εν ταύτῃ) and cc. 1—20; from an A^B text.
- (2) cc. 23—28, 31, 35—39; from a G text.
- (3) cc. 21, 22, 32—34, 71; from a B text, and a singularly interesting representative of the type.

The rest of the *Hist. Laus.* is wanting; there follow three chapters of the *Hist. Mon.* (1, 8, 16, ed. Preuschen).

No. 47 is the most anomalous ms. of all; (for description and contents see Preuschen, P^s, *op. cit.* 142—144). I have examined its textual affinities only here and there, but sufficiently to see that, though of considerable textual interest for the *Hist. Mon.* (see *Prol.* 269), it possesses little or no value for the *Hist. Laus.*

The following summary of its contents will suffice:

- (1) Proem, Ep. Μακαρίζω (with title found elsewhere only in no. 19), Prologue (without fresh title).
- (2) *Hist. Laus.* cc. 1—21: (cc. 8—10 are B text; c. 17 is the unique re-writing of G found in ms. 33; c. 18 is again B: cc. 17 and 18 both have a number of Apophthegmata interpolated).

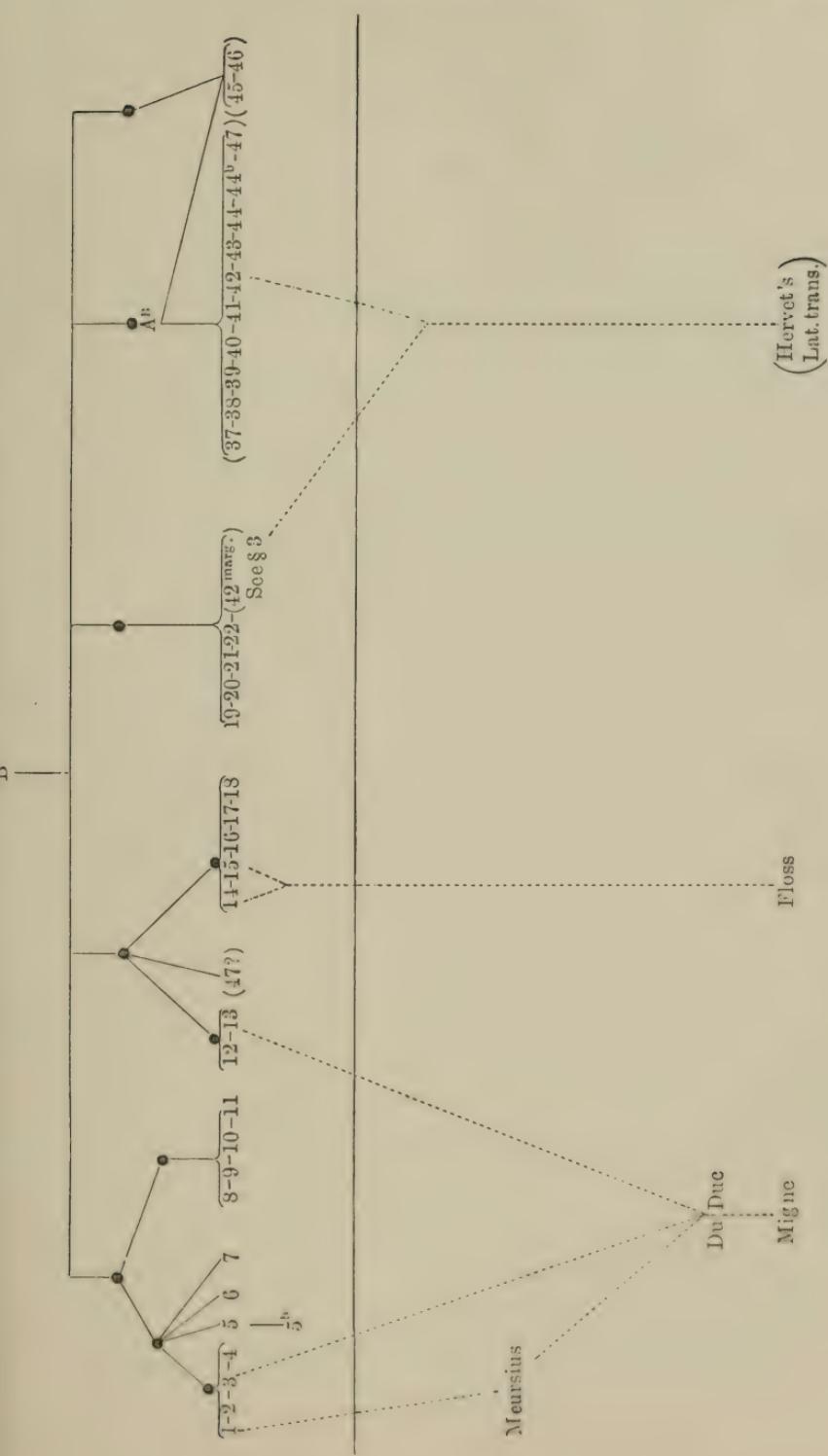
- (3) *Hist. Laus.* cc. 32—34: (the form of G found in ms. 33).
- (4) John of Lycopolis from *Hist. Mon.* (c. 1) and *Hist. Laus.* (c. 35, incomplete).
- (5) *Hist. Mon.* cc. 8, 9.
- (6) *Hist. Laus.* cc. 22—31: (c. 22 is Aⁿ; c. 27 is B).
- (7) The bulk of *Hist. Mon.*: (as in (4) and (5), the text is that signalised as unique in *Prol.* 269; but the lives follow the certainly wrong sequence found elsewhere only as incorporated in the Long Recension—cc. 16, 21—24, (25, 26), 19, 32, 33, 17, 18, 20 (Hervet cc. 62—76).
- (8) *Hist. Laus.* cc. 36, 37 (c. 38 is wanting): (B text).
- (9) *Hist. Laus.* c. 39 onwards, in the sequence of the Long Recension, including the chapter on Bessarion, found only in that recension; but omitting a few chapters. I am unable to say whether in this portion the text exhibits the alternations of A and A^p found in the normal mss. of the Long Recension.

How such a medley of texts ever came together into a single codex is inexplicable. The scribe must have had before him a copy of the Long Recension, and also a number of other mss. and fragments of *Hist. Laus.* and *Hist. Mon.*, and, as appears evident from (7), must have tried to build up out of these heterogeneous elements a text on the general model of the Long Recension.

This will be the most convenient place to indicate the grouping and relationships of the great body of mss. containing the B text. The annexed Table is based upon a full collation of c. 32 (Pachomius) made in all the mss., supplemented by collations of other selected passages, and in many cases by external phenomena of structure, order, omissions, fusion with *Hist. Mon.*, and general contents of the codices: Note 32 affords a detailed sample of the phenomena which underlie the classification of the B mss.

Mere fragments are not included in the Table. mss. containing composite texts are enclosed in brackets; account is taken only of the portions of the B text which they contain. mss. which are the offspring of a single proximate ancestor are linked by hyphens. Of all these B mss. the sub-group 14-15-16-17-18 alone shows signs of a deliberate literary revision; their text differs notably from the normal B type (see Note 11). In all the rest the texts are, considering the circumstances, wonderfully in accord. In the sub-groups 8—11, 14—18, 37—44^c, and in 7, 22 and 47, the *Hist. Mon.* has been fused with the *Hist. Laus.* in various ways; and in the majority of the other mss. it goes either immediately before or after the *Hist. Laus.*





(The lower half of the Table belongs to § 3.)

§ 3. THE PRINTED EDITIONS OF THE GREEK TEXT.

The foregoing Table prepares the way for a right understanding of the genesis and character of the previous editions of the Greek text. These are :

(I) Meursius, Leyden 1616.

This was based on the single ms. *Palatine* 41 (no. 1). Besides a page lost at the beginning (supplied from another ms., see Meursius' note p. 170) and one torn out in c. 17 (p. 40), the following lacunae occur in the text as compared with the normal B mss.: the Letter Μακαρίζω; Didymus (c. 4); Evagrius (c. 38); and a passage at the end of the book ($\delta\lambda\lambda\lambda\tau\omega\tau\omega\kappa\alpha\tau\eta\sigma\chi\nu\nu\epsilon\nu$, to the end). The omission of cc. 4 and 38, shared by the whole subgroup 1—6, is unquestionably due to orthodox "Tendenz."

A comparison of Meursius' text with the ms. in c. 32 (Pachomius) revealed no fewer than twelve differences : a few are attempted emendations, but most are mere errors.

Meursius added at the end a number of historical and critical notes, which have not yet lost their value.

(II) Du Duc, Paris 1624 (in tom. II. of the *Auctarium* to La Bigne's *Bibliotheca Veterum Patrum*).

In the notes at the end of the volume (p. 4) Du Duc explains the nature and method of his work. He took Meursius' text as his basis, and used in addition two mss., which he describes with sufficient detail for their identification with the present Paris mss. 464 and 1600 (nos. 3 and 13), in both of which the *Hist. Mon.* follows the *Hist. Iaus.* By means of these mss. he was able to emend the text of the *Hist. Iaus.*, and also to supply the portions of the *Hist. Mon.* found in Latin in Hervet's translation of the Long Recension. Du Duc tells us that he took Hervet and built up the Greek text, patching it together so as to agree in structure with Hervet's Latin. Certain lacunae remain, and various traces of the patchwork (see Migne, *P. G.* xxxiv. 1114 d and 1115 b).

Du Duc also added notes on the text, which were largely utilised by Rosweyd for the *Notatio* in the second edition of the *Vitae Patrum* (1628, reprinted in *P. L.* lxxxiii.).

(III) and (IV) Repints of Du Duc, Paris 1644 and 1654 (in tom. XIII. of the *Magnæ Bibliotheca Veterum Patrum*).

[In 1686 Cotelier (*Eccles. Graec. Mon.* III. 158—170) printed from the Paris mss. 1626 and 1627 (nos. 37 and 47) the passages omitted in Du Duc's edition as compared with Hervet. But all such passages belong to the *Hist.*

Mon., with the exception of one piece in c. 18, and even this I have not admitted into the text (see p. 57, 12.)]

(V) Lami, Florence 1746 (in tom. viii. of his edition of the *Opera Omnia* of Meursius).

This is a reprint not of Meursius' edition, but of Du Duc's; but the fragments printed by Cotelier are placed at the end of the chapters in which they should occur. Meursius' notes are printed at the foot of the pages, and Lami has added at the end extracts from Cave, Oudin, Baronius and Fabricius; also a very few footnotes, of no value.

(VI) Migne, Paris 1860 (in tom. xxxiv. of the *Patrologia Graeca*).

This again is a reprint of Du Duc, but Cotelier's fragments are inserted in their places in the text, so that the lacunae no longer appear. The notes are the excellent critical and historical *Notatio* of Roswey'd's second edition of *Vitae Patrum*, and contain a number of valuable Greek readings from the lost ms. 31^b.

From what has been said it follows that, in spite of appearances, the Greek text of the Long Recension (A) has never been printed, Du Duc's text being based exclusively on B mss.

In view of the importance which Hervet's Latin thus acquires, as the only printed representative of A, it will be in place here to utter a word of warning in regard to it.

Frequently it presents readings, and even considerable passages, proper to B, in places where the Greek mss. of A adhere to G (e.g. c. 27, see Note 45). I was unable to account for this phenomenon until I saw the Vatican ms. *Ottobon. 377* (no. 42 in the List). This ms. contains a text of the normal A type; but in the margins have been entered by the original hand a number of readings from a B ms. of the type of the sub-group 19-20-21-22, at times amounting to several lines (as in c. 27, referred to above). I examined these marginal entries in a large number of the places where Hervet departs from the A text, and in every case (with two exceptions, trifling and easily accounted for,—see Note 9) it appeared that this ms. supplied the explanation of the disagreement; so that it may be concluded that Hervet made his translation from the *Ottobon.* ms., or from a copy of it. Moreover Du Duc made many alterations in Hervet's Latin in order to bring it into conformity with the B mss. from which he edited the text; and this adulterated form of the Latin is the one found in all later editions, including Roswey'd's ed. 2, 1628, and Migne, *P. L.* lxxiii. and *P. G.* xxxiv. Thus it comes to pass that Hervet's Latin, even in its primitive form, cannot for textual purposes be relied on as representing the A text.

Besides the complete editions a few chapters have been separately edited. In the Appendix to his edition of the *Epistolae etc. Macarii Aegyptii* (Cologne, 1851) Floss printed cc. 17, 18, 20, 21 (a few lines), 25, 26; (reprinted in Migne, *P. G.* XXXIV. 177—205): he relied wholly on the two Vienna MSS. (nos. 14-15), which, however, present an eccentric and almost worthless form of the B text (see Note 11). Pitra printed c. 32 from a B fragment at St Petersburg (no. 28). Finally Preuschen has quite recently edited critically four chapters, using a number of B and G MSS.: viz. c. 65 (the “Story from Hippolytus”) in Achelis’ edition of the *Kleinere Exegetische u. Homiletische Schriften* of Hippolytus (Berlin Series of Ante-Nicene Greek Writers, I. ii. 275—7); and cc. 35, 38, 10 in his own *Palladius u. Rufinus* (pp. 98—123). The Maurists had undertaken an edition of Palladius, and a volume of their collations of various Royal and Colbert MSS. (now at Paris) exists in the Bibliothèque Nationale (*Supplément Gr.* 277).

The genesis of the editions is indicated in the Table of B MSS. (p. xxiii). The exception to be made in the case of Preuschen (and Floss) is so inconsiderable, that it is still true to say broadly that since Du Duc there has been no recourse to MSS.; also that all editions of the Lausiac History have been based wholly upon B MSS.; so that this type of text is the only one that has hitherto been known.

The first step in preparing a new edition must be an endeavour, by tracing the history of the text, to discover which type, B or G, preserves the primitive form.

§ 4. HISTORY OF THE TEXT: CITATIONS BY LATER WRITERS.

The passage, cited *Prol.* 138, from the end of Socrates’ chapter on the Monks (iv. 23), shows that he knew of the existence of the Lausiac History and was acquainted with its general character; still it is very doubtful whether he made any use of it as a source. Preuschen thinks that Socrates’ account of Amoun the Nitriot may be derived from Palladius (c. 8), but nothing more (*op. cit.* 224—6); I cannot satisfy myself even on this point. The reader will find

on pp. 26, 27 of the Text the materials for forming his own judgment. In any case, there is no textual agreement such as would indicate the type of text which Socrates may have used¹.

SOZOMEN.

There is practical agreement among the critics that Sozomen made frequent and copious use of the *Hist. Laus.* (see § 1; and, for the discussion of the point, *Prol.* § 8 and App. II). He however nowhere names or actually quotes it; when he uses it he ordinarily abridges and alters the text freely, though sometimes reproducing a clause or expression. Thus it is only occasionally possible to determine from Sozomen the readings of his copy. Furthermore, in many of these latter cases there is no difference between the B and G texts; or, again, at times the reading of one or other text is not certain: so that the passages are useless for the present purpose. The following is a full schedule of the passages that may be taken with security as throwing light, however faint, on the type of text (B or G) that Sozomen had before him: in § 10 are further cases wherein Sozomen's evidence is invoked on minor questions of variant readings. For the Sozomen text I have taken Hussey's edition and apparatus; for the Palladius readings of both types of text I have in every case examined a number of independent witnesses, and where any practical doubt exists as to either text, I do not adduce the passage at all.

In the following schedule the references are to page and line of the Palladius Text in this volume; the corresponding places in Migne (B) may easily be found by the references in the headlines; all the portions of Sozomen derived from the *Hist. Laus.* are printed in full beneath the Text.

p. 17, 7 B	ἥσθιε μὲν γὰρ οὐγκίας ἐξ ἄρτου καθ' ἔκάστην ἡμέραν καὶ λεπτολαχάνων δέμα	
Soz.	τροφὴ δὲ ἦν αὐτῷ ἄρτου οὐγγίαις ἐξ	καὶ λεπτῶν λαχάνων δέμα
G	ἥσθιε μὲν γὰρ οὐγκίας ἐξ ἄρτου	καὶ λεπτολαχάνων δέμα
9 B	οὐ καθευδήσαντα ἐξεπίτηδες ἢ ἐπὶ ψιαθλοῦ ἢ ἐπὶ κλινῆς	
Soz. (οὐδέ ποτε)		ἐπὶ βύπτος ἢ κλινῆς καθευδήσας
G	οὐ καθευδήσαντα	ἐπὶ ψιαθλοῦ οὐκ ἐπὶ κλινῆς
14 B	ἐκ νεαρᾶς ἡλικίας	Soz. ἐκ νέου G ἀπὸ νεβτητος

¹ Geppert's somewhat wild suggestion that Socrates may have had a different redaction of the *Hist. Laus.* from those that have come down to us deserves no consideration (*Quellen des Kirchenhistorikers Socrates*, 80).

- p. 18, 1 B ἐὰν πείσῃς τοὺς ἀγγέλους κοιμηθῆναι ποτε, πείσεις ἐν τούτῳ καὶ τὸν σπουδάῖον
 Soz. εἰ τὸν ἀγγέλους πείσεις καθεύδειν, πείσεις καὶ τὸν σπουδάῖον
 G ἐὰν πείσῃς τοὺς ἀγγέλους κοιμηθῆναι, πείσεις καὶ τὸν σπουδάῖον
- p. 20, 16 B καθεξομένου Soz. καθεξόμενος G καθήμενον
 17 B ἰδεῖν ἐν ἔκστάσει Soz. ἐν ἔκστάσει...όραν G ἰδεῖν ἔκστασιν
- p. 28, 11 B ὁ δὲ εὐχαριστήσας αὐτῇ καὶ δεδωκὼς δᾶξαν τῷ θεῷ λέγει αὐτῇ
 Soz. ὁ δὲ χάρων διμολογήσας τῷ θεῷ...ἔφη
 G ὁ δὲ εὐχαριστήσας τῷ θεῷ (al. κυρίῳ) λέγει αὐτῇ
- 13 B ἐγὼ δὲ ἀπέλθων ποιήσω μοι ἔτερον οἶκον
 Soz. ἐγὼ δὲ ἔτερον ἐμαντῷ ποιήσω
 G ἐγὼ δὲ ποιήσω (al. ποιῶ) ἐμαντῷ ἔτερον οἶκον
- p. 33, 9 B ἐδύνατόν με γενέσθαι λοιπὸν ὅπερ αὐτῷ ἀναγκάζετε τοῦ νόμου κ.τ.λ.
 Soz. λοιπὸν γάρ οὐδὲ ἐκόντα με ὁ Ἱερατικὸς νόμος συγχωρεῖ χειροτονεῖσθαι
 G ἐδύνατόν μοι (al. με) γενέσθαι τοῦ νόμου κ.τ.λ.
- 14 B μόνον ἄξιον ὄντα τῶν τρόποις
 Soz. ἦν μόνον ἄρτιος ἢ τῶν τρόποις
 G ἄξιον ὄντα τῶν τρόποις
- p. 35, 4 B πάσης ἀπλλάττετο ἀρρωστίας ὁ ἐνοχλούμενος
 Soz. πάσης ἀπαλλάσσειν νόσου τοὺς κάμνοντας
 G πάσης ἀπαλλάττεσθαι (al. -τέτο) ἀρρωστίας
- p. 36, 3 B παρέβλαψε Soz. ἔβλαψε G ἔβλαψε
 10 B κέλλης Soz. οἰκήματος G οἴκου
- p. 37, 7 B δστις τελευτᾶν μέλλων
 Soz. μέλλων δὲ τελευτᾶν
 G δσ τελευτᾶν
- p. 43, 5 B τὰ κατὰ τὸν ἀγίον καὶ ἀθανάτον πατέρας Μακάριον τὸν Ἀλγύπτιον καὶ Μ. τὸν Ἀλεξανδρέα τοὺς γενναῖους ἄνδρας, καὶ ἀκαταγωνίστους ἀθλητὰς τοῦ ἐναρέτου βίου ἀθλα πολλὰ ὄντα καὶ μεγάλα κ.τ.λ.....
 ὁ μὲν πρώτος ἀθλητὴς τοῦ Χριστοῦ Μακάριος δύναματι Αλγύπτιος γένει ύπηρχεν· δὲ δεύτερος ἡλικίᾳ, πρώτος δὲ τοὺς προτερήμασι τῶν μοναχῶν, καὶ αὐτὸς Μακάριος καλούμενος τῷ δύναματι, Ἀλεξανδρέων πολιτηρις γέγονεν.
- 15 B νεώτερος τῇ ἡλικίᾳ Soz. ἔτι νέος ὥν δρεύς. G νέος
- p. 48, 2 B εἴ τι ἀκήκοε πώποτε τινα πεποιηκότα ἔργον ἀσκήσεως διαπύρως πάντως τοῦτο κατώρθωσεν
 Soz. ἀ δὲ παρ' ἄλλοις ἤκουσεν ἐκ παντὸς τρόπου κατορθῶν πάντως τοῦτο κατώρθωσεν
 G εἴ τι ἀκήκοε πώποτε (τινα πεποιηκότα ?)

p. 62, 20 B παρεκτὸς οὐ ἔμελλεν ἐν αὐτῇ τῇ ἡμέρᾳ (al. ὥρᾳ) ἐσθίειν

Soz. πλὴν ὅσον ἤσθιεν

G παρεκτὸς οὐ ἤσθιεν

p. 88, 4 B ἄγγελος κυρίου Soz. θεῖος ἄγγελος G ἄγγελος

p. 89, 10 B (μηλωτῆν)...ἥς ἄνευ μηδὲ ἐσθιέτωσαν μηδὲ καθευδέτωσαν

Soz. σὺν...ταῖς διφθέραις (=μηλωτᾶς) καθεύδειν

G ἥς ἄνευ μὴ ἐσθιέτωσαν

11 B εἰσιόντες δὲ εἰς τὴν κουνωνίαν τῶν μυστηρίων τοῦ Χριστοῦ

Soz. ἐπὶ κουνωνίᾳ τῶν θείων μυστηρίων...προσιόντας

G ἀπιόντες δὲ εἰς τὴν κουνωνίαν

p. 90, 3 B Soz. G

ἐκέλευσε δὲ εἰκοσιτέσσαρα τάγματα εἶναι τῶν ἀδελφῶν, κατὰ τὸν ἀριθμὸν τῶν εἰκοσιτεσσάρων γραμμάτων· καὶ προσέταξεν ἑκάστῳ τάγματι τὸ ὄνομα τεθῆναι στοιχεῖον ἐλληνικόν

p. 91, 9 B τὸν μέντοι εἰσελθόντα εἰσάπαξ συμμεῖναι αὐτῷς
Soz. τὸν δὲ συνοικεῖν αὐτῷς βούλθμενον
G τὸν μέντοι εἰσελθόντα συμμεῖναι αὐτῷς

p. 92, 6 B ἑκάστῳ τάγματι καθ' ἑκάστην εὐχήν
Soz. ἑκάστῃς εὐχῆς
G (ἐν) ἑκάστῃ εὐχῇ

p. 126, 15 B Soz. G

λέγει αὐτῷς ὁ ἐνάρετος οὖτος· Τὰ περὶ ἔμοι πῶς ἔχετε; τι ὑμᾶν δοκῶ ἐγώ; λέγουσιν αὐτῷ· "Αὐτὸν σε οἴδαμεν τοῦ Θεοῦ. φίλη δὲ ἡ ἀλήθεια· μεγάλην ὑπόληψιν εἶχε παρὰ πᾶσιν οὐ ψευδῶς ἀλλ' ἀληθῶς. λέγει αὐτῷς ὁ τοῦ Χριστοῦ δοῦλος·

Εἰ οὕτως οἴεσθε τὰ κατ' ἔμέ, ἔμοι ἐμπιστεύσατε τὴν τῶν λιμωττόντων ἐπιμέλειαν. λέγουσιν αὐτῷ οἱ σοβαροί· Εἴθε καταξίοις. ἀποκρίνεται αὐτῷς Ἐφραίμ ὁ ἐκλεκτὸς τοῦ Θεοῦ· Ιδού ἀπὸ σήμερον δι' ὑμᾶς χειροτονῶ ἐμαυτὸν ξενοδόχον τῶν δεομένων.

p. 127, 3 B καὶ λαβὼν παρ' αὐτῶν ἀργύρια

Soz. καὶ λαβὼν ἀργύριον παρ' αὐτῶν

G καὶ λαβὼν ἀργύρια

11 B κοιμᾶται Soz. ἐτελεύτησε

πᾶσαν δὲ τὴν συνοικίαν εἰς εἰκοσιτέσσαρα τάγματα διελεῖν

καὶ ἐπονομάσαι τὰῦτα τοῖς Ελλήνων στοιχείοις

(ἐν) ἑκάστῃ εὐχῇ

ύπολαβὼν δέ,

Oilos ὑμῖν δοκῶ; ηρετο· τῶν δὲ ἀξιόχρεων τε καὶ μάλα καλὸν καὶ ἀγαθὸν εἶναι, καὶ τοιοῦτον οἷον ἡ περὶ αὐτοῦ δόξα ἐκράτει συνομολογούντων,

Οὐκοῦν

Tí ὑμῖν δοκῶ ἐγώ; εῖχε δὲ μεγάλην ὑπόληψιν παρὰ πᾶσιν, οὐ ψευδῶς ἀλλ' ἀληθῶς. λέγουσιν αὐτῷ· "Αὐτὸν σε οἴδαμεν Θεοῦ.

ἐκοντής, ἔψη,

δι' ὑμᾶς ἐπὶ τοῦτο

χειροτονήσω ἐμαυτόν.

καὶ

ἐ-

ἐκέλευσε δὲ εἰκοσιτέσσαρα τάγματα εἶναι

κάστῳ τάγματι

ἐπέθηκε στοιχείον ἐλληνικόν

λέγει αὐτῷς·

Οὐκοῦν

ἔμοι, φησίν, ἐμπιστεύσατε·

ἰδοὺ

δι' ὑμᾶς χειροτονῶ

ἐμαυτὸν ξενοδόχον.

G ἐτελεύτησε

p. 158, 3 B φευκτὴ ἦν τοῖς ἐναρέτοις	διὰ τὸ κάλλος
Soz. φευκτέαν τοῖς ἐπιείκειαν καὶ σωφροσύνην ἐπαγγελλομένοις	
G φευκτὴ ἦν	διὰ τὸ κάλλος ¹

As to the general outcome of the comparison of Sozomen with B and G there cannot, I think, be a doubt. The positive agreements with G in actual readings, and still more the negative agreements in the omission of words and clauses found in B, are striking and cannot, as a whole, be due to chance coincidence. In these circumstances it is necessary to examine with special care the agreements of Sozomen with B.

The following may at once be set aside as negligible, the resemblances being too faint or too uncertain to afford any basis for an argument:—

	Soz. and B	G
p. 17, 9	ἢ	οὐκ
14	ἐκ	ἀπὸ
p. 20, 16	καθεξόμενος	καθήμενος
p. 88, 4	κυρίου B; θεῖος Soz. (with ἄγγελος)	om
p. 89, 11	τῶν μυστηρίων (after κοινωνία)	om
p. 90, 4	Sozomen's ἐπονομάσαι is so obviously suggested by the whole context that it cannot be taken as evidence of τὸ ὄνομα in his copy of the <i>Hist. Laus.</i>	

These having been eliminated there remain for consideration the following:—

- p. 20, 17 ἐν ἐκστάσει B Soz.; ἐκστασιν G.
- p. 33, 9 the single word λοιπὸν in B and Soz.; (but the latter has wholly changed the context).
- 14 μόνον B Soz.; om G.
- p. 35, 4 Sozomen's τοὺς κάμνοντας may represent B's ὁ ἐνοχλούμενος; (it is to be noted, however, that Sozomen, by turning the principal verb into the active, was compelled to supply an accusative, and as a fact uses a different word from that found in B).
- p. 37, 7 τελευτᾶν μέλλων B Soz.; τελευτῶν G.

¹ Sozomen's story of Eutropius' visit to John of Lycopolis (vii. 22 fin.) is not based on *Hist. Laus.* p. 101, 2.

- p. 43, 11 $\tau\hat{\omega}\gamma\acute{e}nei$ B Soz.; $\tau\grave{o}\gamma\acute{e}nos$ G.
 p. 89, 10 B and Soz. stand alone in saying that the Taben-nesiots slept in the $\mu\eta\lambda\omega\tau\grave{h}$ (or $\delta i\phi\theta\acute{e}ra$).
 p. 127, 3 $\pi\alpha\rho'\alpha\acute{u}\tau\grave{a}\nu$ B Soz.; om G.
 p. 158, 3 Sozomen's $\tau o\tilde{\iota}s\acute{e}\pi\iota\acute{e}kei\iota\alpha\kappa\iota\sigma\omega\phi\acute{r}o\sigma\acute{u}n\eta\acute{e}\pi\alpha\gamma\gamma\acute{e}\lambda\omega\acute{m}\acute{e}noi\acute{s}$ may be a paraphrase of B's $\tau o\tilde{\iota}s\acute{e}\pi\alpha\gamma\gamma\acute{e}\tau o\tilde{\iota}s$; om G.

When these cases are considered it appears that the effective resemblances between Sozomen and B are reduced to some half dozen not very convincing agreements, which cannot weigh in the balance against the numerous and telling agreements between Sozomen and G,—agreements which stand out particularly clearly in the three longer pieces.

It may be taken as certain that Sozomen's copy of the *Hist. Laus.* contained substantially a G text and not a B text. Now Sozomen wrote his History about the years 439—450; therefore his copy of the *Hist. Laus.* must have been made within twenty or twenty-five years of the time when Palladius wrote the book.

THE APOPHTHEGMATA PATRUM.

From St Benedict's citation (see *Prol.* 209—11) it appears that the Latin version of the "Topical" redaction (no. ii.) of the *Apophthegmata*, found in Bks. v. and vi. of Rosweyd, existed in the early years of the sixth century, and the Greek collection itself must have been formed in the fifth. Now any apophthegma found in this Latin version of redaction ii., and also in the Greek Alphabetical redaction (no. i.), printed by Cotelier, must have belonged to the Greek original of ii., and therefore dates from the fifth century. Two apophthegmata, thus common to collections i. and ii., are taken from Palladius; and therefore in them we have fragments of a fifth century Greek text of the Lausiac History. The more considerable of these is no. 8 under Pambo's name (*P. G. LXV. 369*); for the Latin, see Rosweyd, Bk. v. i. 16; and for a second Latin version, *ibid.* Bk. iii. 160.

I print the three Greek texts, using for the apophthegma the Brit. Mus. *Addit. 22508* (saec. XII.), which contains a better text than Cotelier's of the Alphabetical collection.

B (P. G. xxxiv. 1033)

Οὗτος ὁ Παμβώ τελευτῶν μέλλων κατ' (αὐτὴν) τὴν ὥραν τοῦ ἐκλιμπάνειν αὐτὸν παρεστῶσιν [Ω. καὶ Α.] ἀνδράσι περιβοήτους (σύν) καὶ λοιποῖς ἀδελφοῖς τοῦτο λέγεται εἰρηκέναι, ὅτι 'Αφ' οὐ ἡλθον εἰς τὸν τόπον τοῦτον τῆς ἐρήμου καὶ ϕόκοδόμησά μου τὴν κέλλαν καὶ ϕῆκησα ἐνθάδε, οὐκ ἐκτὸς ἔργον τῶν ἐμῶν χειρῶν πεποίκηκα ἡμέραν μιαν οὐδὲ μέμνημαι δωρεὰν ἄρτον φαγῶν ἀπό τινος· οὐ(δὲ) μεταμεμέλημαι ἕως τῆς ἄρτι ὥρας ἐπὶ (τῷ) λόγῳ ϕὲ ἐλάλησα. καὶ οὕτως ἀπέρχομαι πρὸς τὸν θεὸν ὡς μηδὲ ἀρξάμενος θεοσεβεῖν.

(See LP⁵ μδ (VIV²) in Preuschen's apparatus, *Pall. u. Ruf.* 122.)

Apophth.

Διηγήσαντο περὶ τοῦ ἀββᾶ ΙΙ. ὅτι τελευτῶν κατ' αὐτὴν τὴν ὥραν τοῦ ἐκλιμπάνειν εἰπεν τοῖς παρεστῶσιν αὐτῷ ἀγίους ἀνδράσιν,

ὅτι 'Αφ'

οὐ ἡλθον εἰς τὸν τόπον τοῦτον τῆς ἐρήμου καὶ ϕόκοδόμησά μου τὴν κέλλαν καὶ ϕῆκησα ἐν αὐτῇ¹, ἐκτὸς² τῶν χειρῶν μου

οὐ

μέμνημαι ἄρτον φαγῶν³ οὐδὲ μεταμεμέλημαι ἐπὶ λόγῳ ϕὲ ἐλάλησα ἕως τῆς ἄρτι ὥρας. καὶ οὕτως ἀπέρχομαι πρὸς τὸν θεὸν ὡς μηδὲ ἀρξάμενος θεοσεβεῖν.

¹ ἐν αὐτῇ Lat. doubtful

² Lat. add *laborem*, or
opera

G (p. 31, 10)

Οὗτος ὁ Παμβὼ τελευτῶν κατ'
αὐτὴν τὴν ὥραν τοῦ ἐκλιμπάνειν παρεστῶσι [Μ. καὶ Α.] ἀνδράσι περιβοήτους
καὶ λοιποῖς ἀδελφοῖς τοῦτο λέγεται εἰρηκέναι, ὅτι 'Αφ'
οὐ ἡλθον εἰς τὸν τόπον τοῦτον τῆς¹ ἐρήμου¹ καὶ ϕόκοδόμησά μου τὴν κέλλαν καὶ ϕῆκησα²

έκτος

τῶν χειρῶν μου

οὐ

μέμνημαι δωρεὰν ἄρτον φαγῶν.³

οὐ μεταμεμέλημαι ἐπὶ λόγῳ ϕὲ ἐλάλησα ἕως τῆς ἄρτι ὥρας.

καὶ οὕτως ἀπέρχομαι πρὸς τὸν θεὸν ὡς μηδὲ ἀρξάμενος (τοῦ)⁴ θεοσεβεῖν.

¹ om P; stet WTverss.

² + ἐν αὐτῇ verss.

³ ὅτι...ἔφαγον WP

⁴ τοῦ P; om WT

See List of Symbols, p. 2

Words in brackets are omitted by some of the authorities.

The second piece is the concluding sentence of the chapter on Or (p. 29, 12—14). The apophthegma has already been printed (*Prol.* 284) and need not be repeated here. The only difference between B and G is that B has *τί ποτε* at the end, omitted by G; in this the apophthegma agrees with G.

Two other of Pambo's apophthegmata in Cotelier's Alphabetical collection are from the *Hist. Laus.*; but as they are not attested by the Latin of redaction ii., we cannot be sure that they date from the fifth century. It needs no comment to show that the two of which we can be sure side decisively with G against B, and support Sozomen's witness to the existence of the G text in the course of the fifth century.

VITA MELANIAE IUNIORIS.

The younger Melania died about the year 440. Her Life,

written by one of her personal friends (the Bollandists surmise Gerontius †c. 485), was printed in Latin (*Anal. Boll.* viii.) and then in Greek (*Anal. Boll.* xxii.). The *Vita*, c. 1, contains one citation from *Hist. Laus.*, c. 61:—

B (P. G. xxxiv. 1228)

Ἐλ μὲν αἱρῆσαι συνοικισθῆναι μοι κατὰ τὸν τῆς σωφροσύνης λόγον, καὶ δεσπότην σε οἶδα, καὶ κύριον τῆς ἐμῆς ζωῆς ὁμολογήσω σε· εἰ δὲ βαρύ σοι τοῦτο ὡς νεωτέρῳ φαίνεται,

πάντα μου λάβε τὰ πράγ-

ματα, καὶ μόνον τὸ σῶμά μου ἐλευθέρωσον, ἵνα

πληροφορήσω μου τὴν κατὰ θεόν ἐπιθυμίαν.

Vita Melaniae, Gr.

Ἐλ μὲν βούλει, κύριέ μου, ἀγνεύειν σὺν ἐμῷ καὶ κατὰ τὸν τῆς σωφροσύνης συνοικισθῆναι μοι νόμον, καὶ κύριον σε καὶ δεσπότην τῆς οἰκείας ζωῆς ἐπιγράφομαι· εἰ δὲ τοῦτο σοι ἐπαχθές καταφαίνεται καὶ οὐκ ἰσχύεις ἐνέγκαι τὴν πύρωσιν τῆς νεότητος, ἴδον πρόκεινται σοι ἄπαντα μου τὰ ὑπάρχοντα, ὡν ἐντεῦθεν ἥδη δεσπότης γενόμενος χρήσει καθὼς βούλει μόνον τὸ σῶμά μου ἐλευθέρωσον, ἵνα τοῦτο σὺν τῇ ψυχῇ μου ἀσπίλον παραστήσω τῷ Χριστῷ κατὰ τὴν ἡμέραν ἐκείνην τὴν φοβεράν οὕτω γάρ πληροφορήσω τὴν κατὰ θεόν μου ἐπιθυμίαν.

Vita Melaniae, Lat.

Si uolueris habitare mecum secundum legem castitatis et continentiae, dominum meum te cognoscam et dominatorem te uitiae meae esse confitear; si autem graue tibi hoc quasi adolescenti uidetur, omnes meas facultates suscipe, et tantum corpus meum liberum effice, ut perficiam quod est secundum desiderium meum.

In this passage the differences between B and G which may be taken as critically certain and significant for the purpose in hand, are:—

B

συνοικισθῆναι
ὅμολογήσω σε
μόνον
πληροφορήσω

G

συνασκηθῆναι
om
om
πληρώσω

In all four readings the only two extant G authorities (hereafter called P and l) unequivocally support each other. The combined evidence of the Greek and Latin forms of the *Vita Melaniae* shows that in each case it presents the B reading: *καταφαίνεται* alone tells the other way, but it may well stand in some B MSS. It is conceivable, of course, that the passage was

G (p. 155, 11)

Ἐλ μὲν αἱρῆσαι συνασκηθῆναι κάμοι κατὰ τὸν τῆς σωφροσύνης λόγον, καὶ δεσπότην σε οἶδα καὶ κύριον τῆς ἐμῆς ζωῆς· εἰ δὲ βαρύ σοι τοῦτο καταφαίνεται ὡς νεωτέρῳ πάντα μου λαβὼν τὰ πράγματα, ἐλευθέρωσόν μου τὸ σῶμα, ἵνα πληρώσω μου τὴν κατὰ θεόν ἐπιθυμίαν.

not in the *Vita* from the beginning, the earliest Latin ms. being only from the end of the eighth century, and the Greek ms. from the eleventh; but in the absence of any positive ground for suspecting it to be a later interpolation, it must be taken as probable evidence that the B text was in existence in the third quarter of the fifth century, fifty years after the *Hist. Laus.* was written¹.

DIONYSIUS EXIGUUS.

Dionysius made the old Latin translation (called *lat*² in *Prol.* 159—163) of the *Vita Pachomii* from a Greek redaction of the *Vita*. In the Latin occur two extracts from the *Hist. Laus.*: c. 22 = *H. L.* 32, and c. 28 (fin.) = *H. L.* 33 (init.). In the latter passage there is no difference between the B and G texts of the *Hist. Laus.*; but in the former occur the following cases wherein words and clauses found in B, but not in G, are represented in the Latin extract:—

Latin <i>Vita</i> 22 (Rosweyd, p. 120).	B (<i>P. G.</i> xxxiv. 1099—1100).
albam	λευκὴν
sacramentorum Christi	τῶν μυστηρίων τοῦ Χριστοῦ
iuxta numerum elementorum et grae-	κατὰ τὸν ἀριθμὸν τῶν κδ' (στοιχείων
carum litterarum	τῶν) γραμμάτων
nomina	τὸ ὄνομα
usque ad ω	ἕως τοῦ ω
archimandritam	ἀρχιμανδρίτην
semel	εἰσάπαξ
studiis	ἀγῶνα {
stadium	στάδιον} (see <i>Prol.</i> 160—1)

¹ The presence of this passage from *Hist. Laus.* in both forms of the *Vita* amounts to a demonstration that the Greek is the original—a translation from the Latin would not have reproduced the vocabulary of Palladius. But as the Latin is the closer to the *Hist. Laus.*, it follows that our Greek *Vita* has been revised and altered. The passage from *Hist. Laus.* exists in a still more altered form in the *Vita* that has gone under the name of Simeon Metaphrastes (*P.G.* cxvi. 753). In the shorter Latin form of the Life found in *Bibl. Casin.* III *Flor.* 308, instead of Melania's speech are the words: ut virginitatis continentiam seruarent. I think that the Bollandists are correct in saying that this Life is an abridgment of the other Latin *Vita* (*Bibl. Hagiogr. Lat.*): at a later point it contains the passage in question, and more, from the *Hist. Laus.*, taken direct from the Latin version hereafter called 1. Another Latin *Vita* was announced in 1900 by Card. Rampolla.

If the section from the *Hist. Laus.* already stood in the Greek *Vita* when Dionysius made his translation, it would be an irrefragable proof of the existence of the B text early in the sixth century (for Dionysius died before 544). But no Greek ms. of this redaction of the *Vita Pachomii* is known; nor have the numerous Latin mss. been critically examined: so that we have no assurance that we are not here in the presence of a later Latin interpolation, like those from the *Hist. Mon.* found in the printed copies of the Second Latin version of the *Hist. Laus.*, but absent from one group of mss. (*Prol.* 64—6).

I have found no other citations of the B text earlier than the middle of the seventh century; but at that date Anan-Isho beyond all doubt possessed a copy of the whole work in the B text (see p. lxxix). Accordingly I only append in a Note a brief list of the later citations that I have come across.

NOTE. *Later Citations of the Lausiac History.*

Considering how popular a book the Lausiac History evidently was, the citations from it by later writers are surprisingly few. Tillemont mentions only two: one is by Dorotheus Archimandrita (cent. vi.?), who quotes three lines from c. 38 (*P. G.* LXXXVIII. 1652)—the passage throws no light on the textual question; the other is in the Sermon on “the Faithful Departed,” formerly attributed to St John Damascene, and is explicitly said to be from the *Hist. Laus.*, but is really from the *Apophthegmata* (see *Prol.* 142, note). I have myself made extensive searches in Migne among the Catenae and Scholia and other collections of extracts (such as St John Damascene’s *Sacra Parallela*). My efforts have been rewarded only by a single citation: among the *Questions and Answers* of Anastasius Sinaita (end of cent. vii.) is an abridgment of c. 25, the text being of the B type (*P. G.* LXXXIX. 345). Several parts of Nicephorus are ultimately based on the *Hist. Laus.*, but only mediately through Sozomen: a passage, however, in Bk. vii. c. 13, may be based directly on c. 65 (see Note 114).

The so-called *Vita Athanasii ex Metaphrasto* embodies the bulk of c. 63 in a G text (see *infra*, p. 158); the Life of Olympias, compiled in the seventh century (*Anal. Boll.* xv.), makes use of c. 56

in a B text. A number of the notices in the "Synaxarion" and the "Menaeon" contain traces of the Lausiac History.

Finally, the extract given under Palladius' name in the Paris Catena ms. Gr. 174 (see Achelis, *Hippolytstudien*, 144) is not from *Hist. Laus.* or any work of Palladius of Helenopolis.

§ 5. HISTORY OF THE TEXT: THE VERSIONS.

The versions of the *Hist. Laus.* have been discussed at some length in *Prol.*, and further details concerning them, in so far as they bear on the criticism of the text, will be given later (§§ 8, 9): for present purposes it is sufficient to note that the chief versions at our disposal are :

Latin I (hereafter called I), containing the whole work.

Latin II (l₂), about half the work.

Syriac I (s), about half to two-thirds.

Syriac II (s₂), about one-third.

Of the two Syriac versions there exist MSS. written early in the sixth century, and the versions themselves probably both date from the fifth. Though no MSS. of the Latin versions are known older than the tenth or eleventh century, there are some grounds

B (P. G. xxxiv. 1084)

Πάχων τις ὄνδρας περὶ τὰ ἐβδομήκοντα
ἔλασας ἔτη, ἐκαθίζετο ἐν τῇ Σκήτῃ. συνέβη
δέ με ὀχληθέντα ὑπὸ τοῦ δαίμονος, συνε-
χόμενον ἐπιθυμίᾳ γυναικείᾳ, δυσφορεῖν καὶ
πρὸς τοὺς λογισμοὺς καὶ πρὸς τὰς φαντασίας 5
τὰς νυκτερινάς. καὶ ἐγγὺς γενόμενος, ὑπὸ

1 τὸ ἐβδομηκοστὸν ἐλ. ἔτος Α^B 2 ἐκά-
θητο Α^B 2—4 συνέβη δέ με ὑπὸ τοῦ
πάθους τῆς γυναικικῆς ἐπιθυμίας ὀχληθέντα
Α^B 6, 7 ομ. ὑπὸ...πειρασμοῦ Α^B

G (p. 74, 21)

Πάχων τις ὄνδρας ἀμφὶ τὸ ἐβδομη-
κοστὸν ἔτος ἔλασας ἐκάθητο ἐν τῇ Σκήτῃ.
συνέβη δὲ ὀχληθέντα με
ἐπιθυμίᾳ γυναικὸς δυσφορεῖν καὶ
πρὸς τοὺς λογισμοὺς καὶ πρὸς τὰς φαντασίας
τὰς νυκτερινάς. καὶ ἐγγὺς γενόμενος

4 γυναικικὴ WVC

S (Tullberg, p. 29, MSS. AB: Brit. Mus. Addit. 17177 f. 75, 12173 f. 44).

There was also another man by name Pachom, seventy years of age: he resided on the mountain called Sectis. And I went to him once upon a time when the thoughts of the desire of women harassed me, when my mind was dark and obscured from the thoughts of lust and from the visions and troubles of the night.

for supposing that the versions themselves were made in the course of the fifth to the seventh centuries. In order to test the Greek texts represented by these four versions, I shall take the first half of the chapter on Pachon (c. 23), which has the advantage of being preserved in all four versions, and also in six good members of the G text; moreover s is in print and may be studied in Tullberg's MSS. A and B (*Paradisus Patrum* 29—33), so that the reader has not to rely on Anan-Isho's text. The passage is one which I should not have selected had there been any opportunity of choice; but as no other combines these textual advantages there is practically none.

I print a Table in four parallel columns:

Col. 1. The Greek B text } The resultant texts are given; only a few
Col. 2. The Greek G text } important variants are noticed.

Col. 3. l (from the *Cass.* and *Sess.* MSS., see p. lxxvi).

Col. 4. l₂ (based chiefly on *Barber.* MS. lat. 702, the only one (known to me) that gives Pachon's name correctly, the others all having Pasco).

A literal translation of s is given on the left-hand pages, under the Greek texts; and one of s₂ on the right-hand pages, under the Latin versions. I have to thank Prof. Guidi for the text of s₂, and Mr Norman McLean for revising my translations of both these pieces, and of others throughout the volume.

1

Pachon quidam nomine septuagesimum aetatis suae annum agens in ea quae Scithis dicitur regione degebat. cum interea

grandis cupiditas feminei coitus me coepit urgicare, quod ego grauter ac moleste ferebam aduersus sordidas cogitationes et contra insomnia nocturna confligens ut

l₂

Pacho quidam nomine erat septuagesimum agens aetatis annum in Scythia. itaque dum grauter me

spiritus fornicationis temptaret super concupiscentia muliebri exagitantibus me cogitationibus, pene egressus sum de

1 quidam] om Barb

s₂ (Vat. Syr. 123 f. 286).

There was a certain Pachom of Memphis; he was in a cave (or cell) seventy years within in the desert of Scete. And it came about that I was harassed by the lust of woman, and I was troubled by the thoughts and the dreams of the phantasms of the night, and I was nearly withdrawing myself from the desert, because the

B

τούτου τοῦ πειρασμοῦ ἐξελθεῖν τῆς ἑρήμου, ἐλαύνοντός με σφοδροτάτως τοῦ πάθους, τοῖς μὲν γείτοις μονού ἀνεθέμην τὸ πρᾶγμα, ἀλλ’ οὕτε τῷ διδασκάλῳ μονού 10 Εὐαγρίῳ λεληθότως δὲ παραβαλὼν εἰς τὴν πανέρημον συνετύγχανον ἐπὶ ἡμέρας δεκαπέντε τοῖς κατὰ τὴν Σκῆτιν πατράσι γηράσασιν ἐν τῇ ἑρήμῳ ἐν οἷς δὴ περιέτυχον καὶ τῷ Πάχωνι. εὑρών οὖν αὐτὸν ἀκεραιό-15 τερον καὶ ἀσκητικώτερον ἐθάρρησα αὐτῷ ἀναθέσθαι μονού τὰ τῆς διανοias. καὶ λέγει μοι ὁ ἄγιος οὗτος· Μὴ ξενίσῃ σε τὸ πρᾶγμα· οὐ γὰρ αὐτὸν πάσχεις ἀπὸ ῥᾳθυμίας· μαρτυρεῖ γάρ σοι καὶ ὁ τόπος καὶ ἡ σπάνις τῶν 20 χρειῶν, καὶ τὸ μὴ εἶναι συντυχίας θηλειῶν ἐνθάδε· ἀλλὰ μᾶλλον ἀπὸ σπουδῆς τῆς κατ’ ἀρετὴν συμβαίνει σοι τοῦτο παρὰ τοῦ ἐναντίου. τριπλοῦς γάρ ἔστιν ὁ πόλεμος ὁ πορνικός. ποτὲ μὲν γὰρ ἡ σάρξ ἡμῶν 25 ἐπιτίθεται εὐπαθοῦσα· ποτὲ δὲ τὰ πάθη ἡμῶν ἐπανίστανται διὰ τῶν λογισμῶν· ποτὲ δὲ καὶ αὐτὸς ὁ δαίμων ἡμᾶς τυρannεῖ διὰ τῆς βασκανίας. ἐγὼ γὰρ πολλὰ παρατηρήσας εὑρήκα τοῦτο. Ιδοὺ ως ὁρᾶς με 30 γέροντα ἀνθρωπον· τεσσαρακοστὸν ἔτος ἔχω ἐν τῇ κέλλῃ ταύτῃ φροντίζων τῆς

9 μον] τῶν πατέρων B
A^B 12 ἔρημον A^B

11 Εὐλογίω

G

τοῦ ἐξελθεῖν τῆς ἑρήμου,
ἐλαύνοντός με τοῦ πάθους,
τοῖς μὲν γείτοις τοῖς ἐμοῖς οὐκ ἀνεθέμην τὸ
πρᾶγμα οὕτε τῷ διδασκάλῳ μονού
Εὐαγρίῳ λεληθότως δὲ παραβαλὼν εἰς τὴν
πανέρημον συνετύγχανον ἐπὶ ἡμέρας δεκα-
πέντε τοῖς κατὰ τὴν Σκῆτιν γηράσασι
πατράσιν ἐν τῇ ἑρήμῳ· ἐν οἷς περιέτυχον
καὶ τῷ Πάχωνι. εὑρών οὖν αὐτὸν ἀκεραιό-
τερον καὶ ἀσκητικώτερον ἐθάρρησα ἀναθέ-
σθαι μονού αὐτῷ τὰ τῆς διανοias. καὶ λέγει
μοι οὗτος· Μὴ ξενίσῃ σε τὸ πρᾶγμα·
οὐ γὰρ αὐτὸν πάσχεις ἀπὸ ῥᾳθυμίας· μαρ-
τυρεῖ γάρ σοι καὶ ὁ τόπος καὶ ἡ σπάνις τῶν
χρειῶν, καὶ τὸ μὴ εἶναι συντυχίας θηλειῶν·
ἀλλὰ μᾶλλον ἀπὸ σπουδῆς.

τριπλοῦς γάρ ἔστιν ὁ πόλεμος
ὁ πορνικός. ποτὲ μὲν γὰρ ἡ σάρξ ἡμῶν
ἐπιτίθεται εὐπαθοῦσα· ποτὲ δὲ τὰ πάθη
διὰ τῶν λογισμῶν· ποτὲ
δὲ καὶ αὐτὸς ὁ δαίμων
τῇ βασκανίᾳ. ἐγὼ γὰρ πολλὰ παρατη-
ρήσας εὑρήκα τοῦτο. Ιδού ως ὁρᾶς με
γέροντα ἀνθρωπον· τεσσαρακοστὸν ἔτος
ἔχω ἐν ταύτῃ τῇ κέλλῃ φροντίζων τῆς

11 Εὐλογίω PW 36 12 ἔρημον P
26 εὐπαθοῦσα VC

S

And I was nearly withdrawing from the desert, as great lust assaulted me. And I did not disclose my affliction to my neighbours nor to the brethren that dwelt with me, nor even to my master Euagrius (AB 12173; 17177 Eurignus); but I set out and started wandering in the desert, and I saw some of the old men who had grown old in the place, who were perfect fathers. And after this I saw that blessed Pachom, and I found that he surpassed them all in his way of life and in his thought. And I took heart that I should disclose to him the conflict of my mind. And he said unto me thus: "Let not the matter be regarded by thee as something strange; for not because of thine own negligence hath it thus befallen thee; the very place that thou dwellest in beareth witness to thee, because it is straitened in all necessities, and because there is no woman there; but from zeal has this lust befallen thee. For the war of lust and of fornication is threefold. For at times our body opposes us, when it is healthy and well fed; and at times lust through passion; and at times the evil one because of his envy. And I have much observed and thus have I found as I have told thee." And he said to me: "I whom thou seest, an old man, have now for forty years been residing in this cell, and I have busied myself about my salvation and the saving of my soul; and in all this old

1

pene ab his ubi eram solitudinibus ui ipsius morbi perculsus exirem, uicinis quidem meis nihil de pestilentiae talis ardore dicebam, (sed) ne Euagrio quidem magistro meo tale aliquid confitebar: occulte tamen ad interiora ac uastiora deserta perrexi, ubi per quindecim dies in eo qui Scithis dicitur loco uenerabiles multos qui ibidem conseruerant patres uidi. inter quos et cum supradicto Pachone potui habere conloquium. et quia repperi eum inter ceteros monachos prope palmam tenere, confidenter ad eum detuli animi mei anxietatem. qui ita locutus est michi: Non sit tibi noua res ista quam pateris; nam quod non ex negligenter mentis atque desidia in id quo turbaris incurreris sufficienter tibi testimonium praebent et locorum natura et inopia omnium rerum, et ipsarum, quod nemini dubium est, absentia feminarum; sed magis temptatione ista laboras propter studium ac desiderium castitatis. triplex enim ex fornicationis nomine nascitur pugna: aliquando caro nostra in nobis si fuerit nimis sana lascinit; saepe autem ex cogitationibus uanis morbus iste procedit; interdum contra nos daemon, dum nobis inuidet, facit. ego enim frequenter ista pertractans ista semper inueni. nam et ego ipse, ut uides, admodum senex per quadraginta annos in ista cellula degens maximamque salutis propriae gerens curam, etiam usque ad praesens tem-

10 sed] Sess; om Cass

1₂

eremo compellente me nimia passione. et uicinis michi quidem monachis non indicaui causam,

latenter autem perrexi in solitudinem et circuui sanctos patres usque dies quindecim, eos qui in Scythia senuissent. in quibus repperi Pachum, quem omnes qui in illa eremo erant patres uenerabantur. itaque praesumpsi ego et cum lacrimis deprecans eum confessus sum (ei) passionem quae me nimis (et) incessanter impugnare non desinebat. et ipse ait mihi: Non conturbet te haec causa, non enim pateris haec a negligentia; attestantur enim tibi et locus et difficultas rerum, et quia non est in locis illis ulla uisitatio feminarum; sed magis

(lacuna in all copies)

ex inuidia diaboli qui semper insidiatur et decipere festinat animas hominum. ecce ut uides me iam senem hominem; quadragesimum annum habeo in cella hac et adiuuante gratia Christi sollicitus de salute animae meae; tamen usque nunc temptationem sustineo. nam cum

17 ei] om Barb et] om Barb

S₂

passion of lust pursued me. And to those who were my neighbours and near me I did not disclose the matter, nor even to my teacher Euagrius; I deluded them and did not inform them; and I came to the desert for fifteen days, and when I went I consortied with the fathers that were old men in Scete there in the desert, one of whom was Pachom. And finding that he was very perfect and pure and had passed his life in great asceticisms, I told him and showed to him what was in my thoughts. And he said to me: "Be not disturbed at thy case, for not from carelessness do these things befall thee; for the place also of thy asceticisms beareth witness to thee, both because thy needs are little, and because there is no association with women; but rather from solicitude. For in three ways occurs the war of fornication. For at times the flesh is disturbed and lustful; and from the passions it arises through the thoughts; and at times also Satan himself is disturbed. For I have for a long time been versed in these matters, and I have found this: as thou seest me (I am) an old man, and I have been seventy years in this cave (cell), and I have been solicitous for my salvation. And I am now ninety-three years old, and I am, reckoning from birth, in this advanced time of life; and to this day am

B

έμαυτοῦ σωτηρίας· καὶ ταύτην ἄγων τὴν ἡλικίαν μέχρις ἅρτι πειράζομαι. καὶ διώμυντο λέγων ὅτι Δώδεκα ἔτη μετὰ τὸ 35 πεντηκοστὸν με ἄγειν ἔτος, οὐ νύκτα μοι συνεχώρησεν, οὐχ ἡμέραν, ἐπιτιθέμενος μοι. ὑπονοήσας οὖν ὅτι ἀπέστη μου ὁ θεός, διὸ καὶ καταδυναστεύομαι οὐτως, ἥρησάμην ἀποθανεῖν μᾶλλον ἀλόγως ἢ πάθει σώματος 40 ἀσχημονῆσαι αἰσχρῶς. καὶ ἔξελθών μοι τῆς κέλλης καὶ περιών τὴν ἔρημον σπῆλαιον εὗρον ὑαίνης· εἰς δὲ σπῆλαιον ἔθηκα ἐμαυτὸν ἐν ἡμέρᾳ γυμνόν, ἵνα ἔξελθόντα φάγῃ με τὰ θηρία. ὡς οὖν ἐγένετο ἐσπέρα, κατὰ τὸ 45 γεγραμμένον· 'Ο ἥλιος ἔγνω τὴν δύσιν αὕτοῦ· ἔθογ σκότος καὶ ἐγένετο νύξ· ἐν αὕτῃ διελεύονται πάντα τὰ θηρία τοῦ δρυμοῦ, σκύμνοι ὡργόμενοι τοῦ δρπάσαι καὶ 50 ζητήσαι παρὰ τῷ θεῷ βρῶσιν αὕτοῖς. ἔξελθόντες οὖν οἱ θῆρες ἐν ἑκείνῃ τῇ ὥρᾳ, ὃ τε ἀρσην καὶ ἡ θήλεια, ωσφράνθησάν με ἀπὸ ποδῶν μέχρι κεφαλῆς περιλείξαντές με· καὶ ὡς ἐδόκουν βρωθῆναι 55 ἀνεχώρησαν ἀπ' ἐμοῦ. πεσὼν οὖν ἐκεὶ διὰ πάσης νυκτὸς οὐκ ἐβρώθην· λογισάμενος δὲ τι Πάντως ἐφείσατό μου ὁ θεός, αὐθις οὖν ὑπέστρεψα εἰς τὴν κέλλαν.

54 μον Α^B55 προσεδόκουν Α^B**G**

έμαυτοῦ σωτηρίας· καὶ ταύτην ἄγων τὴν ἡλικίαν μέχρι τούτου πειράζομαι. ταὶς ὥστι διώμυντο ὅτι Ἐπὶ δώδεκα ἔτη μετὰ τὸ πεντηκοστὸν ἔτος οὐ νύκτα μοι συνεχώρησεν, οὐχ ἡμέραν, ἐπιτιθέμενος.

ὑπονοήσας οὖν ὅτι ἀπέστη μου ὁ θεός, διὸ καὶ καταδυναστεύομαι, ἥρησάμην ἀποθανεῖν ἀλόγως ἢ πάθει σώματος ἀσχημονῆσαι [αἰσχρῶς]. καὶ ἔξελθών

καὶ περιελθών τὴν ἔρημον εὗρον σπῆλαιον ὑαίνης· εἰς δὲ σπῆλαιον ἔθηκα ἐμαυτὸν ἐν ἡμέρᾳ γυμνόν, ἵνα ἔξελθόντα φάγῃ με τὰ θηρία. ὡς οὖν ἐγένετο ἐσπέρα, κατὰ τὸ γεγραμμένον·

"Ἐθογ σκότος καὶ ἐγένετο νύξ· ἐν αὕτῃ διελεύονται πάντα τὰ θηρία τοῦ δρυμοῦ,

ἔξελθόντες οἱ θῆρες,

ὅ τε ἀρσην καὶ ἡ θήλεια, ωσφράνθησάν με ἀπὸ κεφαλῆς ἔως ποδῶν περιλείξαντές με· καὶ ὡς προσεδόκων βρωθῆναι ἀνεχώρησαν ἀπ' ἐμοῦ. πεσὼν οὖν διὰ πάσης νυκτὸς οὐκ ἐβρώθην· λογισάμενος δὲ ὅτι Ἐφείσατό μου ὁ θεός, αὐθις

ὑποστρέψω εἰς τὴν κέλλαν.

34 καὶ ὡς] TVC; om καὶ PW; om
ὡς 36 39 ἥρησάμην PWT 41 αἰσχρῶς] PWC; om WT 36 54 με VC ἀπὸ ποδ. ἔως κεφ. VC

S

age that thou seest in me I am greatly tempted by lust." And he swore thus to me: "After I was fifty years old, for twelve years did lust assault me never leaving me day or night. And I thought that God had abandoned me, and because of this it had thus obtained power over me. And I preferred in my heart to die like a brute beast, than that I should be a mockery and one worsted because of the lust of the body. And I went forth and wandered through the desert, and I found a den of hyenas. And I lay down at the entry, having stript, so that they might come out and devour me. And when it was evening, as it is written: *He made darkness and it was night wherein dwell (sic) all the beasts of the forest*, the hyenas came forth, the male and the female, and they smelt me, licking my body from my head to my feet; but when I thought that they would devour me they departed from me. And I remained there the whole night, and they did not devour me. And again I thought that God had pity on me, and forthwith I returned and went to my cell."

1

pus huiusmodi temptatione sollicitor. cum sacramento enim istud sanctus ipse dicebat: Per duodecim annos post quinquagesimum non nocte non die unquam hic a me morbus abscessit, usque adeo ut priuatum me iam dei auxilio suspicarer, ob quod merito me putarem daemonicis uirtute superari; malum tamen eo tempore inrationabili quadam morte deficere quam tali corporis morbo cum tam obscaena deformitate succumbere. moxque progressus ac peragrans solitudines totas speluncam ferae alicuius inueni in qua me proieci per diem nudum, ut, quod sine dubio fore crederem, ab egredientibus ex ea bestiis deuorarer. cum autem ad nesperinas usque horas sic iacendo uenisset, iuxta id quod scriptum est:

*Posuisti tenebras et facta
est nox; in ipsa discurrent omnes siluarum
ferae,*

exeuntes bestiae

femina cum masculo, nidore ad me ducente nenerunt, a capite usque ad (ipso) pedes lingua me blandiente lambentes: et dum me ab illis arbitror deuorandum, sic me intactum atque incolumem reliquerunt; iacensque illic per totam noctem nihil omnino perpessus sum. cogitans (igitur) et credens quod michi pepercisset deus, mox reuertor ad cellam.

53 ipsos] Cass; om Sess 57 igitur]
Sess; om Cass 58 michi]+sic Cass

1₂

sacramento dicebat mihi quia Per duodecim annos post quinquagesimum annum non nocte mihi nec die pepercit, in tantum ut putarem quia dereliquit me fortasse deus, et ideo instanter sine cessatione huius passionis molestiam sustineo. elegi ergo magis mori irrationabiliter quam tales pati corporis confusionem. egressus igitur circuibam pene omnem solitudinem et inueni speluncam leaenae, et posui me iacere ibi nudum per totum diem, ut egredientes ferae comedenter me. cum ergo facta es- set nespera, secundum quod scriptum est:

*Posuisti tenebras et facta
est nox; in ipsa pertransibunt omnes
bestiae siluarum,*

egredientes bestiae,

masculus et femina, odorati sunt me a capite usque ad pedes, (et) lingentes me totum, recesserunt a me. ego autem putabam ut deuorarent me. iacui ergo ibi per totam noctem, sed non accesserunt ad me. cogitauit ergo quod deus pepercit mihi, et reuersus sum in cellam meam.

53 et] om Barb

§₂

I tempted by the demon of fornication." And he swore and said: "Thirteen years have passed without his ceasing by night or by day to agitate my heart; and I thought: 'Perhaps then God hath withdrawn himself from me'; and on account of this lust that pressed upon me I preferred to die without thought than that I should be contaminated by the passion of the flesh. And I went forth and wandered through the desert, and I found there a hyena's den, and I entered it and I lay down the whole day long stript, in order that the evil beast might come forth upon me and devour me. And when it was evening, as it is written: *Darkness was made and it was night, and in it passed every beast of the field*, and there came forth the male first and then the female, and they came and smelt me, and from the head to the toe nails they licked me. And according to what I did not expect they withdrew and went from me. And I lay there all the night. [And there came after them their cubs and they came and licked me, and laid themselves to sleep by my side; and they did not hurt me. And those beasts came, and there was in their mouths the flesh of a sheep, and they passed over me, and they led their cubs and went into the den.] And I thought that God had pity on me, and I arose in that hour and returned to my cell."

The following Table schedules the various words or phrases found in B in the preceding piece, but not in G, and indicates in each case which of the four versions retain them with B or omit them with G. Cases which are doubtful in any degree are enclosed in brackets.

B	1	1₂	S	S₂
3 ὑπὸ τοῦ δαιμονος (πάθος A ^b)	G	(B)	G	G
συνεχόμενον (om A ^b , but seems re-written)	G	G	G	G
[6 ὑπὸ τούτου τοῦ πειρασμοῦ (om A ^b)	G	G	G	G]
8 σφοδροτάτως	G	(B)	(B)	G
18 ὁ ἄγιος	G	G	G	G
22 ἐνθάδε	G	B	B	G
τῆς κατ' ἀρετῆς	(B)	vac	G	G
23 συμβαίνει σοι τοῦτο	(B)	vac	B	G
παρὰ τοῦ ἐναντίου	G	vac	G	G
27 ἡμῖν ἐπίστανται	(G)	vac	G	(B)
28 ἡμᾶς τυραννεῖ	(G)	vac	G	(G)
36 με ἔγειν	G	G	(G)	vac
39 οὐτῶς	G	paraphr	B	paraphr
41 μοῦ τῆς κέλλης	G	G	G	G
46 ὁ ἥλιος ἔγνω τὴν δύσιν αὐτοῦ	G	G	G	G
49–52 οἱ σκύμνοι βρῶσιν αὐτοῖς	G	G	G	G
52 οὖν	G	G	G	G
ἐν ἐκείνῃ τῇ ὥρᾳ	G	G	G	G
55 με	B	B	(B)	B
56 ἐκεῖ	B	B	B	B
58 πάντως	G	G	G	G
59 οὖν	G	G	G	G

In this Table G largely predominates; and when the cases entered as B are more closely examined it will appear that most of them are very uncertain: all four versions are so loose that some of the resemblances to B may easily be due to mere paraphrase, while others (as *με* in 55 and *ἐκεῖ* in 56) are such natural additions that they cannot be taken as evidence that the words in question stood in the Greek MSS. from which the versions were made. In short, I think it is not too much to say that in this test passage the versions afford no clear evidence for any characteristic B reading. In any case, there can be no doubt that they one and all represent the G text.

It has been shown (*Prol.* 88—9) that the Life of Evagrius (c. 38) is not found in the extant copies of either Syriac version

of the *Hist. Laus.*, but that three distinct Syriac translations exist of it as an independent life in mss. dating from cent. vi. It is impossible to say whether any of them originally belonged to either s_1 or s_2 . Of these translations the first represents the G text; so perhaps does the third, of which, however, only a single fragment is known. These need not detain us. Of the other translation two copies are known to me: Brit. Mus. *Addit.* 14635, f. 5 (saec. VI.), contains only the commencement, down to $\tau\grave{\eta}\nu$ *aιτίαν οὐ λεγόντων* (p. 118, 6); *Addit.* 14732, f. 166 (saec. XIII.), contains the entire life. One of the most decisive differences between the B text and the G text occurs in this chapter, the B text stating that the bishop who ordained Evagrius deacon was St Gregory of Nyssa, whilst the G text says that it was St Gregory of Nazianzus. The two Greek texts are as follows:—

B (*P. G.* xxxiv. 1188: Preuschen's
C¹Lδ in app., 106—7)

G (pp. 116, 16—117, 3)

Μετὰ δὲ τὴν κοίμησιν τοῦ ἄγιον Βαστλείου τοῦ ἐπισκόπου, προσέχων αὐτοῦ τῇ ἐπιτηδειότητι ὁ σοφώτατος καὶ ἀπαθέστατος καὶ πάσῃ παιδείᾳ λάμπων Γρηγόριος ὁ Νυσταεὺς ἐπίσκοπος, ἀδελφὸς τοῦ ἐν τιμῇ τῶν ἀποστόλων Βαστλείου τοῦ ἐπισκόπου, προχειρίζεται τοῦτον διάκονον.

Μετὰ οὖν τὸν θάνατον τοῦ ἀγίου Βασιλείου προσχών αὐτοῦ τῇ ἐπιτηδειότητι ὁ σοφώτατος καὶ ἀπάθεστας καὶ παιδείᾳ διαλάμπων Γρηγόριος ὁ Ναζιανζηνὸς ἐπίσκοπος,

προχειρίζεται διάκονον.

The second Syriac translation reads as follows (*Addit. 14635*, f. 5^b):

And after the decease of holy Basil, the wise and the raised above passions and the skilled in all doctrines Gregory, bishop of Nyssa, the brother of Basil fellow of the Apostles, beheld him that he was apt for his ministration, and he made him (namely) this one deacon.

The Syriac reflects all the characteristic readings of B (except *τοῦ ἐπισκόπου* on the two occasions on which it is attached to St Basil's name), and in particular the decisive clause *ἀδελφός*

κ.τ.λ. This stamps the Syriac unmistakably as a B text: besides this, other B readings occur in the portion preserved in *Addit.* 14635, e.g. the addition of v. 14 to Wisd. iv. 13 (p. 116, 13), and ὑπερβολὴ τρόπων χρηστῶν for σφοδρῶς (p. 117, 8); and in *Addit.* 14732 throughout. From the nature of the case we may argue safely from the single chapter that the whole work must have existed in the B form. Wright's judgment assigning the fragment in *Addit.* 14635 to the sixth century will not, I think, be challenged by any one accustomed to early Syriac mss.; and it has been endorsed by three specialists who have examined the ms. at my request.

The sixth century fragment of the third Syriac translation of c. 38, designated s_c (see Note 71), seems to show influence of B (see apparatus to p. 122, 10 and 15).

Here then we have indisputable evidence of the existence of the B text in the course of the sixth century; and it is quite possible, and even likely, that the Greek, if not the Syriac, existed in the fifth.

The outcome of this and the preceding section is, therefore, that the G text certainly dates from the middle of the fifth century; the B text most probably from the second half of the fifth century, certainly from the early part of the sixth.

§ 6. THE HISTORY OF THE TEXT: INTERNAL EVIDENCE.

In §§ 2, 4, 5, 8 a number of pieces have been printed both in the B and in the G text, and from these it is possible to form an adequate notion of the respective characters of the rival texts. It will be seen that G is a shorter and simpler form of the text than B. This relative shortness is due to various causes:

(1) Dialogues (often with demons), formal prayers, and moralisings on the part of the author, are much less frequent in G than in B:—the passage from c. 21 printed p. xix illustrates this; also the story of the Girl who calumniated a Lector (c. 70), where a prayer of 18 lines, and 20 lines detailing the girl's repentance and confession, and another 20 lines of moralising at the end, are found in B but not in G.

(2) The adjectives perpetually attached in B to the names of the solitaries—such as *ἄγιος*, *μακάριος*, *μέγας*, *θαυμαστός*, *πνευματικός*, and the like—are comparatively rare in G.

(3) Adverbs and adverbial clauses not necessary to the sense are frequently absent in G.

(4) In B scriptural citations are often completed, and formal texts found instead of mere allusions.

(Cases of (3) and (4) occur in the passage from c. 23, printed out in § 5.)

(5) In B many of the lives end with a set finale: “This was the virtue of the true athlete of Christ” etc.: in G these finales are rare.

From the literary standpoint there can be no doubt at all of the superiority of G; as compared with it, B is rhetorical, turgid and overladen, and creates the impression of a text that has been rewritten. In short B has all the appearance of being a “metaphrastic” text, as Dr Preuschen happily styles it (*op. cit.* p. 213). It is in most places easy to see how B could have been rhetorically worked up out of G; but that G could have been formed out of B by any process of pruning and abbreviation is well nigh inconceivable (see the passage p. xix). I adduce one instance in which the B text has demonstrably been formed out of the G text. In the description of the personal appearance of Macarius of Alexandria (p. 58, 4) G says: *ἢν δὲ τὸ εἶδος αὐτοῦ ὑποκόλοβον κ.τ.λ.*

In B it stands thus: *?Ην δὲ τὸ εἶδος αὐτοῦ τοιοῦτον—δεῖ με γὰρ καὶ περὶ τούτου σημᾶναι σοι, δοῦλε τοῦ Χριστοῦ, ἀκριβῶς τοῦτο ἐμοῦ γινώσκοντος, ως ἄτε καὶ μετ’ αὐτοῦ συγχρονίσασαν τὴν ἐμὴν βραχύτητα—ἢν δὲ τὸ εἶδος τῆς ἡλικίας αὐτοῦ ὑποκόλοβον κ.τ.λ.*

Here the traces of the process of insertion in B lie on the surface of the text.

There can, I think, be no doubt that the G text is the one that represents the Lausiac History as first written by Palladius. But the B enlargement in the piece just printed, being in the first person, claims to be by Palladius, and so raises the question whether it can have been Palladius himself who revised his own work and produced the metaphrastic text;—so that both forms

of the text would be authentic. Although I do not think this hypothesis a likely one, it is proper to consider what can be said in its favour¹.

(1) Many of the additions contain what purport to be personal touches referring to the author, or direct addresses to Lausus: e.g. the piece just cited, and those at the end of cc. 23 and 28 (pp. 77 and 84). But such passages contain really nothing that could not have been written by a rhetorician dressing up Palladius' work. For instance, in regard to the piece printed above, Palladius had already stated several times that he had personally known Macarius and had lived with him.

(2) One of these passages, however, claims attention. We should naturally look for additional information in the expanded account of Olympias (c. 56), St John Chrysostom's friend and correspondent, whom Palladius must have known personally. The account in B is fully four times as long as that in G, indeed the maximum of difference throughout the entire book is here reached, for the whole of col. 1249 in Migne is represented by only three lines in G (p. 150). But the additional matter is the emptiest verbiage and contains no real information whatever,—except the passage cited in the note on p. 150, in which the writer says that he himself distributed much of Olympias' property according to her wish. This certainly has a genuine ring about it, and it is to be noted that nowhere in G does Palladius explicitly claim to have known Olympias; nor is the passage derived from the *Dial. de Vita Chrys.*

(3) One or two of the additions convey fresh historical information, in particular the piece at the end of c. 11 on the dedication of the basilica of Rufinus (p. 34). This piece, however, is encompassed by special textual difficulties, it being uncertain whether any, or how much, of it stood in G (see Note 22).

(4) Some linguistic arguments may be added. The following perhaps noteworthy expressions are found in the B enlargements and also in other places in G:

¹ It can hardly be necessary to point out that this question is quite different from that discussed in *Prol.* 50—viz. whether it was Palladius himself who made the fusion of the *Hist. Mon.* with his own *Hist. Laus.* The question of the Interpolated Redaction is distinct from that of the Metaphrastic Text.

B (references to *P. G.* xxxiv.)Parallels in **G**

Proem ¹ : ἀκροθιγῶς (995: <i>infra</i> p. 4, 7)	p. 146, 1
(a somewhat unusual adverb, but other authorities are cited in Hase's Stephanus)	
Proem: τὴν τῶν ἐντυγχανόντων ὡφέλειαν (995, <i>infra</i> p. 4, 12); repeated	p. 11, 22; p. 22, 4; p. 64, 16; p. 80, 17;
c. 5 (fin.): εἰσ...ἀσφάλειαν καὶ παραφυλακὴν τῶν ἐντυγχα- νόντων (1018 Δ)	p. 116, 8
(but cf. Socr. IV. 23: πρὸς ὡφέλειαν τῶν ἐντυγχανόντων)	
Proem: πεζὴ τῇ πορείᾳ (995: <i>infra</i> p. 4, 24)	p. 11, 7
Proem: τὴν μητέρα τῆς ὑπερηφανίας (995: <i>infra</i> p. 5, 7)	p. 12, 6
c. 27 (fin.): τημεληθεῖς (1092 Δ)	p. 78, 4
c. 32: ὅσντημα (for community) (1100 Δ)	p. 52, 16
(but used by other writers)	
c. 40: φίλη δὲ ἀλήθεια (1204 Δ) (see Note 42)	p. 81, 11
c. 54: ἐὰν θέλω ἄπερ ἐπίσταμαι λέγειν ἐπὶλείψει καὶ ὁ χρόνος (1226 C)	p. 15, 19

Such is the case, so far as I can see, in favour of the view that Palladius himself may have produced the metaphrastic recension of his own book. I do not think it comes to more than this, that the metaphrast had studied Palladius' text carefully, and now and then took pains to reproduce his environment and some of his expressions and vocabulary. On the other side, in addition to the rhetorical emptiness of the enlargements, lies the fact that the alteration of the bishop who ordained Evagrius deacon from Gregory Nazianzen to Gregory Nyssen is certainly an historical blunder (see Note 73). The change is no mere scribe's error, for the clause is added: *ἀδελφὸς τοῦ ἐν τιμῇ τῶν ἀποστόλων Βασιλείου*. And this clause is an integral part of the B text, being found in all the authorities for B, including the sixth century Syriac fragment (see p. xliii). It seems incredible that Palladius, who knew Evagrius so well, should, after having been right in his original draft, have gone wrong in his (supposed) revision. I cannot think that any one will be found to maintain this theory.

Even if it were maintained that the B text came from the pen of Palladius, there could be no reasonable doubt that G represents what he wrote in the first instance; and it is the only text of which the authenticity can be predicated with certainty, or even

¹ It is shown in Note 1 that the Proem is the handiwork of the metaphrastic redactor; it is a good sample of his style.

with likelihood. The investigations of the two preceding sections, if they failed to establish a clear priority on either side, did establish the fact that, no matter how far back we trace them, the two forms of the text stand as far asunder as they do now, and have not diverged from any intermediate form. We are in the presence of a double text. It would be an unhistorical method of editing to construct a text resulting from some conjectural combination of G and B. In these circumstances the course for an editor of Palladius is clear: he has to endeavour to produce the G text with such purity as the somewhat intractable materials at his disposal will allow. As to the B text, the inclusion of its readings in the apparatus would make the latter a veritable textual jungle. Moreover B is already in print, both in Meursius and in Du Duc (Migne): the latter edition, when the interpolations from the *Hist. Mon.* have been removed and the order of the later portion of the work has been restored (as can easily be done by means of the references in the head lines in the following Text), presents a very fair working edition of the metaphrastic text. For these reasons B has been left on one side in the present edition, attention being concentrated on G, which is now edited for the first time. There are, however, in B a few passages which do present additional facts, whether authentic or not; all such passages are printed beneath the text (pp. 34, 77, 84, 134, 150). Of course the metaphrast used a G MS as the basis of his revision, and it is often possible to discern from the B MSS. what was the reading of this archetype (called β in the rest of this Introduction): such readings of β supply valid and useful evidence for G, because β was a fifth century G MS. Thus a number of B readings find place in the ensuing discussions and in the apparatus.

§ 7. CONTENTS AND STRUCTURE OF THE LATER PORTION OF THE BOOK.

Up to the end of c. 39 (on Pior and Moses) there is substantial agreement among the authorities as to the contents and structure of the book; but from that point onwards two distinct sequences of the chapters are found, the one supported by the extant G MSS.

and by s, the other by the B mss. and by l. In spite of aberrations in certain of the B mss. there can be no doubt as to what was the sequence in B. This sequence is the same as that in l. Hence we conclude that the two Greek G mss. β and λ , used respectively by the redactor of B and the translator of l, had the same sequence of matter as is now shown by the B mss. and by l. Thus what will be called the β l order is a G order, and dates from the fifth century; and it is not in any degree compromised by the fact that its extant Greek representatives contain a secondary form of the text. The agreement of s with the extant G mss. (PWT)¹ shows that the PWTs order can claim a like antiquity. Thus neither order can establish any advantage of priority over the other².

The rival orders are exhibited in the accompanying Table. The figures in both columns give the numbers which the chapters bear in this edition, so that, e.g., the chapters which are 47 and 58 in β l occupy the 40th and 41st places in PWTs. The locality referred to in each chapter is indicated when it can be ascertained.

(See Table on next page.)

It is necessary to refer briefly to two other orders found in certain mss.:

(1) The order found in the Long (interpolated) Recension (Hervet and the Greek editions, except Meursius) has been given on p. xx, along with the alternations of the G and B texts found in this redaction. It is easy to see that the order has been determined partly by the type of text (G or B) the redactor was using at the moment, and partly by the desire to secure a more geographical grouping (e.g. the group of Galatian monks, cc. 45, 66, 68). The order of such a tertiary text can have no significance.

(2) The group of mss. 14—18 contains a B text which has been subjected to a free literary revision. Several violent transpositions have been made even in the earlier portion of the book. Towards the end the order is: cc. 47, 39, 40 (om. 41^b), 42, 43, 44, 45 (tr. 46, 47), 48, 49, 50, 51, 52 (om. 53; tr. 54, 55, 56; om. 57), 58, 70, 41^a, 46, 54, 61, 55, 56, 65, 63, 38, 71, 35 (om. 59, 60, 62, 64, 66, 67, 68, 69), *Hist. Mon.* (joined on as if part of same work). It will be apparent, in spite of all eccentricities, that this order is a corruption of that of β l, just as the whole text is a corrupt form of B (see Note 11). The agreement of 14—18 with the Long Recension in the sequence cc. 41^a, 46, 54, 61, must be attributed to coincidence: to bring together the chapters on the two Melanias (46, 54, 61) was natural to any one rearranging the book; it

¹ See p. xv or p. 2.

² Only fragments of l₂ and s₂ exist in this portion of the work, so that they do not help us in the present discussion.

TABLE.

	Locality	P1	PWTs
Pior and Moses	Egypt	39	39
Ephrem Syrus	Edessa	40	47
Introd. on holy women		41 ^a (ll. 1—5)	58
Paula, Eustochium and others	Palestine, Asia Minor and Rome	41 ^b	(om. 41 ^b)
Julian	Edessa	42	(om. 42)
Adolius and Innocent	Jerusalem	43, 44	44, 43
Philoromus	Galatia	45	(om. 45)
Melania Elder and Rufinus	Egypt and Palestine	46	53
Chronius and Paphnutius	Egypt	47	50, 51
Elpidius	Jericho	48	48
Sisinnius	Jericho	49	(om. 49)
Gaddanas and Elias	Palestine	50, 51	(om. 52)
Sabas	Palestine	52	41 ^a
Abramius (an Egyptian)	?	53	63
Melania Elder	Rome and Jerusalem	54	59, 60
Silvania	Jerusalem to Egypt	55	46
Olympias and others	Constantinople	56, 57	69, 70
Monks at Antinoë	Egypt	58	54
Nuns at Antinoë	Egypt	59, 60	55
Melania Younger and others	Rome	61, 62	56, 57 61, 62
Story of Virgin and Athanasius	Alexandria	63	
Story of Juliana and Origen	Caesarea in Cappadocia	64	64
Story from Hippolytus		65	65
Verus, Magna and a monk	Ancyra in Galatia	66, 67, 68	66, 67, 68
Two stories of Virgins who fell	2nd at Caesarea in Palestine	69, 70	
The Brother		71	71

NOTE. The second column of figures represents the order of P throughout: W agrees down to c. 46, in the middle of which chapter it breaks off, the rest of the ms. being lost (see p. 176): T agrees down to c. 55 (incl.), then come cc. 65, 61, 62, 66, 67, 68, 71, so that cc. 56, 57, 64 are wanting. The only witness for this portion of s is the imperfect Brit. Mus. Addit. 12173 (see *Prol.* 84); its entire contents are: Ep. Μακαρίζω, cc. 35, 36, 47, 58, 40, 44, 50, 51, 48, 41^a, 63, 59 (half), 60, 46, 54, 55, 65, 71, 31, 25, 26, 27, 53, 28, 69, 70, 29, 30: in spite of all transpositions and omissions, it is quite clear that this vi.|vii. century ms. represents a Greek original which contained the same order as PWT.

(From p. xl ix.)

has been done also in the Munich fragment (no. 7 in the List of MSS.), and in the Syriac *Paradise* of Anan Isho. The making c. 41^a introduce this Melania section, thus departing from βl and PWTs alike, will appear more remarkable; but, as a matter of fact, the junction is not effected in the same way: in 14—18 the preface stops at the word *ἀρθενεστέρας*, while in the Long Recension it goes on to the end, *χήραις* (p. 128). The motive of the alteration very possibly lies in the fact that the accounts of the Melanias, especially when brought together, are by far the most important of all the histories of women, so that it was natural to prefix to them the preface on holy women.

A reference to the note in *Prol.* 141 will show why it was necessary to deal at such length with the order of 14—18. But this order, and that of the Long Recension, may now be wholly neglected.

When we compare the two orders as exhibited in the Table opposite, we see that the difference between them lies partly in sequence and partly in the fact that certain sections found in βl (cc. 41^b, 42, 45, 49, 52) are not found in PWTs.

Let us begin by examining the differences of mere sequence.

The first difference which we notice on comparing the column PWTs with the column βl is that in PWTs c. 47 and c. 58 come between c. 39 and c. 40; but cc. 47, 58 are precisely the two chapters in the later part of the book that are concerned with monks in Egypt: thus, as the first thirty-nine have to do almost wholly with the Egyptian monks, it follows that in PWTs the body of matter concerning Egyptian monks stands all together before anything else. The next difference is the absence in PWTs of cc. 41^b, 42: now c. 41^b is a series of brief notes on a number of holy women whom Palladius had met; thus its absence, coupled with the facts that c. 46 comes later and c. 47 earlier than in βl , brings it about that in PWTs the accounts of Asiatic monks of Syria and Palestine stand all together (cc. 40, 44, 43, 53, 50, 51, 48), immediately after the Egyptian monks;—there are, however, in this section some differences of order and some lacunae in PWTs as compared with βl . After the Egyptian and Asiatic monks comes in PWTs the short preface on holy women, c. 41^a, introducing c. 63, a story about a virgin in Alexandria, followed by cc. 59, 60, which deal with nuns in Egypt. Then comes c. 46, the first of the chapters on Melania, followed by cc. 69, 70, stories of virgins who fell and repented. After them comes c. 54, the second of the Melania chapters; and from this point to the end the order in PWTs is identical with that of βl , allowance being made for the chapters that have already occurred in earlier positions.

The nett result is that in PWTs the subject-matter is grouped as follows:

- (i) Egyptian monks (1—39, 47, 58)
- (ii) Asiatic monks (40, 44, 43, (53,) 50, 51, 48)
- (iii) Holy women (41^a)
 - (a) in Egypt (63, 59, 60)
 - (b) elsewhere (46, 69, 70, 54—57, 61, 62, 64, 65)
- (iv) Three Galatian stories (66, 67, 68)
- (v) The Brother (71)

On the hypothesis that βl give the original order, it is easy to see how the scribe of the archetype whence have come PWTs, set to work: he separated the women from the men, and brought together those of Egypt at the head of each category. Even the apparently motiveless insertion of cc. 69, 70 between c. 46 and c. 54 may be accounted for:—the opening words of c. 54 (*ἀνω διηγησάμην*) required that something should come between cc. 46 and 54; and of the remaining chapters, 69 and 70 are the most suitable, indeed the only available, ones for the purpose. On the other hand, it is impossible to discern any intelligible principles by which the order of βl may be supposed to have been derived from that of PWTs: the narrative alternates between accounts of men and women, and travels backwards and forwards between Egypt and Palestine and Asia Minor and Italy, without any apparent method; so that the alterations from PWTs to βl on the part of a redactor or scribe could be attributed only to mere caprice. The question may be raised whether it be more likely that disorder of such a kind should be due to the author or to a redactor: in the various cases of evident rearrangement of the subject-matter which have been before us (pp. xl ix, li), the tendency has always been in the direction of attempts at a more logical grouping.

Yet in the order of βl there is one point that should not pass unnoticed: the accounts of the monks and nuns of Antinoë (cc. 58, 59, 60) stand together, and are separated from the great body of Egyptian reminiscences. Now Tillemont is probably right in placing Palladius' four years' stay at Antinoë during his second sojourn in Egypt, when he was banished to Syene (see Appendix V ii); and so it would seem that in this point βl reflects a fact in Palladius' life. It would be more striking still could we identify the voyage from Jerusalem to Egypt, mentioned in c. 55,

with the journey into banishment in A.D. 406. At times I have been disposed to imagine that in the order of βl may be discerned a dim general correspondence with the outlines of Palladius' career:—a stay of twelve years in Egypt (cc. 1—39), ending with the death of Evagrius in 399 or 400 (c. 38); then four or five years as a bishop in different parts of the East, engaged in the struggle in behalf of St John Chrysostom (cc. 41—52, predominantly); next a journey to Rome on St John's business in 405, on which occasion he met the Melania (c. 54); this was followed in 406 by his exile to Egypt (c. 55?), and his stay at Antinoë (cc. 58—60); finally we learn from Socrates (vii. 36) that, after his recall from banishment, Palladius was translated from his bishopric of Helenopolis in Bithynia to that of Aspuna in Galatia, and almost at the close of the book we have three stories (cc. 66—68) connected with Ancyra in Galatia.

The idea here suggested must not be pressed to the point of an argument, and obvious difficulties in detail can be urged against it¹. Still when all allowances have been made, it can hardly, I think, be without significance that there has existed in the world just one man, and that man Palladius, to whom the order of βl would not have been mere disorder, but the perhaps unconscious reproduction of shadowy reminiscences of the course of events long past.

On the whole the result of the examination into the question of mere sequence is distinctly favourable to βl .

We must now consider the pieces found in βl , but not in PWTs.

c. 41^b consists of a series of very brief notices on ten or eleven holy women whom Palladius had met in various places: he tells us that one of them whom he had seen at Antioch was the aunt of St John Chrysostom; he says that at Rome he met the new converts Avita and her husband Apronianus and daughter Eunomia, of whom he speaks again in c. 54 as living at Rome, Apronianus being a recent convert of Melania's, and in all this his statements are borne out by Paulinus of Nola and Rufinus (see Note 95); the "aged virgin" Asella, whom he saw at Rome, was

¹ In particular, the Asiatic experiences contained in cc. 41—52 cannot all have fallen within the years 399—405 (see Appendix V ii).

in all probability St Jerome's Roman friend (see Note 78); he states that he had never seen Eustochium. Throughout the information is precise and circumstantial, and where it can be tested it is accurate. The internal evidence is altogether in favour of the authenticity of the piece, and no reason, except its absence from PWTs, exists for suspecting it. Dr Preuschen accepts it as genuine (*Pall. u. Ruf.* 254). The fierce attack on St Jerome with which it opens is, like the similar passage in c. 36, an echo of the living controversies of the time, and is at once a proof of its authenticity and an explanation of its absence from various copies.

c. 42, on Julian of Edessa, is attested by Sozomen (III. 14, 29); for in this chapter Sozomen has made extensive use of the *Hist. Laus.*, and what he says of Julian is not to be found in the Greek Life to which he refers, nor anywhere else than in *Hist. Laus.* The account is so short that probably it was omitted by an oversight as part of c. 41—there was originally no division into chapters. Preuschen accepts it also as a genuine piece of the *Hist. Laus.* (*op. cit.* 228, 254).

c. 45, on Philoromus: Palladius says he lived with him. A stylistic argument of genuineness is given in Note 84.

c. 49, on Sisinnius: the chapter is quite naturally connected with c. 48, Sisinnius being introduced as a disciple of Elpidius.

c. 52, on Sabas, calls for no remark.

These three chapters (45, 49, 52) are quite in Palladius' manner, style and vocabulary, and no intrinsic ground exists for suspecting them; (see Preuschen, *loc. cit.*).

It will be in place here to refer to the passage concerning the swine in the description of the Pachomian Monastery at Panopolis (p. 94), dealt with in Note 55. It is found only in β^1 , being omitted in the other authorities; yet there can be little doubt that it was written by Palladius, and belongs to the context in which it stands in β^1 .

¹ One conceivable hypothesis in regard to the pieces just discussed should be stated in order to be definitely rejected; viz. that they did not properly belong to the Greek original of I, but had been introduced into it from B, so that their presence in I affords no ground for supposing that they stood in β ; and that consequently they are to be regarded as the handiwork of the metaphrastic reviser. This hypothesis is excluded by what has just been said in favour of the authenticity of the individual pieces, notably c. 41^b; and also by the general textual

It thus appears that there are strong reasons, external and internal, for accepting as genuine a number of pieces found in β_1 , but absent from PWTs.

Here once again the question naturally suggests itself: Can a revision of the book by Palladius himself be the explanation of the phenomena, PWTs representing the first draft, and β_1 a slightly enlarged second edition? This theory is very attractive, for it would help to solve not only the problems now engaging our attention, but also some of those that will arise in the sequel. Against it, however, stand two objections which seem peremptory.

(1) One of the chief points of difference lies in this, that in β_1 the short preface on holy women (c. 41^a) introduces the series of notes on Paula, Eustochium and the rest (c. 41^b); while in PWTs it introduces the story of the Virgin of Alexandria, who received St Athanasius into her house when he was fleeing from the Arians (c. 63). But the very grammar of the opening words of c. 41^b—*ἐν αἷς καὶ Παύλη τῇ Ρωμαίᾳ*, with no verb to govern the dative—shows that it must originally have been connected with the preface *'Αγαγκαῖον* (41^a), which concludes: *πολλαῖς ἀστείαις συντετύχηκα παρθένοις τε καὶ χήραις* (see p. 128). Now supposing that PWTs contain the order first chosen by Palladius, and that he desired to introduce into his book an account of Paula and the other holy women, it is in the highest degree unlikely that he would, actually cutting a sentence in two, have moved from its original position the story of the Virgin and Athanasius, in order to put in its place the new material, instead of inserting an independent chapter somewhere else. Indeed, 41^a and 41^b fit together so naturally and so well, that no other hypothesis seems tolerable than that they formed integral parts of the same context from the beginning.

phenomena, as the reader may easily see for himself by examining the apparatus to the various passages. In particular let him turn to the close of c. 52 (p. 145), for which B and I are printed in full: it is quite clear that in β and the Greek original of I the passage stood substantially as in ll. 6–8 of the text, and that in B the metaphrastic reviser has expanded it six or sevenfold. His operations on these β_1 passages are precisely similar to his treatment of the rest of the text. It may be taken as certain that all these pieces stood in the G mss. from which B and I were made.

(2) Moreover in β_1 the story of the Virgin of Caesarea, who received and sheltered Origen when fleeing from persecution (c. 64), follows immediately after the story of the Virgin of Alexandria, who did the like for Athanasius (c. 63). It will at once be felt that the two similar stories naturally fall together: nay, there is at the beginning of c. 64 a $\pi\acute{a}\lambda\iota\nu$ referring to the analogous story that has just preceded. In PWTs the two stories are separated and the $\pi\acute{a}\lambda\iota\nu$ becomes meaningless, referring to some men whom Palladius had met in Rome¹. There can be little doubt that in PWTs c. 63 has been moved from its original position immediately in front of c. 64 in order to be substituted for c. 41^b, which someone desired to suppress, doubtless on account of the attack on St Jerome.

Thus the idea that PWTs represent the first draft and β_1 a revision by Palladius is excluded; and all the evidence considered in this section leads up to the conclusion that in contents and structure β_1 have preserved the original form of the *Hist. Laus.* Their order of chapters is accordingly adopted in this edition.

§ 8. RELATIONS OF THE TEXTUAL SOURCES.

(I) The Greek MSS.

We have at our disposal for the construction of the G text the following Greek MSS.: **P**aris 1628 and **T**urin 141, for nearly the whole book; **W**ake 67, for about one-half; the twin MSS. **V**enice 346 and **C**oislín 282, for about one-fifth; the **A** MSS. for the portions of the G text which they contain, amounting to nearly one-half; and a few fragments. Moreover it is often possible to determine what was the reading of β , the MS. used by the meta-phrast as the basis of his revision; in such cases we have an additional authority for the G text.

Now while presenting the same substantial text, the various

¹ The truth of this statement is not affected by the fact that WT and s are imperfect in various ways and do not contain c. 64; for in all of them c. 63 is followed by c. 59, as in P, which without any doubt has faithfully preserved the order of the archetype of PWTs in all this portion of the book.

authorities for G differ from one another frequently and considerably in matters of detail, so that the apparatus of variants is commonly very large. Our next step, therefore, must be to try to discover what laws underlie the relationships between these MSS. This must be by a process of induction ; and in order to arrive at even approximately correct results, it will be necessary to experiment over a wide field. For this purpose those portions of the book are selected which are extant in all six of the chief G MSS., viz. cc. 25, 26, 27, 28, 31, 35, 36, 37, containing in all some 410 lines of the printed text. Two Schedules of readings will be constructed : the first will contain such readings as affect only the Greek text and would not be apparent in the versions ; the second, those that can be discerned in the versions. Only those cases are included in which the authorities are divided between a single pair of readings, and in which there is no uncertainty or confusion as to the readings. Readings are omitted which are supported by only a single authority ; and for the purposes of these Schedules the discussions of the succeeding sections are so far anticipated that the Venice and Coislin MSS. are treated as a single authority, and similarly the Paris and Wake MSS. when they agree : so that readings supported by VC alone or by PW alone are omitted.

(The Schedules are printed in Appendix VII.)

The first impression made by these Schedules is one of mere bewilderment ; the authorities are found grouped in all possible combinations, and it would be easy by judicious selection to make out a plausible and even a telling case in support of any given relationship between the Greek MSS. We are evidently in the presence of a textual problem of unusual complexity. The first step must be to tabulate the results of the Schedules, by giving the number of times each combination of the Greek MSS. occurs. When this is done, it will be found that certain facts emerge from the chaos. The readings in Schedule II. marked with an asterisk are available for the purpose of the annexed Tabulation :

TABULATION OF COMBINATIONS OF GREEK MSS. IN SCHEDULES.

			Sched. I	Sched. II	Total
PWTA	versus	VC β	34	43	77
PWT	v.	VC β A	6	5	11
PWA	v.	VC β T	7	4	11
PTA	v.	VC β W	2	—	2
PA	v.	VC β WT	2	2	4
PT	v.	VC β WA	2	2	4
PWVC β	v.	TA	4	3	7
PTVC β	v.	WA	—	1	1
PWTVC	v.	A β	6	5	11
PWAVC	v.	T β	3	4	7
PTAVC	v.	W β	2	—	2
PWVC	v.	TA β	8	1	9
PTVC	v.	WA β	1	1	2
PAVC	v.	WT β	2	1	3
PVC	v.	WTA β	2	1	3
PWT β	v.	VCA	7	5	12
PWA β	v.	VCT	9	1	10
PTA β	v.	VCW	1	—	1
PW β	v.	VCTA	4	7	11
PT β	v.	VCWA	—	2	2
PA β	v.	VCWT	1	—	1
P β	v.	VCWTA	3	—	3
Total no. of readings		106	88	194	

From this summary it appears that the combination

PWTA v. VC β

stands in such marked excess above any other combination, that we may safely take as a working hypothesis that it represents a dominant and ultimate textual fact. And when we look further into the Table we shall discover that VC β are found together 117 times in all out of the total of 194 cases; and also that, in addition to the 77 times that PWTA stand together, three members of this group stand together in various trios 73 times more. And these numerical considerations are strengthened materially by an examination of the nature of the readings in which PWTA stand over against VC β : from Schedule II. it will appear that the difference

often consists in the absence of a word or clause on one side or the other (oftenest on the side of PWT_A); while from Schedule I. it will appear that equally often the difference lies only in the smallest minutiae of grammar or order—and I venture to think that this latter class of differences is no less significant than the former.

For instance, the following series of minute differences occurs in c. 35 :

PWT _A	VC _B	PWT _A	VC _B
έ(ι)s ὕστερον	ὕστερον	εἵπον 2 ^o	λέγω αὐτῷ
ώς ἐτῶν κε'	ομ ὡς	μετὰ γὰρ	καὶ μετὰ
τὸ ὄρος τῆς Λυκῶ	τὸ ὄρος τὸ Λυκῶ	καὶ τοῦτο	ομ καὶ
τῇ συντυχίᾳ	συντυχίᾳ	ομ αὐτῷ	παραβαλούσῃ αὐτῷ
ἐν τῇ θυρίδι	τῇ θυρίδι	εἰς τὴν Ἀλεξ.	εἰς Ἀλεξ.
τὴν ἐμήν	τὴν πρός με	ἔχεις	ἔχει
εἵπον	λέγω	ομ ἦ	ἢ παραλογισαμένη

To find the same groups of MSS. again and again consistently ranged against one another is a phenomenon that can be explained only on the hypothesis that there is a special affinity between P, W, T and A on the one hand, and a special affinity between VC and β on the other¹. And the validity of the inference cannot be shaken by the numerous cross divisions, how perplexing soever they may be. The consideration, however, of the problems to which they give rise is reserved to the two succeeding sections. For the present, having ascertained that the principal extant Greek representatives of the G text fall into two clearly defined groups, we shall pass on to the determining of the relation in which each of the chief versions stands to these groups.

(II) The Versions.

Relation of I to the two groups of G MSS.

Schedule II. registers 120 readings of I, a few being in

¹ It is to be noticed that the Tabulation shows a specially close affinity between P and W, for they part company only 28 times; they are by far the most constant and characteristic members of the group PWT_A.

brackets as somewhat doubtful—this distinction, however, will be disregarded in what follows. It is found that

l agrees with β 82 times,
 with VC 60 times,
 with PW 35 times (and, when P and W part company, with P once and with W 9 times),
 with T 34 times,
 with A 31 times.

Moreover, l is found without either VC or β only 17 times:—and it will appear later that in some of these cases VC have been contaminated by mixture with a B text:—but l is found 59 times without any one of the four, P, W, T, or A. The combination VC β l occurs 42 times, and 13 times these four stand alone, often in unmistakably significant readings; as the additions $\tauον$ Νειλου (p. 86, 13); $\pi\hat{a}\sigma\alpha\nu$ (p. 87, 9); $\kappa\alpha\lambda$ Ἀλβάνιον $\kappa\alpha\lambda$ Ἀμμώνιον (p. 101, 5); η (p. 106, 5).

These figures indicate an affinity between l and the group VC β .

The high number of agreements of l with β suggests a specially close affinity. They stand alone together in Schedule II., in opposition to the united witness of the other authorities, 16 (perhaps 23) times; and instances of this phenomenon occur throughout the whole book. An examination of these β l readings (see, for instance, those scheduled from c. 37), shows that usually they are of a kind that cannot be due to mere accident in the transmission of the text. A question at once arises: May their presence in l be due to the fact that λ (the Greek original of l) had suffered contamination by intermixture with a B text? In the following sections we shall meet many instances of such processes; but, after a careful consideration of the whole series of β l readings, I am satisfied that there is no sufficient reason for suspecting any such influence of B in λ or in l. The point is of such importance for forming a right judgment on the textual materials, that it is incumbent upon me to offer in justification of my conclusion some illustrations of the kind of reasons on which I rely. I take first a passage out of c. 37:

B (P. G. xxxiv. 1187 c)

Ἐλτα λέγει αὐτῇ· Κάτ-
ελθε καὶ πρόελθε. ἀπεκρί-
νατο αὐτῷ ἐκείνη· Εἰκοστὸν
πέμπτον ἔτος ἔχω μηδέποτε
προελθοῦσα, καὶ ἵνα τι σή-
μερον προελθώ; λέγει αὐτῇ
ἐκεῖνος· Ούαλ, οὐν εἶπες ὅτι
Ἐγὼ τῷ κόσμῳ τούτῳ ἀπέ-
θανον; δῆλον πάντως ὅτι
καὶ σοι ὁ κόσμος οὐκ ἔστιν.
εἰ οὖν τοῦτο ἔστι, νεκρὸς οὐ-
δενὸς ἐπαισθάνεται· ταῦτὸν
σοι οὖν ἔστι καὶ προελθεῖν
καὶ μὴ προελθεῖν. ἀκούσασα
δὲ ταῦτα ἡ παρθένος προ-
ῆλθε· μετὰ δὲ τὸ προελθεῖν
αὐτὴν ἔξω καὶ ἐλθεῖν ἔως
ἐκκλησίας τινός, ἐλθὼν ὁ
μακάριος εὑρεν αὐτὴν ἐν τῇ
ἐκκλησίᾳ καὶ λέγει αὐτῇ·
Εἰ ὄντως θέλεις (*τελείως*)
πληροφορήσαι με ὅτι ἀπέ-
θανες καὶ οὐκέτι ζῆς ἀνθρώ-
ποις ἀρέσκουσα, ποίησον δὲ
ἔγω δύναμαι ποιῆσαι καὶ
τότε πληροφορήσεις με ὅτι
ἀληθῶς τῷ κόσμῳ τούτῳ
ἀπέθανες. καὶ ἡ παρθένος·
Λοιπὸν τι θέλεις ποιήσω;
(λέγει αὐτῇ ἐκεῖνος) Ἐκ-
δυσαμένη κ.τ.λ.

G (*infra*, pp. 114, 15—
115, 8)

Τότε λέγει αὐτῇ· Ἔξελθε
(al. κάτελθε) καὶ πρόελθε.
ἀπεκρίνατο αὐτῷ (*ἐκείνη*).
Εἰκοστὸν πέμπτον ἔτος ἔχω
καὶ οὐ προῆλθον· καὶ (*νῦν*)
ἵνα τι προελθώ; λέγει αὐτῇ·

Εἰ ἀπέθανες τῷ κόσμῳ
καὶ σοι ὁ κόσμος,

ταῦτὸν
σοι ἔστι καὶ προελθεῖν καὶ
μὴ προελθεῖν· πρόελθε οὖν.
(ἡ δὲ) προ-
ῆλθε· καὶ μετὰ τὸ προελθεῖν
αὐτὴν ἔξω καὶ ἐλθεῖν ἔως
ἐκκλησίας τινὸς

λέγει αὐτῇ ἐν τῇ ἐκκλησίᾳ.
Οὐκοῦν εἰ θέλεις
με πληροφορήσαι ὅτι ἀπέ-
θανες καὶ οὐκέτι ζῆς ἀνθρώ-
ποις ἀρέσκουσα, ποίησον δὲ
ποιῶ, καὶ
οἶδα (al. γνώσομαι) ὅτι

ἀπέθανες.

(λέγει αὐτῇ) ἐκ-
δυσαμένη κ.τ.λ.

I (*Bibl. Casin. III, Flor.*
308)

et illa respondit: Vicesi-
mum et quintum annum
ago ex quo numquam ex
hoc loco egredior; quam
ob causam uis ergo pro-
cedam? ait ille:

Tu saeculo mortua es
et saeculum tibi;

unum ergo est
sive non procedas sive
procedas: ergo progredere.
statimque tunc
illa processit. posteaquam
processit e cella sua
(clause om in Sess and
Cass 348, 143)

et illic ad eam loquitur:
Si ergo uis per-
suadere quod mortua sis
nec iam hominibus placens
uiuas fac et ipsa quod
facio, et

uere
te mortuam scio:

exue te,
inquit, etc.

It is most unlikely that the scribe of λ (or its progenitor), when copying out a G ms., should have taken from a B text just the single word $\alpha\lambda\eta\theta\omega\varsigma$, and have rejected all the other B enlargements and alterations; far more probable is it that λ and β both contained a G text which in this passage differed from the extant G mss. only in having $\delta\tau\iota \alpha\lambda\eta\theta\omega\varsigma \alpha\pi\acute{\epsilon}\theta\alpha\nu\epsilon s$ instead of $\delta\tau\iota \alpha\pi\acute{\epsilon}\theta\alpha\nu\epsilon s$.

Next I take a passage from c. 58, in which the argument is of quite a different character from the foregoing. Here, although a portion of B has been re-written after the manner of the metaphrastic reviser, it is possible to recover with security the Greek text underlying B and I.

B (P. G. xxxiv. 1203 δ)

Οὐτος ἔλεγεν ἡμῖν ὅτι
'Ονοῦς ἀποστὰς τῆς τοῦ
θεοῦ θεωρίας κατ' ἔννοιαν
ἢ δαίμων γίνεται ἢ
κτῆνος. ἡμῶν δὲ φιλο-
πευστούντων τὸν τρό-
πον ὃν εἶπεν, ἔλεγεν
οὕτως ὅτι Νοῦς ἀνθρώπου
θεοῦ θεωρίας ἀναχωρήσας
ἔξι ἀνάγκης ἢ τῷ τῆς ἐπι-
θυμίας δαιμονὶ περιπίπτει
τῷ ἄγοντι εἰς ἀκολασίαν, ἢ
τῷ θυμικῷ πονηρῷ πνεύματι
ὅθεν αἱ ἀλογοι τίκτορται
ὅρμαι. καὶ τὴν μὲν ἀκό-
λαστον ἐπιθυμίαν ἔλε-
γεν εἶναι κτηνώδη, τὸν
δὲ θυμὸν κίνησιν δαιμο-
νιώδη.

G (*infra*, p. 152, 10—12)

PWTAs: "Ἐλεγεν ἡμῖν ὅτι
PW: Νοῦς ἀποστὰς
θεοῦ ἔννοιας
ἢ κτῆνος γίνεται ἢ δαίμων."

Ts: Νοῦς ἀποστὰς

θεοῦ ἔννοιας

περιπίπτει ἐπιθυμίᾳ·

A: Νοῦς ἀποστὰς θεοῦ, ἐν-
νοίᾳ περιπίπτει ἐπιθυμίας·

PWTAs: καὶ τὴν μὲν

γε ἐπιθυμίαν ἔλε-

γε κτηνώδη, τὸν

δὲ θυμὸν δαιμο-

νιώδη.

1

Nobis ista dicebat:
Sensus humanus cum a cognitione recesserit dei,
aut quaecumque anima laus daemonis incipiet fieri (*sic l^{ass}; l^{oss} vac; daemoni efficitur similis l^{ov}*)
aut mutis animalibus comparatur. cuius dicti rationem cum ab eo cupe-
remus accipere, ista dicebat: Qui a deo recesserit necesse est ut aut in desi-
derium aliquid aut in aliquam iracundiam ruat: desi-
derium quidem illud insensatorum animalium,
iracundiam uero daemonum esse dicebat.

In spite of the corruption in 1, it is possible to see that in λ the passage read substantially thus:—"Ἐλεγεν ἡμῖν ὅτι Νοῦς ἀποστὰς θεοῦ ἔννοιας ἢ δαίμων γίνεται ἢ κτῆνος. ἡμῶν δὲ φιλοπευστούντων τὸν τρόπον ὃν εἶπεν, ἔλεγεν οὕτως ὅτι Νοῦς ἀποστὰς θεοῦ (ἔννοιας) ἔξι ἀνάγκης περιπίπτει ἐπιθυμίᾳ ἢ θυμῷ. καὶ τὴν μὲν ἐπιθυμίαν ἔλεγεν εἶναι κτηνώδη, τὸν δὲ θυμὸν δαιμονιώδη. It cannot be supposed that this is an abridgment of B made by the scribe of λ: the readings of Ts and of A in the middle column forbid such a notion. Rather did the passage stand substantially as restored above in λ and β and the type of G text they represented. The question whether the βλ text be the result of a conflation of the readings of PW and of TAs, or whether (as seems more likely) it be the original text, and the pair of readings be due to its breaking asunder into two parts owing to the repetition; is one which in no way affects the point here at issue, viz. that the series of agreements between B and 1 is due, not to any influence of B on λ or 1, but to the fact that β and λ contained types of the G text closely akin.

I shall briefly indicate one further argument, still of a different character from both the preceding, in support of the same view. If the reader turns to Note 45 he will see that in a passage of c. 27, out of a mass of additional matter found in B, the clause

ἀλλὰ τὰ πάντα αὐτομάτως φέρεσθαι is attested both by l and by s₂, there being no vestige of it in any other text. Here λ is supported by σ₂ (the Greek original of s₂), in which no trace is found of any B element, and which has no special affinity with l. That the scribes of λ and σ₂ should have independently picked out the same words, and no more, from the enlargements of B, is a supposition that cannot be entertained. We can only conclude that the clause stood in the three G mss., β, λ and σ₂.

Thus the independence of λ from B, and consequently the reality of the relationship between the G texts β and l, is convincingly established. (But see p. lxxxi.)

Relation of s to the two groups of G mss.

If the conclusions arrived at in § 7, as to βl having preserved the true order and structure of the concluding third of the book, be valid; nay, if the single point has been established that the series of notices of Paula and other holy women, contained in c. 41^b, is authentic, so that the junction in PWT and s of the story of Athanasius in c. 63 with c. 41^a is erroneous; it follows that PWT and σ (the Greek original of s) were all descended from a single ms. in which this alteration had been made: for the substitution of c. 63 for c. 41^b is a corruption of a kind that cannot have arisen by mere coincidence, but demonstrates descent from a common vitiated ancestor. Now about the authenticity of c. 41^b and its primitive organic connection with c. 41^a, there cannot, I think, be any doubt at all. And so a close affinity of s with PWT (and A) is shown.

The phenomena of Schedule II. (App. VII) are in conformity with this result: the combination PWTAs occurs 38 times, and s is found with three of the Greek members of the group 12 times more. It has to be remembered that in the case of the Syriac versions it is difficult (much more frequently than in the case of the Latin versions), to determine whether the rendering really represents a given Greek reading, or is merely due to Aramaic idiom; e.g. whether a pronoun or pronominal suffix in s or s₂ is evidence of a pronoun in σ or σ₂: in this way a number of the minor readings of s and s₂ are by no means certain—far less certain than similar

cases in the Syriac versions of the New Testament, where much closer fidelity in translation was naturally aimed at. In regard to the numerous readings in which s agrees with $VC\beta l$ against PWTA, it has to be remembered that s is by far the oldest member of the group PWTAs, as it dates from the sixth or fifth century; when, therefore, s is ranged with $VC\beta l$, it is (commonly) evidence of a corruption in PWTA: this point will be reverted to in § 10. Throughout the book s often agrees in significant readings with PW, the best mss. of the group; but its closest agreement is with T, with which it often stands alone in very remarkable readings. Instances will be found in the text at p. 108, 7, 8, 18; p. 126, 9 and 11; p. 138, 7; p. 144, 14; p. 149, 10 and 14; p. 160, title of c. 65. These agreements, sometimes in manifest error, are so striking as to demonstrate a specially close affinity between T and σ . And thus, quite independently of the arguments from order and structure, and from the junction of c. 63 with c. 41^a, σ is shown to have belonged to the group PWTA.

Relation of s_2 to the two groups of G mss.

The first four chapters in Schedule II. (App. VII) supply a sufficient number of readings of s_2 to enable us to form an adequate idea of the character of text that was presented by σ_2 . The Schedule shows s_2 sometimes ranged with PWTA, sometimes with $VC\beta$, and, as a matter of fact, throughout it thus fluctuates between the two main groups¹. Attention has just been called to a place where s_2 supports βl against PWTAVCs (see Note 45); at p. 59, 19–21, it similarly attests the curious piece of demonology found in B and l, but not in PTA^B or l₂ (the only other extant authorities); at p. 40, 5, 6, it attests another βl reading; and at p. 34, 13–16, in a passage where l is missing, it enables us to reconstruct β out of B. On the other hand, s_2 by no means always, or even usually, supports the βl readings. It thus appears that the Greek text underlying s_2 was intermediate between βl and PWTAs; when its readings can be ascertained with certainty

¹ I have not been able to verify the Schedule by the ms., so that I do not guarantee its accuracy or completeness in regard to s_2 .

they are of great value, as representing Greek MSS. of the fifth century of a type not found among the MSS. I have examined.

Relations of **l₂** and **c** to the two groups of G MSS.

In regard to these versions the Schedule does not help us. In § 5 it has been shown that **l₂** represents a G text. So does **c**, the Coptic version, extant in only a few fragments. A comparison of the pieces translated from chap. 18 (*Prol.* 123–6 and 149) with the two Greek texts will show, in spite of all paraphrasings and additions, that **c** represents a G text. Moreover in the Table in *Prol.* 120–22, nearly all the pieces of Greek noted as omitted in **c** are proper to B, and do not occur in G; indeed, had the comparison of **c** been made with a G text, that Table would have been reduced to half its dimensions¹.

In *Prol.* 114 reasons were given for surmising that the Greek MSS. underlying **l₂** and **c** were closely akin. An examination of the apparatus to the passages in which **c** is extant will bear out this view. It is true that most of the agreements between **l₂** and **c** consist in the omission of words and short clauses found in the other authorities for G; and agreement in omission is more likely than other forms of corruption to be due to mere coincidence in error. But a time comes when persistent agreements in such omissions reach a point at which coincidence can no longer be a reasonable explanation of the phenomena; and so we are led to the conclusion that **l₂** and **c** are derived from Greek MSS. containing a somewhat shortened type of text, whereof no Greek representative has yet been discovered. There are besides certain positive agreements that place the kinship between **l₂** and **c** beyond doubt: *e.g.* the clause at p. 30, 23, “nec tuam oblationem obliuioni tradit” (*al. tradet*) **l₂**; “will receive thy sacrifice also” **c**: also p. 120, 9. The relationship between **l₂** and **c** will be further illustrated in § 10. It seems that **l₂c**, like **s₂**, represent a Greek text that stood midway between β_1 and PWTAs, fluctuating between all known types of the text. Perhaps the most striking

¹ It is important to notice that these eliminations hardly affect the points taken as bases of arguments, *Prol.* 122; this remark applies to most of the similar arguments, *Prol.* 112–14, 118–19.

case of the agreement of the archetype of l₂c with a characteristic βl reading is at p. 116, 16, where c adds to St Basil's episcopal city of Caesarea the description "among the Arkeans," the equivalent of $\tau\hat{\eta}\varsigma\pi\rho\circ\varsigma\tau\circ\nu\,\text{'Aργέα}$, found only in B and l: there is a lacuna here in l₂, due to homocoteleuton; but there can be no doubt that the clause stood in the Greek text whence l₂ and c are descended. (For l₂ see also pp. 44, 7 and 48, 7.)

The other versions, Ethiopic, Armenian and Arabic, are mere fragments, and will be sufficiently dealt with in the appropriate places.

We may sum up as follows the results of the investigations of this section :

- (1) The chief extant Greek authorities for the G text fall into two distinct groups, one made up of PWTA, the other of VCβ.
- (2) l is akin to VCβ, and in a specially close manner to β.
- (3) s is akin to PWTA, and in a specially close manner to T.
- (4) l₂ and c are derived from Greek mss. closely related to one another: the case of chap. 38 in c is special (see Note 71).
- (5) l₂c and s₂ represent Greek texts intermediate between PWTA and βl, but neither type has yet been found in Greek.

The pedigree and relationship of the chief sources for the text are exhibited in the annexed Pedigree.

Fragments too small to be located in the Table are not included. Composite mss. (A and VC) are included in respect only of the portions of the G text which they contain.

Capitals denote Greek mss.

Greek letters denote lost Greek archetypes.

Small Roman letters denote versions.

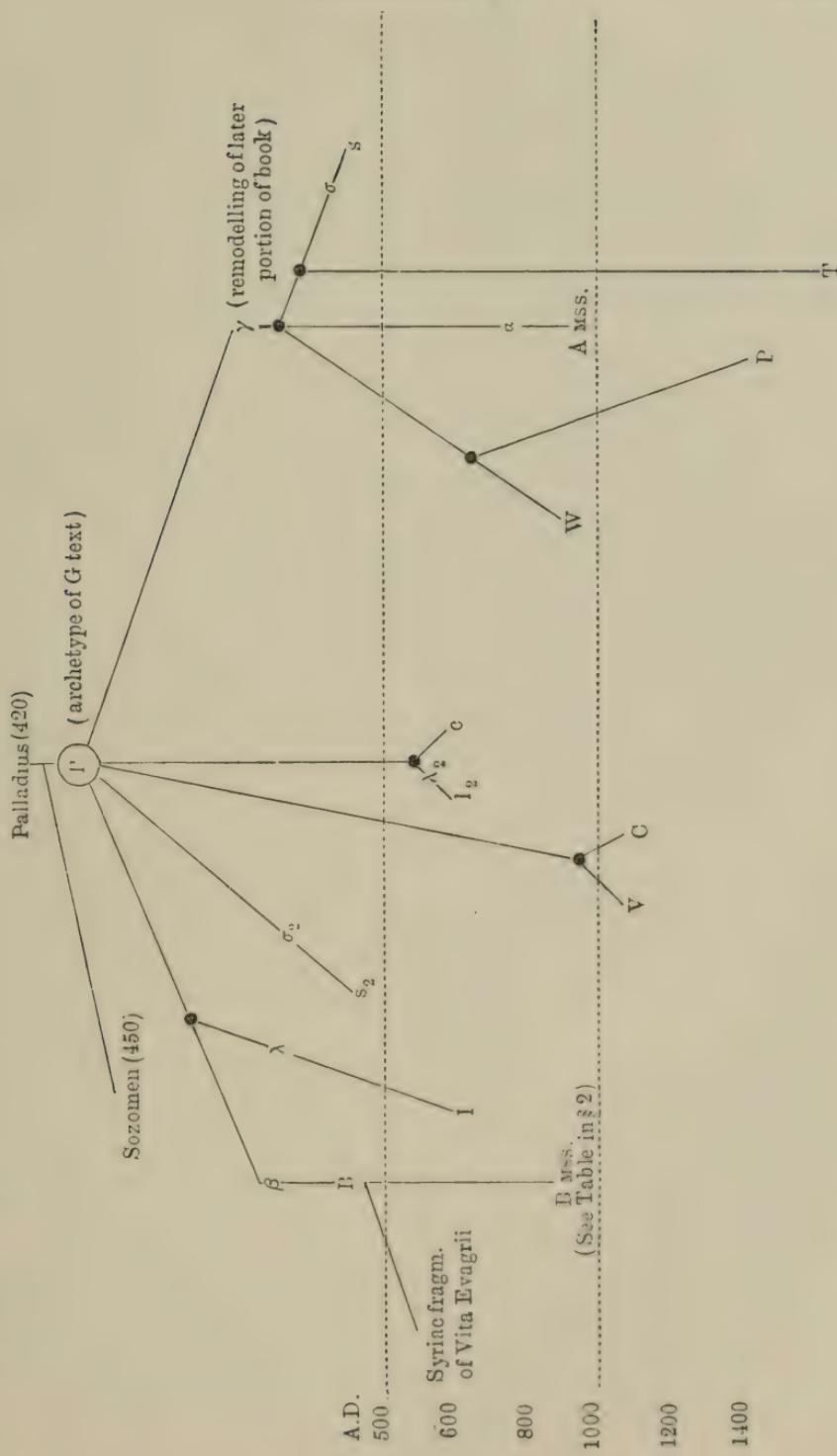
§ 9. THE DOCUMENTS.

The purpose of the present section is to supply a sufficient description and characterisation of the actual mss. used in this edition.

(I) The Greek mss.

P—(Preuschen's P²) Paris, Bibl. Nat., *ancien fonds grec* 1628 (*Regius* 2623, later 3003).

PEDIGREE.



Saec. XIV: paper: 14·5 × 20 cm.

Contents: ff. 1—144 *Hist. Laus.*, γ text (see § 7) complete except c. 38 and end of c. 36; rest of codex (ff. 144—244) *Hist. Mon.*

On the whole correctly written and accentuated, with breathings but no iota subscr.: a certain number of itacisms, but not many considering date: also interchanges of *o* and *ω*: a few absolute errors (not commonly recorded in this ed.): a few corrections, some by scribe himself (or contemporary), some by later hand: (see Preuschen, *Pall. u. Ruf.* 139.)

W—Oxford, Christ Church, *Wake* 67.

Saec. X: parchment: 16·5 × 25 cm.

Contents: a miscellaneous collection of Vitae, and ascetical tractates (see Kitchin's Catalogue p. 28). *Hist. Laus.* occupies ff. 193—251, where it breaks off incomplete, the codex being mutilated. Fol. 192, containing the beginning of *Hist. Laus.*, was detached and has been bound up in a wrong place, being now f. 150: it alone is mentioned in the Catalogue, the great body of *Hist. Laus.*, being without title, was overlooked. My finding this copy was a happy accident: having a half hour to spare, I amused myself in turning over the pages of the ms., till familiar words caught my eye.

No titles of chapters or marked divisions in the text: the page has usually 26 lines of writing, equivalent to 16 or 17 lines of this printed text: writing regular and good, with very few corrections: itacisms &c., misspellings and other errors somewhat more frequent than in P: accentuation fairly correct, but often omitted: thus W is less correctly written than P. Certain chapters (e.g. 32—34) never were in W; many others are wanting through the loss of several folios.

At present W contains about half of the γ text, viz. (in nos. and order of this ed.): Ep. ad Laus., Prol., cc. 1—6, 8—17, 18 (half) 23—31, 35—37, 40, 41^a, 43, 46 (half), 47, 48, 50, 51, 53, 58—60, 63.

(For readings of W, up to p. 100, see "List" p. 170; from p. 100 onwards, see note on p. 100.)

P and W are twin offspring of a common ancestor: throughout the whole text they stand alone again and again in readings often certainly erroneous: they alone place the chapter on Nathanael (16) after c. 12 instead of after c. 15; they alone insert the long

apophthegma at p. 46, 17 (see note 28); at the end of c. 36 they break off with the words: "I knew this prophecy of this man" (p. 108, 6), and omit the rest, though Ts no less than VCB_I give the prophecy; they omit c. 38, on Evagrius, which is in T as well as VCB_I (one sub-group of B, 1—6, omits it, and s is doubtful).

P is not a descendant of W, for it contains many portions of the text that never stood in W.

T—Turin, Università, *grae. C.* iv. 8, olin C. v. 33 (al. 141).

Saec. XVI: paper: 19 × 27 cm.

Contents: f. 1 homilies, apophth., Vitae (from Theodoret); f. 53 *Hist. Laus.*; f. 126 Hist. of the Brahmins; f. 138 *Hist. Mon.*; ff. 186—202 *Vita Pauli* and two apocalypses attributed to Jerome. At end: *τοῦτο τὸ σύγγραμμα εὑρόντες ἡμεῖς εἰς παλαιὸν βιβλίον ἀπεγράψαμεθα κ.τ.λ.* *Hist. Laus.* contains the whole γ text except cc. 56, 57, the latter half of 61, and 64, none of which were ever in the codex. Written with extraordinary incorrectness, abounding in grotesque errors of grammar and spelling, often not even Greek words at all: seems as if written down from dictation by a scribe imperfectly acquainted with Greek: a few samples are given, all from *Hist. Laus.*

p. 34, 1 ἡδονῆς αὐτῷ ἐπαναστὰς εἰς τῷ σαρκίῳ for ἡδονῆς αὐτῷ ἐπαναστάσης τοῦ σαρκίου.

p. 37, 14 ἐμαρτυρίσαντο τὰ ὑπάρχοντα αὐτοῦ ἐν ἐκείνῃ τῇς ἀσχων for ἐμερίσαντο τὰ ὑπάρχοντα ἐν ἀκινήτοις ἀσχον.

p. 80, 13 τοῦ ἡμᾶς τοῦ καθελόντες for τὸ οὖμα αὐτοῦ καθελόντες.

Similarly κατακροτες ποιωμενος for κατ' ἄκραν πεποιημένος: πισεὶ for τίς εἰ: μὲν for με ἐν: ἥνα for εἶναι: ἥκους ἔστινα for ἥκουσέν τινα.

Such errors occur on every page; there is throughout an interchange of β and κ: as καίνειν for βαίνεις, καὶ ἀσ οὖν for βίας οὖν, παράβηται for παράκειται, βλεψιμαῖοι for κλεψιμαῖοι.

The text of T presents highly curious and interesting features. Its agreements with s in a number of striking readings found nowhere else, have been referred to on p. lxiv; they demonstrate a relationship so close that the facts can be accounted for only by the hypothesis that at a point in the pedigree lower than γ came a MS. of which the ancestors of T and σ were twin offspring. As MSS. of s exist dating from the sixth century, a higher antiquity is

established for the peculiar type of text preserved in T than can be claimed by any other known Greek ms. Unfortunately T has suffered extensively from intermixture with a B text.

This intermixture reaches its acme in cc. 17, 18 and 66, 67, 68; in these chapters T has been so contaminated as to become practically a B text: in cc. 8, 14, 15, 16, 19, 21, 37, 61, 62, the same phenomenon is observable, but in a less degree. The large number of cases in the Schedules of § 8 (App. VII), in which T is found ranged with VC β against PWA, and still more those in which T β stand alone, must be, for the most part, attributed to the working of the same process. The textual phenomena as a whole lead to the conclusion that throughout the entire book T has in varying degrees been subjected to this process of contamination by intermixture with a B text. For this reason the value of T as a source for the text is much impaired. The interrelations of T with PW and A will be examined in § 10.

ven—Rosweyd's Codex Venetus.

At the beginning of the "Notatio" to Bk. VIII. of the *Vitae Patrum* Rosweyd speaks of a ms. at that date (1615) at Venice, in the possession of Gabriel, Archbishop of Philadelphia¹. It is no longer at Venice, and I have been unable to trace it. One ms. from the same collection is now at Milan in the Ambrosian Library², and I had hoped ven also might be there.

Excerpts were copied from ven for Rosweyd, as also from a Codex Augustanus (no. 7 in List, § 2): the copy of cod. Aug. is now in the Royal Library at Brussels, but not that of cod. Ven. I thought it might be among papers of Rosweyd in the Bollandist Library, but no trace of it could be found.

Rosweyd records a considerable number of readings of ven in the Notationes to Bk. VIII. and to the Appendices; all these are entered in the apparatus to this edition. They demonstrate a very close affinity between ven and T, which often stand alone in quite peculiar readings. But if Rosweyd's readings can be fully relied on, T is not itself the missing ven, but only a twin ms.; for there are a certain number of slight differences; indeed in Notatio 128 (ed. 1; = 191 ed. 2), Rosweyd records a reading of ven in one of the passages omitted in T (see p. 157, 8).

¹ On this personage and his anomalous ecclesiastical position—he was apparently in communion at once with the Pope and the Orthodox Patriarch of Constantinople—see an art. by Mgr Pisani in vol. i of *Rev. d'Hist. et de Lit. Rel.*

² Holl, *Sacra Parallelia*, Texte u. Untersuch., N.F. i. i. 15.

A—(Nos 37—44^c in List § 2).

As has been explained in § 2, A includes the whole group of MSS. containing what was called in *Prol.* the “Long Recension.” This form of the *Hist. Laus.*, besides being interpolated in regard to matter, is composite in regard to text, the *Hist. Laus.* it contains being partly a G text, which has been named A, and partly a B text, distinguished from other types of the B text as A^B. The MSS. used for this edition are no. 37, Paris Gr. 1626 (saec. XII., parchment), and no. 38, *Coislin* 295 (saec. XIV., paper) (see Preuschen, p. 147): no. 37 is the better MS. but it is not quite complete; no. 38 is therefore the MS. chiefly relied on for A and A^B readings: up to p. 126, however, most of the readings have been tested in no. 37 also: when necessary they are distinguished as A³⁷ and A³⁸. Some of the Roman MSS. seem to contain slightly better texts, but I had not time to take their readings. A MSS. are extant dating from the tenth century. The archetype of the group will be called α .

The text is thus divided between A and A^B (the numbers and sequence of chapters are of this edition):

A: cc. 25—28, 30, 31, 35—37, 40, 43, 44, 46, 47, 53—55, 58—60, 71.

A^B: Proem., Ep., Prol., cc. 1—24, 29, 32—34, 38, 39, 41, 42, 45, 48—52, 56, 57, 61—70, Epil.

But six lines of c. 7, a considerable section in the middle of c. 18, and a piece in the middle of c. 39 are A; while the opening of c. 54 is A^B, and the conclusion nearly A^B. These insertions of small pieces of one text in the midst of great masses of the other seem curiously capricious. Nor is this all: throughout the G portions of the text (=A) is found every here and there a characteristic B reading; conversely, throughout the B portions (=A^B) is found every here and there a characteristic G reading. Instances of the first will be found in the Schedules in App. VII; the explanation must be that A (like T, but in a far less degree) has been contaminated by intermixture with a B text. Instances of the second will be found in the portions of A^B printed from c. 22 in *Prol.* 30—34; the most obvious explanation would be that A^B preserves a purer form of the B text than is found elsewhere. Against this theory, however, stands the fact that some of the agreements of A^B with PWT are in readings which are certainly erroneous (see Table on p. lxxxv). Moreover the B portions of MSS. 45-46, designated B⁴⁵⁻⁶ (see p. xxi), similarly at times present PWT readings where the other B MSS. agree in a rival reading; and in those portions of the B text extant both in B⁴⁵⁻⁶ and in A^B, sometimes B⁴⁵⁻⁶ and sometimes A^B agrees with the G MSS., the other going with the great body of B MSS. The following instances from c. 22 will illustrate what I mean:

p. 71, 13	$\mu\omega\chi\theta'\sigma\alpha s$	$\mu\omega\chi\theta\varphi\ \pi\omega\lambda\hat{\omega}$
	PTOW ⁰	B MSS.
	B ⁴⁵⁻⁶	A ^B
15	om	$\tau\dot{\omega}\ \pi\lambda\epsilon\gamma\mu\alpha$
	PTOW ⁰	B MSS.
	A ^B	B ⁴⁵⁻⁶
20	$o\bar{u}t\epsilon\ \dot{\eta}\gamma\alpha\acute{\kappa}\tau\eta\sigma\epsilon\nu$	$o\bar{u}t\epsilon\ k\acute{a}n\ \pi\rho\dot{\sigma}\ \beta\rho\alpha\chi\dot{\nu}\ \dot{\eta}\gamma\alpha\acute{\kappa}\tau\eta\sigma\epsilon\nu$
	PTOW ⁰	B MSS.
	B ⁴⁵⁻⁶	A ^B
p. 72, 3	$\dot{\epsilon}\pi\iota\rho\rho\acute{\iota}\psi\alpha i$	$\dot{\epsilon}\pi\iota\rho\acute{\epsilon}\psi\alpha i$
	POW ⁰	B MSS. (and T)
	A ^B	B ⁴⁵⁻⁶
p. 73, 23	$\kappa\alpha\kappa\acute{o}\gamma\eta\rho\epsilon$	$\phi\alpha\gamma\acute{o}\gamma\eta\rho\epsilon\ \lambda\hat{\eta}\rho\epsilon$
	PTOW ⁰	B MSS.
		B ⁴⁵⁻⁶
	A^B combines $\kappa\alpha\kappa\acute{o}\gamma\eta\rho\epsilon\ \lambda\hat{\eta}\rho\epsilon$	

On a review of the phenomena throughout, I am disposed to think that it is B⁴⁵⁻⁶ that approximates by nature to the G text, and so preserves a purer form of B; and that the G readings found every now and then in A^B were introduced by the scribe, just as he introduced occasional B readings into his G text.

From what has been said it appears that we must conceive the scribe of α (the archetype of the group) as having before him two MSS., the one a G MS. of the type PWT, the other a B MS., and as copying out the text now of one, now of the other, intertwining them in a manner that to us is quite unaccountable; and not only so, but often introducing into his transcript of one text individual readings from the other, so that A contains an admixture of A^B, and A^B of A.

It has been explained in § 3 that none of Du Duc's Greek text is really A or A^B, and that Hervet's Latin was made from a contaminated copy, and cannot be trusted. This redaction of the *Hist. Laus.* contains two sections (c. 116 and the first paragraph of c. 150 in Du Duc and Hervet) not found in any other form of the work, and of unknown origin: they are not printed in this edition.

V—Venice, St Mark's, *Bessarion* 346.

Saec. xi: parchment: 21 x 28 cm.

Contents: f. 1 apophthegmata in the "topical" redaction (see

Prol. 209), the Greek of Rosweyd's Bks. v. and vi., but cc. 1 and 2 are missing; f. 127 *Hist. Laus.* (see below); f. 173 *Hist. Mon.* 1, 8, 16; ff. 189—208 more apophthegmata and sermons.

C—(Preuschen's C^o) Paris, Bibl. Nat., *Coislin* 282.

Saec. xi: parchment: 23 × 27 cm.

Contents: f. 1 apophthegmata; f. 100 *Hist. Laus.* (see below); f. 137 *Hist. Mon.* 1, 8, 16; ff. 149—252 apophthegmata, sermons, and Vitae. (This ms. came from Mt. Athos.)

These two mss., in respect of the portions of *Hist. Laus.* and *Hist. Mon.* which they contain, are absolute twins, as is shown by their common peculiarities both of structure and of text. Their readings almost invariably agree, often in contradiction to all other authorities. When they diverge, sometimes V is correct, sometimes C; so that neither is a copy of the other.

These are the mss. numbered 45 and 46 in the List, § 2. It has been pointed out (p. xxi) that the portion of the *Hist. Laus.* contained in them is a composite text, having a section from an A^B ms., a section from a G ms., and a section from a B ms. (p. lxxi). The G section alone is considered here; it alone is designated by V and C: when the other sections are referred to they are cited as 45–46, or B^{45–6}. V occupies ff. 152—163; C ff. 120—130. The chapters of G text are 23—28, 31, 35—39: it appeared in § 8 that the text approximates to that of β, rather than to that of PWT_A; and it was shown that the resemblances are not ordinarily due to intermixture with B. Individual cases, however, of such an element may be discerned in VC: a piece elsewhere found only in B is added at the end of c. 39; on p. 115 attention is called to the apparent influence of B in VC; and most of the cases in Schedule II., App. VII, where 1 stands with PWT_As against VCβ, may probably be attributed to intermixture of a B text with VC (see especially p. 105, 5). The apparatus shows that the G text preserved in VC has also been rewritten with considerable freedom. For the rest, the writing, spelling, itacisms, accentuation, &c. are those of fairly correct average mss. of the eleventh century. (On C see Preuschen, p. 148.)

O—Oxford, Bodleian, *Laud. Graec.* 84.

Saec. xi | xii: parchment.

Contains, in a miscellaneous collection of Vitae and Ascetica, on ff. 223—227 a fragment of *Hist. Laus.*: only cc. 32, half of 33, and 22: full of itacisms and absolute misspellings.

W^o—ff. 61—70 of W (described above).

Contains cc. 22, 20, 21.

The fact that c. 22 is common to O and W^o enables us to see that these two fragments preserve pieces of a single type of G text not found elsewhere: combining them we have cc. 20, 21, 22, 32, half 33. The collations of O are given in full, and those of W^o in c. 21; but for W^o in c. 20 and c. 22 see *infra*, p. 177. They show signs throughout of intermixture with B; in c. 32 especially O has been strongly assimilated to B (see Notes 55 and 57).

33—Paris, Bibl. Nat., *Gr.* 919 (Saec. XIV).

A miscellaneous collection of Ascetica: ff. 29—46 contain under the title Ἐκλογαὶ ἐκ τοῦ λαυσαῖκοῦ, *Hist. Mon.* c. 1, *Hist. Laus.* cc. 17, 11, *H. M.* c. 16, *H. L.* cc. 32, 33, 34, 37. The text of *Hist. Laus.* is fundamentally a G text, akin (apparently) to PW; but it has been rewritten and abridged with such freedom that it is only occasionally of service for textual purposes. Besides the rewriting, the text has been further vitiated by intermixture with a B text (see *infra*, p. 114, and Note 57). The curiously composite ms. no. 47 contains the same text in cc. 17 and 32—34. Full collations of mss. 33 and 47 are given in c. 32; occasional readings in cc. 33, 34 (and elsewhere).

34—Paris, Bibl. Nat., *Gr.* 881 (Saec. X).

Contains among a collection of Acta and Vitae, on ff. 222—224, c. 32 only: a G text; but so altered as to be of little use for textual purposes: cited only in a few cases.

35—Brit. Mus., *Addit.* 14066 (saec. XII).

Contains in a miscellaneous collection, on ff. 164—5, a single episode out of c. 17 (see *infra*, p. 44, 28—p. 46, 8): a G text, but extensively interpolated with the B enlargements. As PW are the only available authorities for the G text in cc. 17 and 18, the readings of the fragment no. 35 are given in full. When the obvious B interpolations have been removed, no. 35 substantially supports PW.

36—A fragment printed among the “Opera S. Nili” (Migne, *P. G.* LXXIX, 1312).

Contains c. 23 in a G text, akin to PW: free from all admixture of B. Its collations are given in full.

36^b—Rome, Vatican, *Ottoboni* 436 (saec. XV).

Contains, at f. 186, c. 23 in a G text, but so altered as to be quite valueless: its readings are neglected.

ath—Fragments from c. 63 incorporated in one of the Lives of St Athanasius (see below p. 158): a G text.

This summary description of the Greek MSS. known to me which contain portions of the G text, shows that contamination in a higher or lower degree by mixture with the predominant B text, or else by literary revision, or by both processes, has been the fate of nearly every representative of the G text: PW and the fragments no. 36 and ath are the only ones in which the evidence of such deterioration does not lie on the surface.

B—It remains to speak of the great group of MSS. of the metaphrastic text. The Table on p. xxiii shows that the B MSS. coming under examination fall into seven sub-groups:—1—7, 8—11, 12—13, 14—18, 19—22, 37—44 (the A^B group), 45—46, (the last two groups only in respect of the portions of the B text which they contain). It is, I think, true to say that in some respect or other each one of these sub-groups has preserved more faithfully than any of the others the features of their common ancestor B; so that a critical edition of the metaphrastic text would be an undertaking of extreme difficulty. The sub-group 14—18 presents special features, indicated in Note 11. For the purposes of this edition the value of B lies almost exclusively in the possibility of recovering readings of β , the fifth century G MS. from which B was made (see p. xliv): β readings are to be identified, in varying degrees of probability, by observing attestations of B by one or more G authorities (often l): only in such cases are B readings regularly recorded, and no inference must ever be drawn from mere silence in regard to B.

(II) The Versions.

1—(*Prol.* 59—64).

It has been shown in § 5 that λ (the Greek MS. from which l was made) was a G MS., and in § 8 that it had a special affinity with β . Only three copies of l, and a few fragments, have hitherto been found:

Cod. Sessorianus 41, (^{l^{sess}}), (Vittore Emanuele Library, Rome).

Cod. Casinensis 348, (^{l^{cass}}) }
Cod. Casinensis 50 } (both at Monte Cassino).

Sess. 41 is assigned to the tenth century by Reifferscheid (*Sitz. Wien. Akad.* L. 772); but Signor Ambrosi, Custodian of mss. in the Vit. Eman. Library, places it early in the eleventh: Dom Amelli places Cass. 348 late in the eleventh, and Cass. 50 in the twelfth. Cass. 348 was carelessly transcribed and then carefully corrected by the same, or a contemporary, hand: many of the corrections are restorations of the readings of the ms. copied, but many are clearly attempts at emendation that depart from the original. Cass. 50 is a clean copy of 348, adopting all the corrections; thus it is of no independent value as a textual source. Sess. is on the whole the most correct, but it has errors of its own, and also has lost several folios, from the beginning of c. 57 to near the end of c. 65. Sess. and both Cass. mss. have a lacuna from p. 34, 3 to p. 37, 3, and another from p. 164, 7 to p. 165, 12: in each case the text runs on continuously, making complete nonsense, and thus showing that the mss. are derived from a single exemplar which had lost a folio in each place. A third Cassinese ms., 143 (see *Prol.* 62), contains the text of l for cc. 6, 14, 29, 37, 38, and extracts from cc. 18 and 61 (see p. xxxiv, note), but in a corrupt form: these pieces are printed in *Bibl. Casin.* III. One piece of l is readily accessible in print—the version of c. 34 among the Latin *Apophthegmata* (Rosweyd, Bk v, xviii. 19). The Munich ms. lat. 3056 (f. 213) contains extracts from l, but abbreviated.

^{l^{rev}}—l was revised on a Greek B ms. and a considerable number of the metaphrastic enlargements were incorporated from beginning to end. This debased form of l is found in the great majority of the mss. and in the printed *Paradisus Heraclidis*. The pieces of l printed in the *Bibl. Casin.* and Rosweyd (*locc. citt.*), or in this *Introd.*, or else the apparatus to c. 45, will afford a sufficient idea of the character of ^{l^{rev}}. For an edition of l, the better mss. of ^{l^{rev}} (*i.e.* nos. viii.—xi., *Prol.* 60) cannot be neglected; but the fact must be emphasised that for controlling the l readings in this volume only the Sess. and Cass. mss. may be employed, all others as yet brought to light, as well as the printed text, being worthless for the purpose.

Mr Burkitt's investigation of the biblical citations in l leads him to the conclusion that there is no trace of any Vulgate reading, and to the surmise that l was translated not later than the sixth century, possibly in Africa. The reviser who produced ^{l^{rev}} was familiar with the Vulgate. (*Prol.* 70—75.)

l₂—(*Prol.* 64—69).

The mss. fall into two groups:—

l₂^a—consisting of Brit. Mus. *Addit.* 33518 (f. 104), Barberini

lat. 702 (f. 193), and Munich *lat.* 3056 (f. 213), 5823 (f. 100), 18553^a (f. 114), 23757 (f. 129).

These MSS. range from saec. XI—XV.

1₂^b—consisting of the other MSS. known to me, and the printed texts: same date.

The main differences between **1₂^a** and **1₂^b** have been sufficiently explained in *Prol.*: **1₂^a** is on the whole a slightly more correct text.

But better than either are the fragments (cc. 18 (half), 19, 21) in Cod. Cass. 143, printed in *Bibl. Casin.* III.; two instances suffice to show the superiority: *fecit sensatum* instead of *mansuefecit*, p. 58, 2; and *ultima mala*, representing *εσχάρα* (for *σχάρα* or *σχάστρα*) instead of *multa mala*, p. 65, 8.

1₂ contains only fragments of the Ep. to Lausus and the Prologue, and cc. 1—6, 9—13, 16—19, 21, 23, 24, 38, 44, 70: all of this, except the fragment of Ep. (printed p. 6) and a few lines of the Prologue, appears in the printed editions. The date of the translation may be sixth, seventh, or eighth century.

s—(*Prol.* 84—86).

The chief MSS. are:—

Brit. Mus., *Addit.* 17177 (saec. VI).

Contents: cc. 1, 2, 6, 9, 10, 12—14, 16, (of 18, the few lines on Mark), 22, 23, 34, 37, 21.

Brit. Mus., *Addit.* 12173 (saec. VI | VII).

Contents already specified on p. 1, note.

Also in other places, among collections of apophthegmata, cc. 17, 18 (f. 111) and c. 23 (f. 44)—found similarly in other MSS. (see *Prol.* 90—94).

Tullberg's "MS. A" contained cc. 35, 40, 47, 22, 23, 41^a, 63, 57 (half), 60, 70, 29 (print breaks off imperfect): also apparently c. 21. His "MS. B" contained cc. 22, 23.

[The abridgment of c. 8 in *Addit.* 17262 is from a B text.]

Combining these, we find that s is extant, and in sixth century MSS., for Ep. to Lausus, and cc. 1, 2, 6, 9, 10, 12—14, 16—18, 21—23, 25—31, 34—37, 40, 44, 46—48, 50, 51, 53—55, 58, 59 (half), 60, 63, 65, 69—71.

Seeing that there are remains of three or four Syriac versions of the *Hist. Laus.*, the assumption that the above-mentioned MSS. all contain portions of

the same version requires justification. It is reasonable to suppose that all the chapters found together in any given ms. containing a whole section of the book, really belong to each other, and are portions of one and the same version. Now Tullberg's A contains chapters in common both with 17177 and with 12173; and so it supplies the link that enables us to identify these two mss. as containing portions of the same Syriac translation. In regard to cc. 17 and 18, the few lines on Mark (p. 56, 3—10) have been cut out of c. 18 in both 12173 and 14648; but they are found by themselves as one of the series of lives in 17177: this seems good reason for assigning the Syriac of cc. 17 and 18 to the same version as is found in 17177. Moreover we know that this version of c. 18 is not s₂.

In regard to Tullberg's mss. some difficulty exists. The printing of his edition apparently was not completed; every copy I have seen breaks off at p. 42 in the middle of a sentence in c. 29; consequently no indication is given towards the identification of the mss. employed. The title contains the general statement that they belong to the Vatican and the British Museum. There can be no doubt that Tullberg's V is the great Vatican copy of Anan-Isho's *Paradise* (Cod. Syr. 126); but neither in the Vatican nor in the British Museum did I find any ms. corresponding to his A; *Addit.* 12173 presents striking resemblances to A, but it does not contain cc. 22 or 23, for which chapters Tullberg cites readings from A. If Tullberg's readings are fairly inaccurate, his B may be *Addit.* 17177, for B is cited only for cc. 22 and 23, the only chapters printed by Tullberg which are found in 17177. He cites also an N and an O in one or two chapters: I can offer no conjecture concerning them. I was not able to search the Propaganda collection in Rome.

s₂—(*Prol.* 86—88).

The chief mss. are :

Vat. Syr. 123, (s₂^{vat}) (saec. vi).

It contains : cc. 1—16, two episodes from 18 (*infra* pp. 49, 52), 19—21, beginning of 22, 23—29 (incomplete, the ms. being mutilated).

Assemani gives as the date century VIII.; but this is certainly an error arising from the fact that the codex is composed of two independent mss. bound up together: century VIII. is a probable date for the first of them, but the second which contains the *Hist. Laus.* is much older. It is a Nitrian ms., and I at once perceived its likeness to the sixth century Nitrian mss. at the British Museum. Professor Guidi and Mr Norman McLean independently passed the same judgment; so that I have no hesitation in assigning it to the sixth century.

(Vat. Syr. 371 is a modern transcript of 123.)

Brit. Mus. *Addit. 12175*, (s_2^{add}) (A.D. 534).

Contains: cc. 1—5, 15, 16, 20, 43, 24, 19, 39.

(Brit. Mus., *Addit. 12172* (saec. ix) contains c. 16.)

Thus of s_2 we have cc. 1—29 (except 17, 18, 22), 39, 43.

The Vat. MS. contains the better text.

An idea of the general character of s and s_2 as translations may be gathered from the Table in § 5, where a literal rendering of half of c. 23 is supplied: see also Appendix V. ii.

s^{an} —(*Prol.* 77—84).

By s^{an} I designate Anan-Isho's Syriac redaction of the *Hist. Laus.* in Bk I. (and a few chapters of Bk II.) of his *Paradise*; it has been printed by Bedjan in his edition of the *Paradise* (*Acta Martyrum* vii). The relations of the text to s and s_2 are much more complex than I had imagined when writing *Prol.* Only after examining Vat. Syr. 123 was I in a position to give a full and precise account of s^{an} , as follows:

Anan-Isho (c. 650) had before him three Syriac mss. almost identical in contents with *Addit. 17177* and *12173* of s , and *12175* of s_2 ; also a copy of the two chapters (17, 18) found among the *Apophthegmata* in *12173* and *14648*: he also had a Greek ms. of a B text. He then combined his Syriac mss. so as to make them supply one another's deficiencies, building them up more or less on the model of his Greek ms., though often retaining the peculiar configuration of the Syriac mss.: where the Syriac failed he commonly filled up the gap by a translation from his Greek B ms. And so the first portion of his Bk I. is made up thus:—

s	Ep.,	6,	9, 10	12—14,	16—18
s_2		1—5			15,
fresh trans.	Proem.,	Prol.	7, 8	11	

At c. 18 comes a break: c. 19 (s_2) occurs in Bk II.; c. 20 is omitted altogether (though in *12175*); c. 21 comes later (after c. 37, as in *17177*): thus cc. 22, 23, from s , follow c. 18. For the rest of Bk I. he used s when available, as in *12173*, supplying the lacunae by translations from his Greek B ms.; and in Bk II. he used up the remaining pieces of *12175*. But Anan-Isho also, especially in the early chapters, revised the Syriac G texts of s and s_2 by means of his Greek B ms., so that his Syriac contains a large admixture of B readings not found in the sixth century Syriac mss. Fortunately he soon tired of this, and by the time he reached cc. 17 and 18 his Syriac commonly differs only now and then, and slightly, from s or s_2 . Throughout the whole book, however, isolated B readings continue to occur, so that it is never safe to trust his text without reference to the mss. of s and s_2 in their independent state. The more considerable enlargements of B, such as amount to several lines, are usually inserted by Anan-Isho; at the beginning of c. 17 he gives both forms of the short introduction on the Macarii, the G form from his

Syriac ms. and the B form translated from his Greek ms. In the later portion of the book the fact of translation from a B ms. is at once evident, since to find in the midst of a substantially G text, chapters of an absolutely B text, just where there are lacunae in s (as cc. 56, 57, 61, 62), immediately arrests attention; but in the early chapters, owing to the assimilation of the circumjacent G text to the B type, it is not equally obvious.

Anan-Isho's section on Pachomius (cc. 32–34) receives attention in Note 47; the Life of Evagrius (c. 38) in Note 71.

A word of warning to the textual critic is necessary in regard to Bedjan's edition of the *Hist. Laus.* in Anan-Isho. The primary purpose of his edition must always be kept in mind, viz. to supply Syriac literature to his own people. The readings of the earlier mss. are of no value for this purpose. But as he has added an apparatus purporting to give the full collations of some of the old mss., among others of *Addit. 17177* and *12173*, it is necessary to point out that this apparatus, owing to its incompleteness and capriciousness, is a snare and pitfall to the Occidental textual critic. Two or three instances will justify this statement. Under the symbol L he gives 3 variants of 12173 in the *Ep. ad Lausum* (Bedjan, pp. 1—4), not including the various Titles; but he omits 14 others, some fully as important as any he includes. Again, in c. 58, at the foot of p. 173 he records that L has ~~ܒ~~ instead of ~~ܒ~~; but he neglects to state that it omits the first seven lines on the next page, one of the B enlargements inserted by Anan-Isho. Lastly (p. 137), at the beginning of c. 55, he does not notify that L omits the word ~~ܒ~~, a point of some critical interest, on which, trusting to his text, I was misled when writing *Prol. 296*. These examples suffice to show that Bedjan's collations of L do not dispense us from recourse to the mss.

c—(*Prol.* 110—128).

The only MSS. given in printed Catalogues are:

Vat. Cop. 64 (saec. x).

Contains: Ep. ad Lausum, Prologue, and parts of cc. 9, 10, 38.

Vat. Cop. 69 (A.D. 1153).

Contains c. 18 (incomplete).

(See Mai, *Script. vet. nov. Coll.* v, *159, *165: the MSS. mentioned by Zoega are copies of these.)

Bohairic dialect: a G text, akin to l.

eth—(*Prol.* 156).

Only cc. 32 and half 33.

A G text, translated with fair literalness (see Note 47).

arm—(*Prol.* 97—106).

The few fragments, so far as they adhere sufficiently closely to

the Greek to allow of any judgment, are all B texts; except c. 38, which is beyond question a G text (see Note 71).

ar—(*Prol.* 164).

Only a few scraps of cc. 32, 33: though completely rewritten and paraphrased, features of the B text may be discerned.

One other point remains for brief discussion here. We have seen that in the case of the Greek G mss. the question of inter-mixture with B always calls for careful consideration; and we have seen, too, that l has been subjected to extensive and systematic revision on a B text in l^{rev} , and s and s_2 in s^{an} : we have to ask now if there are grounds for suspecting the presence of any minor B element in l l_2 s s_2 c, in the states which have been recognised as substantially G.

l—It has been shown that the general series of agreements of l with B indicates not any adventitious influence of B on l, but an affinity between β and λ . There are, however, two readings of l to which attention may be directed, as conceivably indicating conflation:

p. 11, 17 G εἴδοντες	B προσώπου	l uultum ac figuram
p. 106, 10 G δάκτυλον ἡραν	B δ. ἀπέκοψαν	l abscidit ac rapuit

l₂—Only in c. 21 have I noticed any serious ground for suspecting B readings in l_2 , see the apparatus to p. 67, 10, 11 and p. 68, 18. See, however, pp. 11, 20; 18, 22; 21, 13; 22, 9; 44, 22; 49, 19; 53, 8; 54, 15; 64, 6.

s—The question may arise as to p. 83, 6 ἐξεστηκὼς τῶν κατὰ φύσιν φρενῶν (see Note 45 fin.); p. 100, 3 λάθρα; p. 101, 1 (apparatus) ὅτι νικήσει αὐτόν; p. 103, 1 καὶ προγνώσκειν πάντα. See also: pp. 15, 7; 30, 17; 31, 8; 36, 7; 44, 24; 73, 23; 76, 3; 86, 7; 98, 23; 99, 4; 106, 13; 114, 2; 135, 2; 139, 5.

s₂—See pp. 16, 24; 17, 7; 27, 7; 28, 9; 38, 14; 39, 2: 61, 1.

c—See pp. 30, 6; 117, 9; 118, 11.

The cases cited are comparatively so few, and when examined are seen to be of a kind that might so easily have arisen independently, that they may safely be neglected.

§ 10. METHOD OF EDITING.

Now that all the materials are before us, the question remains: What is the editor to do?

It has already been settled (§ 6) that the proper course to pursue

is to edit the G text without including the B enlargements in the apparatus. But of the G text there are two varieties: the $\beta\lambda$ type, represented by B and l, with which VC and s₂ in some measure agree; and the γ type, represented by PWT_A and s. We have now to make our choice between these two types of the G text.

The discussions of §§ 7 and 8 have shown that the distinctive Bl readings are of two kinds: (a) whole sections or considerable passages, found in Bl but omitted in γ ; (b) minor variants consisting of the addition of a word or a phrase. Each class of reading is occasionally supported by s₂. The series of whole passages in Bl has already been discussed at some length in §7, and in many cases distinct reason has been shown for accepting them as genuine. The case of the minor Bl readings must now be considered.

As Sozomen is the earliest witness to the text, we must examine the evidence he affords. In the following cases he may be supposed to support Bl:

p. 33, 4 B ἀπελθόντων οὖν αὐτῶν μετὰ βοηθείας πολλῆς εἰς τὸ συλλαβέσθαι αὐτὸν

l cumque ad eum cum magna multitudine quo facilius abstraheretur intrassent

Soz μέλλων δέ ποτε πρὸς χειροτονίαν ἐπισκοπῆς συλλαμβάνεσθαι

PWT_ls₂ ὡς οὖν ἀπῆλθον μετὰ βοηθείας

(Ws vac)

p. 60, 3 B ἐπειδὴ οὐκέτι ἔξεστί μοι ἀδικεῖν οὐδένα

l quia nulli *ulterius iam* nocere possum

l₂ quia *iam* mihi non expedit nocere aliquem

Soz ὡς μὴ θεμιτὸν αὐτῷ ἔτι μηδένα κακῶς ποιεῖν

PTA^Bs₂ ἐπειδὴ οὐκ ἔξεστί μοι ἀδικεῖν οὐδένα

(Ws vac)

p. 62, 20 B οὐκ ἔλαβε τι παρά τινος

l non ab ullo *aliquid accepit*

Soz οὐδὲ ἔλαμβανέ τι παρά τον

PTW^o οὐκ ἔλαβε παρά τινος

(Wl₂s vac; s₂ om clause: B 14—18 om *τι*, see Note 11.)

p. 124, 8 B ὁρύξας φρέαρ

l fecisset sibi *puteum*

Soz φρέαρ ὁρύξας

PTVCs₂ ὁρύξας

(Wl₂s vac)

p. 125, 4 B ἐπιστὰς ἡμῖν ὁ μακάριος Πίωρ
 1 sanctus Pior.....adstitit nobis
 Soz ἐπιστάντα δὲ αὐτοῖς.....τὸν Πίωρ
 PTVCs₂ ἐπιστὰς ὁ Πίωρ
 (Wl₂s vac)

p. 158, 4 B ἵνα μή τινα μῶμον δῷ ἐξ ὑπονοίας
 1 ne qua...ex suspicione quorundam uel macula notaretur
 Soz ἵνα μή τινα ψύγον ἐξ ὑπονοίας αὐτοῖς προστρίψηται
 PWTs ἵνα μή τινι μῶμον δῷ ἐξ ὑπονοίας
 (l₂s₂ vac)

(To these without any doubt may be added the piece at p. 34, 6 in Table p. lxxxv.)

In the following cases Soz seems to support PWT against Bls₂:

p. 39, 20 B τοιούτου χαρίσματος ἡξιώθη ὡς καταπτύειν δαιμόνων
 1 talēm diuinam gratiam...meruit ut contempneret daemones
 s₂ has ὡς, but not τοιούτου
 Soz ἐδόθη χάρις...ὑπερφρονεῖν τῶν δαιμόνων
 PWT χαρίσματος ἡξιώθη καταπτύειν δαιμόνων
 (l₂s vac)

p. 123, 13 B καὶ ἐσήμανε ὅτι Πίωρ παρεγένετο καὶ ἐξω ἐστηκεν. αἰσθόμενος
 δὲ τοῦ ψόφου τῆς θύρας κ.τ.λ.
 1 significauit dicens: Pior uenit et pro foribus assistit. datoque
 ianuae sono etc.

s₂ punctuates as Bl
 Soz καὶ στὰς πρὸ τῆς πατρώας οἰκίας ἐμήνυσεν ἐληλυθέναι. ἐπεὶ δὲ
 ψοφεῖν τὴν θύραν ἥσθετο κ.τ.λ.
 P } καὶ ἐσήμανεν ὅτι II. { παραγέγονε. στὰς οὖν ἐξω
 TVC } καὶ ἐσήμανεν ὅτι II. { παρεγένετο. ἐξω οὖν (δὲ) στὰς } καὶ τοῦ
 ψόφου τῆς θύρας αἰσθόμενος κ.τ.λ.
 (Wl₂s vac: a few unnecessary words are omitted.)

Thus Sozomen's testimony helps little towards a practical judgment as to the choice of text to be made, though he does seem to have had before him some out of the few Bl readings in question.

An examination of the whole series of minor Bl readings shows that they commonly are of the nature of single words or phrases or clauses which help to smoothen the construction, or to colour the narrative, or to suggest a reason for something said or done. In character they are not unlike the so-called Western readings in the Acts: and just as there are minds to whom the Western text of the Acts appeals as the more primitive, so it may be that

to some literary critics the β l text of the *Hist. Laus.* will seem the better. For my own part, I do not think that these readings ordinarily improve the text, but rather weaken it by spoiling a terse rapidity of narrative often displayed in the γ text. But the Bl readings are very early; and some may be disposed to hold the view that they are due to a retouching of the text by Palladius himself. Certainly, though γ is the best on the whole, the β l text has some good qualities not shared by γ : in § 7 we have learned that β l almost certainly preserve the true sequence of the chapters in the last third of the book, and also a number of authentic pieces of the text not found in γ ; in the next Table we shall see that B and I are consistently free from a number of "tendenziös" alterations in the Greek representatives of γ ; and in Notes 45 and 69 will be found further points worthy of consideration.

Amidst these uncertainties the editor's course is clearly pointed out by the logic of facts. Not the very smallest fragment of a β Greek text has yet been brought to light: β is known only through B; even VC are forthcoming only for one-fifth of the book, and in that fifth they do not support nearly all the Bl readings. Under such circumstances any attempted reconstruction of β by inserting the Bl readings into γ , would be neither β nor γ , but a critical figment not representing any text that ever had a real existence: the morsels of B intruded into the text would often not be really β , but the metaphrast's revision; and the adjustments of grammar and construction necessary in order to make way for them would in all probability seldom faithfully reproduce β . The production of a Greek ms. of the β type would alter the situation; but with the materials at hand it is clear that the only historical method of editing the *Hist. Laus.* at the present time is to reproduce the γ text as faithfully as may be. Therefore the minor Bl readings are given only in the apparatus, and the text will present a critical edition of γ . In the case, however, of the whole sections not found in γ but only in Bl (viz. cc. 41^b, 42, 45, 49, 52, discussed in § 7), an approximate text is supplied between square brackets and printed closer; and a few lesser pieces attested by s₂ as well as Bl are inserted in the text between half brackets (‘ ’): the removal of such pieces is easy, and will yield the γ text.

For the reasons developed in § 7 the order of Bl towards the end of the book is adopted.

The only problem that now remains is the investigation of the interrelations of the chief representatives of γ —of PWT and A with one another, and of all with s (see Pedigree, p. lxvii). As a starting point we shall examine the treatment of a number of heretical or suspected names that occur throughout the book. All the authorities, so far as they are in each case extant, are included in the following Table.

p. 29, 16 διδάσκαλος Διοσκόρου τοῦ ἐπισκόπου καὶ Ἀμμωνίου καὶ Εὐσεβίου καὶ Εὐθυμίου τῶν ἀδελφῶν	PWB <small>lss₂ (om τῶν ἀδ. ss₂)</small>	διδάσκαλος Διοσκόρου τοῦ ἐπισκόπου καὶ Ἀμμῶνος
p. 29, 17 καὶ Ὁριγένους	PWB <small>lss₂</small>	καὶ Ἰωάννου
p. 30, 11 λέγει τῷ οἰκονόμῳ αὐτοῦ Ὁριγένει	PWB <small>lss₂</small>	λέγει τῷ οἰκονόμῳ αὐτοῦ Θεοδώρῳ
p. 31, 11 Ὁριγένει τῷ πρεσβυτέρῳ καὶ οἰκονόμῳ καὶ Ἀμμωνίῳ	Blss ₂	Μακαρίῳ τῷ πρεσβυτέρῳ καὶ Ἀμμῶνι
p. 31, 18 Ὁριγένης τε καὶ Ἀμμώνος	Blss ₂	PWT ven A ^B _{l₂c} (Ἀμμωνίῳ PA ^B _{l₂} : +Theodore c)
(οἱ πατέρες A ^B : l ₂ s vac)		Θεόδωρός τε καὶ Ἀμμών PWTc (Ἀμμώνος P: +Theodore and Jacob c)
p. 34, 6 ἀνδρῶν ἐλλογίμων Ὁριγένους καὶ Διδύμου καὶ Πιερίου καὶ Στεφάνου	B Soz (l ^{rev})	ἀνδρῶν ἐλλογίμων Ἀθανασίου καὶ Βασιλείου
(Ω. καὶ Δ. καὶ τῶν ἄλλων Soz)		PWT A ^B
(lsc vac: s ₂ om: l ₂ paraphr)		
p. 35, 8 Διόσκορος ὁ ἐπίσκοπος	PWBA ^B _{lss₂} (l ^{rev}) (om ὁ ἐπ. s)	ὁ Μακάριος
	(dc vac)	Tl ₂
p. 35, 9 τὸν μακάριον Εὐάγριον	PWBA ^B _{lss₂} (l ^{rev})	τὸν μακάριον Θεόδωρον
	(dc vac)	Tl ₂ (Theodorum et Macariolum)
p. 75, 5 τῷ διδασκάλῳ μου Εὐαγρίῳ	TVCBlss ₂	τῷ διδασκάλῳ μου Εὐλογίῳ
	(l ₂ om: c vac)	PW 35 36 A ^B

p. 78, 1 καὶ Εὐάγριον	καὶ Εὐλόγιον
TVCB <small>ls₂</small>	PW <small>l₂</small>
	(A ^B om: sc vac)
p. 81, 5 τὸν μακάριον Εὐάγριον	(τὸν) Μακάριον τὸν πρεσβύτερον
VCB <small>lss₂</small>	PWTA (om τὸν ¹)
	(l ₂ c vac)
p. 113, 18 μαθητὴ Ὁμηρένους	om
VCB <small>ls</small>	PWTA 33
	(l ₂ s ₂ c vac)

In every one of these twelve pairs of readings, the reading in the left hand column is manifestly the true one, those on the right being all due to an orthodox “tendenz,”—the desire to get rid of objectionable names, even the very name of Origen when borne by one of the monks. Bl and s₂ (so far as they are extant) are entirely free from this taint; so are VC in the four cases for which they are extant. On the contrary, l₂ and c whenever their readings can be determined (7 and 5 times respectively) uniformly present the corruption. Turning to γ, we find that its Greek representatives pursue no consistent line, but that s when extant always supports Bl (VCs₂): whence it may be inferred that the taint was not in γ itself. When we remember that a close affinity between l₂ and c has already been proved (p. lxv); and when we observe that there is an evident unity about the series of falsifications in the Table (Theodore being substituted for other names three times, Macarius three times, Eulogius twice); we shall, in view of the various facts just recited, easily conclude that these corruptions in proper names arose in, and spread from, a Greek ms. of the type represented by l₂ and c.

The phenomena presented by PWTA (and A^B) in the Table are very curious, and very instructive for the present investigation into the character of these mss. At the outset it must be again emphasised that the close textual affinity of the four mss. PWTa (the archetype of the A mss.), and their descent from a single ancestor γ, from which they inherited serious dislocations of the text, have been established in §§ 7 and 8. PW consistently go together in the Table; and in the two cases in which A (as distinguished from A^B) is extant, it goes with PWT. But the proceedings of T are very perplexing. It would seem that T and A^B have come more under the influence of the archetype of l₂c than

have PW; this appears from the Table, and also from the passage p. 48, 25—p. 49, 2, where TAB₂ agree in a recasting of the text against the united witness of PBls (W₂ c vac.)¹: see also Tl₂ at p. 49, 27. The presence of T on the left hand in the passages in the Table taken from p. 75, 5 and p. 78, 1 may reasonably be attributed to the influence of B, which in varying degrees pervades T.

The most important result to be derived from the Table is that s in every case has preserved the original reading where the Greek representatives of γ have gone wrong, sometimes all of them together. This shows that corruptions from which s is free, have crept into the Greek γ MSS. at some time between the end of the fifth century (the date of s) and the tenth (the date of W and the earliest A MSS.). In such cases the agreement of s with Bl (VCs₂) shows that they, and not PWTA, have preserved the true γ reading. Similar instances occur throughout the book; there is a good one at p. 82, 6, where s supports VCBls₂ in reading τὸ δὴ λεγόμενον, omitted by PWTA. Where s thus bears witness against the Greek representatives of γ, its evidence is to be followed. For this reason I have relegated to footnotes a series of passages in c. 18 (see p. 50, 5 and 9, p. 51, 1, p. 57, 12) found in PWTA^Bl₂ (and c when extant), but not in Bls (or s₂ when extant)²; their absence from s shows them to be interpolations, arising, probably, from Greek MSS. like the originals of l₂ and c. (The case of s is further discussed in Appendix V. ii.)

It is difficult to imagine how it can have come to pass that, though s has often thus kept right when PWTA have all gone wrong, at other times Ts agree in error, when PWA are right in company with Bl (see instances cited p. lxiv); while at p. 147, 3 TAs agree in the error ἀδελφῆς (see Note 95); moreover at p. 149, 3 P and s give ἀπλότης incorrectly for the ἀπαλότης of TABl (W vac); and at 137, 9 A and s alone read ὁ μακάριος Εὐάγριος.

And when we neglect s and consider only the Greek γ MSS., their interrelations are found to be no less perplexing. All the following combinations occur, most of them frequently:

¹ Such departures of AB from B, where B is correct, form one of the grounds for surmising that AB has been in some measure revised by a γ ms. (perhaps akin to T): (see p. lxxii).

² The addition at p. 50, 9 is not in W, and the context of p. 57 is completely lost.

PA	v.	WT(B)	WA	v.	PT(B)
PT	v.	WA(B)	WT	v.	PA(B)
TA	v.	PW(B)	WA	v.	PT(B)
PB	v.	WTA	WB	v.	PTA

Nor is this all: sometimes agreements in error are found, of a kind that indicate descent from a common ancestor: thus at p. 130, **17** TA have *πρὸς ἡμέρας* for *πρὸ ἡμέρας*, and p. 138, **19** they have *πᾶσιν* for *πρᾶξιν*; similarly at p. 147, **1** PA have *Ἀπριανόν* for *Ἀπρονιανόν* (see Note 95), and p. 168, **12** for the *μηδένα νύξαι* of TBls, we find in A *μηδὲν ἀνοῖξαι*, and in P *μηδαμῶς ἀνοῖξαι* with further alterations of the text. At other times, too, PT agree in such corruptions: at p. 79, **3** they read *φύσεως* for *φυσιώσεως*; and PT (but not A or s) append to the account of Silvania (c. 55, p. 149) a couple of lines which stand at the end of the story of Juliana (c. 64, p. 160) in Bl, and are repeated there word for word in P, (c. 64 is missing in T and in s).

Still more unaccountable are such cross divisions as the following:

p. 107, 6	<i>διεγενόμην</i>		<i>διεγενόμην</i>
	WTA ³⁷ VB(l)	(om s)	PA ³⁸ C
p. 109, 5	<i>εὐγράμματος</i>		<i>ἀγράμματος</i>
	WTA ⁴⁰ VBl		PA ^{cet} 33Cs

With the present materials it is futile to speculate on the hidden cross-currents that have given rise to results so inconsistent and seemingly defying all attempts at clear-cut classification. But whatever the explanations may be, the main textual facts acquired during the foregoing discussions stand out unmistakably, and cannot be obscured by the crowd of outstanding unexplained difficulties, which must be dealt with individually as they occur. The process known as "Intermixture of texts" has evidently been busily at work, and in a very subtle manner, among the ancestors of the MSS. with which we are occupied. We have seen (p. lxx) that T has been extensively contaminated throughout by mixture with a B text; and so the large number of TB readings seldom cause any embarrassment: and this is true also, and for the like reason, in regard to most of the AB readings. We have now to ask the question: Have P and W, the protagonists of the Greek members

of the γ group, been subjected in any measure to similar deteriorating influences? We shall take first the case of P.

P. P has the Proem, found elsewhere only in B (see Note 1). Notes 4 and 31 contain further evidence of P having been corrupted by B. Sched. I in App. VII presents three cases in which PB stand together against WTA and VC; only one is sufficiently clear to be made the basis of an argument:

- p. 113, 13 WTAVC ἐκεῖνοι δὲ οὗτε (οὐδὲ AVC) ἐκατὸν χρυσίνων ἡδέως (+οὐκ A)
 ἀν ἔλυν
 P ἐκεῖνοι δὲ οὐδὲ εἰς ἐκατὸν χρυσίνους ἡδέως ἀν τοῦτο
 ἐποίουν
 B λέγουσι.....οὗτε εἰ ἐκατὸν ἐδίδως χρύσινα τοῦτο ἐποι-
 οῦμεν ἡδέως

Outside the Schedules we find:

- p. 77, 3 οὐδὲ οὗτως ἐδήχθην PBl; οὐκ ἐδήχθην WT36VCss₂
 p. 76, 4 the word *aἰσχρώς* found in PVCBl, but not in WT36l₂ss₂

Of cases in which VC are not extant the following deserve consideration:

- p. 48, 12 W ὁπῆς· ὡς τελώνης γάρ μοι οὐ συνεχώρει (see p. 173)

T ὁπῆς· ὁ τελώνης γάρ, φησί, οὐ συνεχώρει

P ὁπῆς· τὸ γάρ παντελῶς μὴ ἐσθίειν ὁ τελώνης μοι οὐ συνεχώρει

B ὁπῆς· ὁ τελώνης γάρ μοι οὐ συνεχώρει, φησί, τὸ παντελῶς μὴ
 ἐσθίειν

(Neither l nor s have any trace of the clause τὸ παντελῶς μὴ ἐσθίειν:
 Al₂S₂ vac)

- p. 95, 11 the words *ἀσθενέστεροι* ὄντες found in PA^B and, with a slight difference, in B; but omitted in T and the other extant representatives of G (W vac)

- p. 139, 5 WTs ἦ εἰς αἰσχρουργίαν ἦ εἰς αἰσχροπάθειαν καὶ αἰσχύνην λη-
 φθέντες

P ἦ εἰς αἰσχρουργίαν ἦ αἰσχροπάθειαν περιπίπτουσι
 καὶ αἰσχύνη ληφθέντες

B(l) ἐμπίπτουσιν εἰς αἰσχρουργίαν ἦ αἰσχροπάθειαν
 καὶ αἰσχύνην

(Α om)

- p. 143, 9 WTs ὡς (+τὸν T) ἥλιον διαφαίνειν αὐτοῦ τῶν ὀστέων

P ὡς τὸν ἥλιον διαφαίνειν αὐτοῦ τῶν ὀστέων τὸ πῆγμα

B ὡς ἥλιον διαφαίνειν αὐτοῦ τῶν ὀστέων τὸ πῆγμα

(Α vac)

It is not, I think, open to doubt that in all these cases the P reading is the result of assimilation to B; we shall therefore be prepared to find throughout the book a number of readings, less striking than these, also supported by PB, which are due to the same cause having been at work in P: (see Note 101).

W. Sched. I in App. VII contains two cases in which WB stand together against PTA and VC, but neither is significant. There is, however, at the beginning of the Prologue (p. 9, 12) a long insertion in W, found in B, but not in any other authority for the text (see p. 170). The following appear to be cases of the same phenomenon:

p. 17, 15 PT *εἰ μή τι ἐργαζόμενος ή ἐσθίων*

Soz πλὴν ὅσον ἐργαζόμενος ή ἐσθίων

W *εὶ μή τι ἐν τῷ ἐργάζεσθαι αὐτὸν ή ἐσθίειν*

B *εὶ μή τι* (al. *πον*) *ἐν τῷ ἐργάζεσθαι ή ἐσθίειν*

p. 27, 6 PT σύμβιον WB₁ γηησίαν σύζυγον

p. 41, 8 PT κέλλαν WB σκέπην

p. 48, 19 PT *τῇ δὲ νυκτὶ στυφόμενος τῇ ψυχρότητι*

WB *τῇ δὲ νυκτερινῇ στυφόμενος ψυχρότητι*

(In none of these cases is A extant, or do the versions help)

Except in the piece in the Prologue, and in that at p. 17, 15 (where Sozomen's witness seems very significant) the idea that B may have exercised a direct influence on W hardly rises above a suspicion, for the traces of B are few and slight—I have found no others sufficiently clear to be worthy of individual mention. Thus W is much freer than P from any taint of B. At the same time, the large number of minor readings on p. 170—5 in which WB stand against PT, and WT against PB, cannot but give rise to the suspicion that W and P have both suffered to an appreciable extent from intermixture with B.

PW. We have yet to consider whether P and W have inherited in common from their proximate ancestor any admixture of B readings. Here again the passages at the beginning of the Prologue, discussed in Note 4, compel us to return an affirmative answer. In the greater portion of the book, although the combination PWB v. TA frequently occurs, it is impossible to say whether PW have been corrupted by B, or TA have gone wrong

together, as they certainly sometimes do. But in the portions of the text for which VC are available it may be possible to form a judgment on some such readings. The following passage is the chief instance :

p. 111, 4—7 (a few non-significant words are omitted) :

TAVC (<i>καὶ A</i>)	<i>προσδραμόντες δὲ</i> (om A)	<i>ἄπαντες.....λέγουσιν αὐτῷ.</i>
PW <i>καὶ</i>	<i>προσδραμόντες</i>	<i>ὑφ' ἐν.....λέγουσιν αὐτῷ.</i>
B	<i>συνδραμόντες δὲ</i>	<i>πάντες ὑφ' ἐν.....λέγουσιν αὐτῷ.</i>
TAVC <i>Τί ἔχεις;</i>	<i>καὶ πόθεν εἰ;</i>	<i>τότε (om A) λέγει</i>
PW <i>Τί ἔχεις,</i>	<i>ἄνθρωπε;</i>	<i>ἡ πόθεν εἰ;</i>
B <i>Τί ἔχεις,</i>	<i>ἄνθρωπε;</i>	<i>ἡ πόθεν εἴ;</i>
TAVC <i>αὐτοῖς...τρίσι περιέπεστα (-σον VC)</i>	<i>δανειστᾶις</i>	<i>λέγει</i>
PW <i>αὐτοῖς...τρίσι δανειστᾶις περιέπεστα</i>		
B <i>αὐτοῖς...τρίσι δανειστᾶις περιέπεστα</i>		

When it is stated that s omits *ὑφ' ἐν* and *ἄνθρωπε*, and has *καὶ — — καὶ*, it will be difficult to resist the conclusion that the text of the common proximate ancestor of P and W had been assimilated to B in the foregoing passage, (or to β , for l is doubtful).

The following also may be noticed :

p. 106, 12 PWB <i>ἔβαψαν</i>	TAVC <i>ἔρριψαν</i>
p. 112, 2 PWB <i>ἔνα ἄρτον</i>	TAVC om <i>ἔνα</i>
p. 78, 4 PWB(<i>Δ^B</i>) <i>ἐπιμελούμενον</i>	TVC <i>τημελούμενον</i>
p. 144, 20 PWB <i>ἄρτους νεαρούς</i>	Tls om <i>νεαρούς</i>

From the foregoing investigations it follows that every single known Greek representative of the G text, with the possible exception of the fragments 36 and ath, has been to a greater or less extent contaminated by admixtures of B. In W, however, this element is sufficiently slight to be in practice negligible.

It is clear that P and W have to serve as the basis of the text, pre-eminently W where it is extant : but owing to the numerous and great gaps in W, P must still, even after the production of W, remain the principal ms. In those portions of the text for which a number of other G mss. exist, it is possible to eliminate many, perhaps most, of the eccentricities of P and W, and to recover a text probably representing with fair accuracy that of γ . But where PWT are the only G mss., and still more in the considerable sections where PT are the only G mss., it is impossible to attain to any such security. An instructive example lies

before us in the portion of the book, up to p. 54, printed off before the finding of W. Choice had to be made again and again between a reading supported by P and one supported by TB. On the one hand, I knew very well from later portions of the text that P has throughout a number of singular readings which are corruptions proper to itself; but on the other hand, still more frequent are the corruptions of T through assimilation to B, so that no confidence can be had in any reading supported merely by TB. Under these circumstances I elected to follow P in this whole class of readings, as it seemed that thus I should be less often in error than by following TB throughout:—and seldom are the readings of a kind in which intrinsic criteria of truth could be applied. The effect of W on the text may be seen by a glance at p. 170—5; W supports P much more frequently than it does TB; but often it does support TB, and often T: and in these cases its witness against P is decisive and final. Unfortunately W and P are very closely akin; and without any doubt the production of an independent G ms.,—e.g. one of the type of T, but free from the special corruptions of T,—would reveal the fact that several of the PW readings are false, and perhaps would call for greater alterations in the text than did W. In such cases as chapters 20, 21, 22, where W fails, but another G ms., viz. W^o, is extant, a similar difficulty has to be faced. A large number of readings are supported by TW^oB against P. We have seen that W^o is tainted by B, though in a less degree than, and quite independently of, T: it is in each case possible that the agreement of T and W^o with B may be due to accidental coincidence in assimilation to B. But a few lines of W are extant towards the end of c. 21, and in the single instance of TW^oB that occurs in this piece (p. 68, 17 ἀφηγησάμενος), W goes with them against P, thus showing that many of the rejected TW^oB readings are probably the true ones. Yet even in this series of readings I have thought it best to follow P, though with the full knowledge that often I must be leaning on a broken reed: the advantages of preserving a more homogeneous text seemed to outweigh the possible slightly greater accuracy that might have been obtained in the three chapters in question.

And so I have throughout endeavoured to adhere to the

principle of following PW (where W is extant), and P (where W is not extant), unless there be positive reasons for departing from them: where P and W differ I incline to W; but if T side with either of them I allow it to turn the balance. Thus I have throughout sought to construct the text by an objective method, choosing not that reading which seems in itself the best, but that one which seems best attested; and, except in a very small number of cases of evident corruption, I have excluded conjectural emendations, however attractive. Sometimes I have printed between †† words certainly corrupt (see p. 181)¹.

From all that has gone before, the practical conclusion follows that a text constructed out of materials of the kind at my disposal cannot pretend to finality: even under far more favourable conditions, the best critically constructed text can claim no more than to be an approximation to the original. I am painfully aware that on most pages there are readings in the apparatus just as likely to be the true ones as those in the text. In saying this, I do not for a moment doubt that the present edition is an immeasurably nearer approach than any of its forerunners to what Palladius wrote; nay more, I do not doubt that in substantials it reproduces the original with correctness. Beyond this it is not at present possible to go.

What may rightly be expected of an editor is that he should report fully and accurately the readings of the MSS. which he undertakes to record. I have taken exceeding pains to secure completeness and accuracy in collation and in the apparatus.

In the case of P, I constructed the text from Dr Preuschen's collations, which he kindly placed at my disposal; I then verified my text throughout,

¹ Friends in whose judgment I have much confidence have suggested various emendations: for instance at p. 71, 16 σκῆψιν for σῆψιν (O reads σκέψιν); p. 71, 18 ἐρυσιβοῦσθαι (suggested by B's ἐρυσιδωμένους) for ἐρρυτιδῶσθαι; p. 72, 6 ψάλλει ψαλμόν for βάλλει ψαλμόν. But in these, and in all cases in which the readings of the MSS. give any tolerable sense, I have followed their evidence. Thus ἐπαγαγὼν τὴν σῆψιν may mean "giving him a nausea, a disgust, a sickening (as we should say) of the monastic life": ρυτιδῶς ("wrinkled") suits the context far better than ἐρυσιδῶς ("mildewed"): and as for βάλλειν ψαλμόν, I have found in the Apophthegmata (Macarius, no. 33, Romanus, no. 1) βάλλειν τοὺς δώδεκα ψαλμούς; also (Arsenius, no. 24, Theodora, no. 3) what seems to be an analogous expression, βάλλειν (al. ποιεῖν) τὴν σύναξιν: these cases suggest a technical use of βάλλειν.

first in manuscript, and again in proof, with P itself: I have to thank M. Léopold Delisle, Librarian at the Bibliothèque Nationale, for sending this ms., and also *Coislin* 295 (A), to the University Library, Cambridge, for my use.

At the time of my finding W the printing of the first portion of the text was in too advanced a stage to allow the evidence of W to be taken into account, so that up to p. 100 it was possible only to append a list of the differences of W from P (pp. 170—5); from p. 100 onwards the readings of W are incorporated in the manner explained in the note on that page. I collated W on my own proofs, but I have not had time to revise my collation on the ms. I have to thank the Wake Trustees for placing the ms. in the Bodleian to render it more easily accessible to me.

Through the courtesy of the Librarians of the University Library at Turin and the Vittore Emanuele Library at Rome, I was able to collate T in the latter library. My text and apparatus were compared, partly in proof and partly in manuscript, with T by Dom Rylance.

I collated V at Venice and constructed my text from these collations; I then compared the text in manuscript with C. All the readings wherein V and C differed were then checked for me by Dom Rylance, first with V, and then with C. The proofs of the long chapters 35 and 38 (John of Lycopolis and Evagrius) were compared with *Coislin* 282 itself by experienced eyes without the detection of a single omission or other error in the readings of C.

For A and O and W^o, and the other G fragments, all the readings have been revised in proof on the respective mss. As explained on p. lxxi, *Coislin* 295 has been made the primary authority for A, so that A and A^B are to be taken as referring specifically to it.

As B is a large group of mss. embracing a number of sub-groups, there must be a certain relativity about the B readings, dependent on the number and variety of B mss. I have been able to consult in each individual case: to take any one ms. as spokesman for the whole class would have been altogether misleading. For cc. 19—42 a number of representative mss. have been consulted for each B reading, and from c. 43 to the end four or five authorities have been employed; but for the first eighteen chapters most of the B readings depend on Meursius and Du Duc, for I unaccountably neglected to test them by the two Brit. Mus. mss.: the defect has been remedied in part in the List of Readings of W (p. 170). Such rectifications would seldom or never affect the text, and would come to no more than that in the apparatus TB† should sometimes be read instead of TB or T. Only occasional B readings are included, in so far as they help to determine G; and the symbol B is used throughout the apparatus, to indicate that the readings are not those of any definite ms., but what appear to be the resultant readings of the group, so far as may be judged from the mss. used in each case.

In regard to the versions, I took the readings of 1 from Cass. 348, often compared with Sess., and those of 1₂ from *Addit.* 33518; many of the 1 readings have been checked by Dom Amelli and Dom Rylance. In the cases

of s and s_2^{add} the readings have been carefully tested in proof: s_2^{rat} was examined by me at an early stage, and I have not had an opportunity of testing the accuracy or completeness of the s_2 readings that depend upon it. For c and arm I am indebted to the late Rev. Forbes Robinson and Dr Armitage Robinson respectively: but it is to be understood that they only answered my questions, and are not responsible for any omissions in the readings of these versions.

P being the principal ms., its spelling is followed; and this is the explanation of apparent inconsistencies, as in the employment of $\sigma\sigma$ and $\tau\tau$, $o\tilde{u}\tau\omega\varsigma$ and $o\tilde{u}\tau\omega$; its practice has been adopted too in such points as the ν ephelk.: but adverbial expressions, as $\kappa\alpha\theta\upsilon\pi\epsilon\rho\beta\omega\lambda\eta\nu$, $\dot{\epsilon}\sigma\acute{\nu}\sigma\tau\epsilon\rho\omega\eta$, are printed as two words. The itacisms and absolute mis-spellings and other errors, whether of P or any other ms., are not commonly recorded; though, indeed, it is quite possible that an expert in Byzantine Greek might recognise in some of the rejected forms examples of fourth century usage. But in the case of the Greek authorities named at the head of each portion of the apparatus, and not included in square brackets, all readings other than mere spellings are intended to be included, so that the argument from silence is to be rigidly applied. In the case of the versions, following Bishop Lightfoot's example in his edition of the Ignatian Epistles, I have as a rule recorded only those readings which may be supposed to represent Greek readings; I have, however, aimed at including readings apparently supported by two versions, even if there is no extant Greek attestation.

The various marks and abbreviations used are sufficiently explained in the "List of Symbols" (p. 2): it should have been there stated, however, that P* C* bear their recognised meaning of "original reading," P^{cor} C^{cor} signifying corrections, whether of "m. 1" (the first hand), or "m. 2" (a later one).

In W, l, B⁸⁻¹¹, and perhaps in s and s_2 , the text is continuous; accordingly I believe there was originally no division into chapters. I therefore omit the titles in the text; but for convenience of reference, I number the chapters, following the authority which in each case seems to make the most reasonable division.

With this by way of introduction and explanation, I commit my edition of the Lausiac History to the judgment of the critics. One criticism there is which I feel the work will not deserve—the charge of failure on the part of the editor to take trouble, even in a measure which has at times caused a sense of oppression, as being perhaps disproportionate to the importance of the results achieved.

NOTE (to p. xvii).

The List of Greek MSS. in § 2 was made out before the appearance of Gardthausen's *Sammlungen u. Cataloge griechischer Handschriften* (Byzantinisches Archiv 3, Leipzig, 1903). This work has, however, guided me only to one additional ms.—that at Andros. Thus the claim made on p. xvii—viz. that I have dealt with all catalogued Greek MSS. of *Hist. Laus.* in Western Europe—still holds good, and indeed may be put forward with increased confidence. I have myself, by personal examination or by enquiry, made sure of the ground in England. Thanks to the various Lists due to MM. Omont, Graux, and Martin, the like security may be felt in regard to France, Switzerland, Holland, Belgium, Spain, Portugal, Sweden and Denmark. I have examined very nearly all the actual catalogues and lists mentioned by Gardthausen under Italy, Germany and Austria. It is not likely that there are any Greek MSS. of *Hist. Laus.* still lurking in German libraries; but in Italy, especially South Italy, there may well be some in the collections still uncatalogued. In regard to the Russian, Hellenic and Turkish dominions I do not pretend to any completeness, having examined only the more important catalogues.

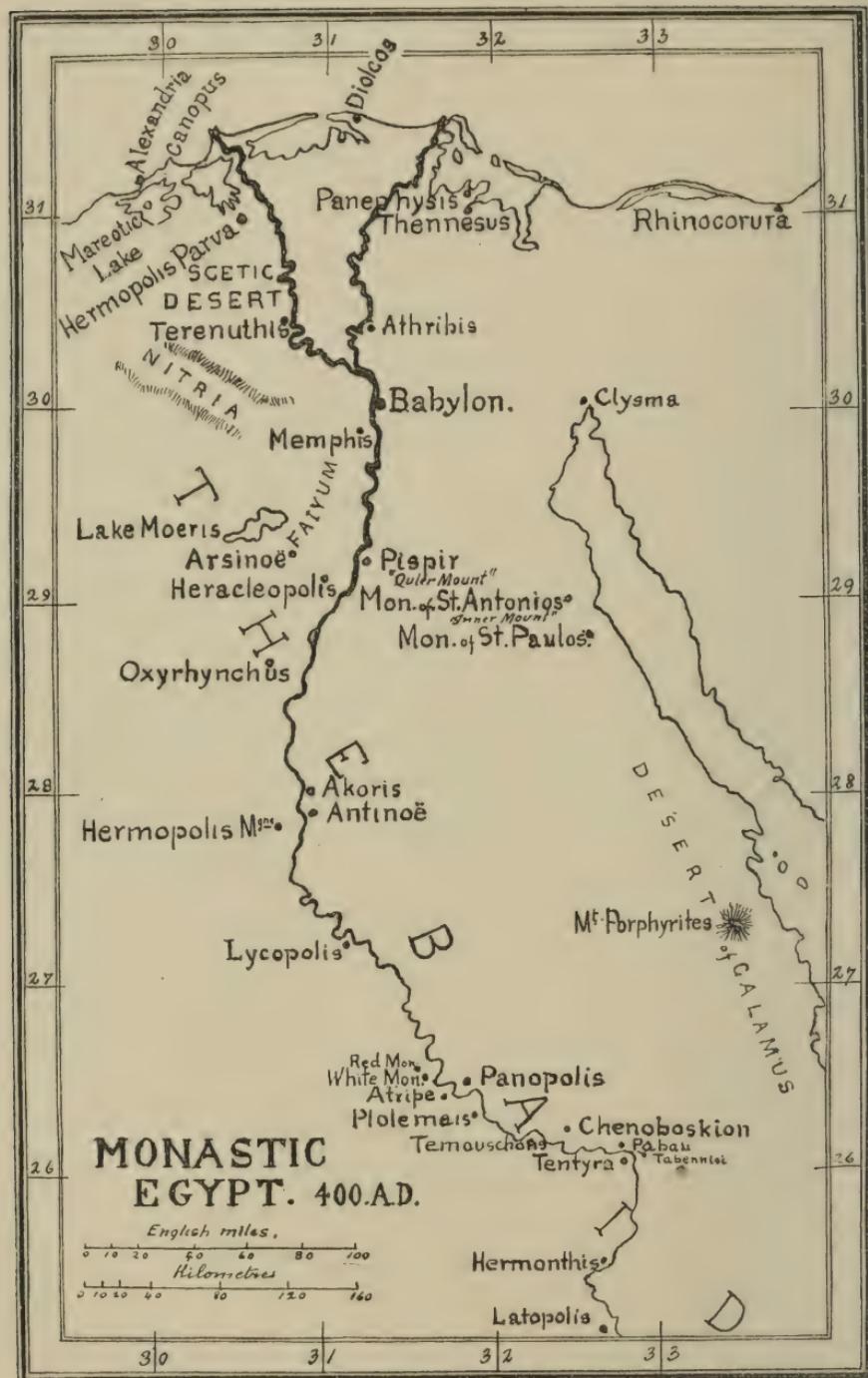
The above statements are subject to two reservations :

(1) I have had to trust to the catalogues : but the case of the *Wake* MS. (see p. lxviii) shows what surprises may be in store for anyone who turns over the pages even of MSS. described in competent catalogues.

(2) Most of the catalogues take count only of full copies or independent fragments of the various works, and do not mention mere extracts in *Catena*e and similar collections : since my last visit to Paris I have noticed that various *Coislin* MSS. (37, 117, 118, 122, 363) contain extracts from *Hist. Laus.* indicated in Montfaucon's *Bibl. Coislina*na, but naturally omitted in Omont's *Inventaire Sommaire*; I regret that I have not had an opportunity of seeing if any of these extracts contain the G text.

MAP OF MONASTIC EGYPT (400 A.D.).
CHRONOLOGICAL TABLE.

The map illustrates the strictly monastic references in *Hist. Laus.*, *Hist. Mon.*, *Vita Antonii*, *Vita Pachomii*, *Apophthegmata*, *Cassian*, and other sources of the same date for the history of Egyptian monachism. An elaborate map, illustrating the whole course of Egyptian monastic history, is supplied in Evetts' ed. of Abu Salih's *Churches and Monasteries of Egypt* (Anecdota Oxon., Semitic Series vii).



Diolcos: *Hist. Mon.* 32, 33 (Soz. vi 29, Nicephorus, xi 35); Cassian, *Inst.* v 36, *Coll.* xviii 1. I have been able to find no other references at all to Diolcos, so that its site is conjectural; it is placed in the position that seems to be indicated in *Hist. Mon.* and Cassian.

Canopus: Pachomian monastery, see Note 54.

Alexandria: monks in the neighbourhood, *Hist. Laus.* 1, 2, 5, 7 (*init.*).

Panephysis: }
Thennesus (San): } Cassian (*Prol.* 204).

Rhinocorura: Sozomen vi 31 (*fin.*).

Hermopolis Parva (Damanhour): the bishop of Hermopolis was ordinary of Nitria and Scete.

Nitria, Cellia, and Scete: see Note 14.

Terenuthis: see Note 14.

Athribis: see Note 46.

Clysma (Suez): see *Prol.* 218.

Babylon (Fostal: close to Cairo) }
Memphis (Tel Monf) } *Hist. Mon.* 20¹.

Arsinoë (Medinet el Faiyum): *Hist. Mon.* 20.

Heracleopolis (Ahnas el Medineh): *Hist. Mon.* 16.

Pispir (Der el Memun): the "Outer Mountain of Anthony"; see Note 37.

Mon. of St Anthony (Der Mar Antonios): the "Inner Mountain of Anthony"; see Note 37 and *Prol.* 231-2.

Mon. of St Paulos (Der Mar Boulos): the abode of Paul the Hermit; see Note 40 and *Prol.* 231-2.

Oxyrhynchus (Behneseh): *Hist. Mon.* 5.

Akoris (Tehneh): *Hist. Mon.* 14.

Antinoë (Sheikh Abadeh): *Hist. Laus.* 58-60, *Hist. Mon.* 7; see Note 69.

Hermopolis Magna (Eshmunen or Schmoun): *Hist. Mon.* 3, 8; Pachomian monasteries, see Note 54.

Lycopolis (Asyut or Siout): *Hist. Laus.* 35, *Hist. Mon.* 1; see Note 61.

Mount Porphyrites }
Desert of Calamus } see Note 60.

Red Monastery of abbot Bishoi.

White Monastery of Bgoul and Schenoudi: see Note 46.

Atripè or Athribis: see Note 46.

Panopolis (Akhnim): *Hist. Laus.* 32; Pachomian monasteries, see Note 54.

Ptolemais (Absai el Menshiyeh)

Temouschons (Bahgoura ?)

Chenobskion (Schenesit)

Pabau (Faou)

Tabennisi (Dechna ?)

Hermonthis (Erment)

Latopolis (Esneh)

Tentyra (Denderah): the bishopric in which was situated the first group of Pachomian monasteries.

Pachomian monasteries; see Note 54.

(The sites of others cannot be determined.)

¹ For the Itinerary of *Hist. Mon.* see *Prol.* 201, with correction in Note 37.

Chronological Table

illustrating early monastic history, with special reference to the *Historia Lausiaca*. Few of the dates can be fixed with certainty within a year or two: those to which c. is prefixed are but approximations.

- c. 250 During the Decian persecution many Christians in Egypt fled out of the cities and villages to the deserts and mountains; it is possible that one of these, named Paul, may have remained permanently in a mountain by the Red Sea (see *Prol.* 230-1).
- St Anthony born.
- 250—270 Christian ascetics began to dwell in huts in the neighbourhood of the towns and villages of Egypt.
- 270¹ St Anthony adopts this mode of life.
- 285 St Anthony withdraws to Pispir.
- 292 St Pachomius born.
- 305 St Anthony comes out of his cave and organises the monastic life for the disciples that had gathered around him: **Inauguration of Christian Monachism**: St Anthony withdraws to the monastery by the Red Sea.
- c. 310 St Hilarion visits St Anthony, and initiates monastic life in Palestine.
- 314 St Pachomius becomes a monk.
- c. 318² He founds the first Christian monastery, at Tabennisi.
- c. 325 Mar Awgin an Egyptian founds monastery at Nisibis,—beginnings of Mesopotamian and Syriac monachism (*Prol.* 218).
- c. 320—330 Amoun inauguates Nitrian monachism.
- c. 330 Macarius of Egypt becomes a monk in Scete.
- c. 333 St Athanasius' first visit to the Thebaid and Tabennisi.

¹ St Anthony's dates depend on the statements of the *Vita*, combined with St Jerome's entry in his *Chronicle*, that he died in the year equivalent to 356 or 357.

² The series of Tabennesiot dates are those of Ladeuze which appear on the whole to be the most carefully considered, and are accepted by Leipoldt: 340, 345, 348 have all been defended as the year of Pachomius' death; and 300, 305 for the foundation of Tabennisi (see Note 49).

- c. 335 Macarius of Alexandria becomes a monk.
 St Epiphanius, after spending some years in Egypt, founds monastery near Besanduke in Palestine (*Prol.* 219).
- 340 St Athanasius, Ammonius the Tall and Isidore in Rome, propagate monastic idea in Rome and Italy.
- 341 St Anthony visits Paul the hermit (?).
- 343 (?)¹ Schenoudi becomes monk at 9 years of age, under his uncle Bgoul at the White Monastery.
- c. 345 John of Lycopolis encloses himself in his cave.
- 346² Death of Pachomius : Petronius succeeds as Superior General, but dies : Horsiesi succeeds.
- 350 Theodore becomes coadjutor to Horsiesi.
- 352 Ammon, writer of the *Ep. ad Theophilum*, goes to Tabennisi.
- 356—362 St Athanasius, driven from Alexandria, lies in concealment with the monks of Thebaid.
- 356—7 St Anthony dies.
- c. 360 St Basil forms monastery at Neocaesarea in Pontus.
 First Armenian monastery, under Nerses the Great.
- St Martin inaugurates Gallic monachism at Ligugé, near Poitiers.
- St Eusebius combines clerical and monastic life at Vercelli.
- 363 St Athanasius visits Tabennesiot monasteries.
- 365 (or 373) First Civil Edict concerning monks (Valens).
- 368 Death of Theodore of Tabennisi ; Horsiesi resumes government of Tabennesiot order.
- c. 372 St Martin founds Marmoutier at Tours.
- 373 Melania the Elder visits Egypt and Nitria : death of Pambo.
- 374 Banishment of Nitrian monks to Palestine.
- c. 375 Rufinus in Egypt, at Nitria and Pispir.
- 376—7—398 Rufinus and Melania at Jerusalem.
- c. 380 St Ambrose's monasteries at Milan.
- 380 C. of Saragossa forbids clerics to become monks—shows the spread of the institute in Spain³.
- 382—399 Evagrius in Nitria and Cellia : he dies in 399.
- c. 385 Monachism introduced into Babylonia and Arabia.
- 385 SS. Jerome and Paula in Egypt, in Nitria.
- 386—404 „ „ „ at Bethlehem : Paula dies 404.
- 386—8 Palladius at Bethlehem.
- 388—399 Palladius at Alexandria, Nitria and Cellia.
- 390—400 Cassian in Egypt and Scete.

¹ This date depends on statements of the *Lives* that Schenoudi was a monk during 109 years : see Leipoldt, 46.

² See Note 2 on preceding page.

³ Dom Ferotin tells me there is no direct evidence of any monastery in Spain before the sixth century.

- c. 390 St Augustine's monasteries of clerics at Thagaste and Hippo.
Macarius of Egypt dies.
- 394-5 Tour narrated in *Historia Monachorum*.
Macarius of Alexandria and John of Lycopolis die.
St Paulinus withdraws to Nola.
- 399 Palladius leaves Egypt.
- c. 400 Organisation of Armenian monachism under Gind.
- 401-2 Postumianus in Egypt (*Dial.* 1 of Sulpitius Severus).
- 401 Tall Brothers driven out of Nitria and go to St John Chrys.
- 403 Conciliabulum of the Oak : death of Ammonius the Tall.
St Jerome (*Ep.* 107) speaks of monks in Persia, India and Ethiopia.
- 406-12 Palladius in banishment at Syene and Antinoë.
- c. 410 Foundation of monastery of Lerins by Honoratus.
- c. 415 Foundation of monastery of St Victor at Marseilles by Cassian.
419-20 Writing of *Historia Lausiaca*.
- 420-28 Cassian writes *Institutes* and *Collations*.
- 423 St Augustine's Letter (*Ep.* 211) to the Nuns of Hippo.
- c. 425-50 Beginnings of Irish and Welsh monachism.
- c. 440 Writing of Theodoret's *Historia Religiosa*.
- 440-70 Synods in various parts of Gaul legislate for monks.
- 451 C. of Chalcedon legislates for monks (canons 4, 8, 23, 24).
- 451-2 Schenoudi dies.
- c. 490 Monachism in the Jura in Auvergne.
- c. 500 St Benedict becomes a monk.
[By this date the monastic institute had spread to and taken firm root in every Christian country of both East and West.]

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* Chapters 8, 9, 20, 28, 43 contain considerable interpolations from *Hist. Mon.*
Chapters 44—46, 48—76, 116, 150 are interpolations.

THE
HISTORIA LAUSIACA
OF PALLADIUS.

LIST OF SYMBOLS.

(All necessary information may be found in *Introd.* §§ 9, 10.)

Greek Authorities.

P=Paris Gr. 1628 (xiv.).

T=Turin 141 (xvi.).

V=Venice Bess. 346 (xi.).

O=Oxford Laud. Gr. 84 (xi., xii.).

A=those portions of the "Long Recension" (cf. *Introd.* § 1) which contain the pure text: where no other indication is given the ms. used is Coisl. 295 (xiv.); but Paris Gr. 1626 (xii.) has in nearly all cases been tested: they are distinguished, when necessary, as A³⁸ A³⁷ respectively. herv signifies Hervet's Latin trans. of A (Roswey'd *Vitae Patrum Lib. viii.*).

B=the Metaphrastic text: B indicates what, in spite of divergences among the mss., may be judged to be the true B reading: Bt signifies "some B mss."

A^B=those portions of the "Long Recension" which contain a B text (Coisl. 295 and Paris Gr. 1626): when not mentioned A^B is included in B.

Other Greek mss. are cited by the number they bear in the List of mss. (*Introd.* § 2). Hyphens (1-2-3) indicate that the mss. so joined are closely akin: (1—6) signifies the whole group (1, 2, 3, 4, 5, 6).

Soz refers to Sozomen's citations, printed in full below the text (ed. Hussey).

Versions.

l = Latin Version I.

l^{rev} = the revision of l (the printed *Paradisus Heraclidis*, Roswey'd, App. I.).

l₂ = Latin Version II.

s s₂ = Syriac Versions I. and II. respectively.

s^{an} = s or s₂ as found (usually revised) in Anan Isho's *Paradise* (ed. Bedjan).

c ar arm eth = Coptic (bohairic), Arabic, Armenian, Ethiopic Versions (all fragmentary).

(The occasional symbols l^{cas} l^{oss} l₂^a l₂^b s₂^{yat} s₂^{add} are explained in *Introd.* § 9.)

It must be remembered that readings of l cannot be controlled at all by l^{rev}; nor ordinarily those of s or s₂ by s^{an}; nor always those of l₂^a by l₂^b (the printed text).

The following marks and abbreviations are also used:—

+ = add. tr = transfer.

vac signifies that the context is wanting: om that the context is there, but does not contain the word or words in question: paraphr that a version is a mere paraphrase: txt that the authority cited supports the text.

B or one of the versions is enclosed in () as (s), when it is paraphrastic, or only doubtfully supports the reading to which it is attached.

Words in the apparatus enclosed in () have reference only to the authority which has immediately preceded. In the case of the Greek authorities named as sources for the different portions of the text, full collations of all substantive readings (i.e. all other than spellings) are recorded. Sometimes one of the Greek sources is between [] as [T]; this indicates that its text in the passage in question is corrupt, and that only selected readings from it are given. As B is used in this manner throughout the book, it is not necessary to name it among the sources of each chapter. In the case of the versions, only those readings are ordinarily recorded which may be supposed to represent Greek readings.

Passages constructed out of B and one or more of the versions are enclosed in []. Words which, in the editor's judgment, probably, but not certainly, belong to the text are enclosed in †.

† † indicate probable corruptions, or else the (very few) conjectural emendations.

Prol. signifies the previous volume of Prolegomena (*Texts and Stud.* vi. 1).

The references to Migne's reprint of Du Duc's text (*Patr. Gr. xxxiv.*) are given in the headlines; a | is placed in the text where a column ends in Migne.

INTRODUCTORY PIECES.

995]

Προοίμιον τοῦ βίου τῶν ἀγίων πατέρων

'Εν ταύτῃ τῇ βίβλῳ ἀναγέγραπται ἐνάρετος ἄσκησις καὶ θαυμαστὴ βίον διαγωγὴ τῶν μακαρίων καὶ ἀγίων πατέρων μοναχῶν καὶ ἀναχωρητῶν τῶν ἐν τῇ ἔρήμῳ, πρὸς ζῆλον καὶ μίμησιν τῶν τὴν οὐράνιον ποδιτείαν ἐθελόντων κατορθοῦν καὶ τὴν εἰς βασιλείαν οὐρανῶν ἄγουσσαν βουλομένων ὁδεύειν ὁδόν· καὶ γυναικῶν πρεσβυτίδων καὶ ἀσιδύμων θεοπνεύστων μητέρων μνῆμαι, τῶν 5 ἀνδρείων καὶ τελείω φρονήματι τοὺς τῆς ἐναρέτου ἀσκήσεως ἀθλούς ἔξανυσσασῶν, πρὸς ὑπογραμμὸν καὶ ἔρωτα τῶν ἐθελουσῶν τὸν τῆς ἐγκρατείας καὶ ἀγνείας ἀναδήσασθαι στέφανον· διὰ τὸ + ἀνδρός τινος παγκρατίστου καὶ τῇ γυνώμῃ πολυμαθοῦς καὶ τὸ ἥθος εἰρηνικοῦ καὶ τῇ καρδίᾳ εὐσεβοῦς καὶ τῇ διανοίᾳ θεοφιλοῦς, καὶ πρὸς τοὺς δεομένους τῶν χρειῶν κοινωνικοῦ, καὶ αὐτῇ κορυφῇ τῶν 10 ἀξιωμάτων διὰ χρηστότητα τρόπων πολλῶν λογιάδων ἀνδρῶν προτετιμημένου, καὶ τὸ ὅλον τῇ δυνάμει τοῦ θείου πνεύματος φρουρουμένου, ἐπιτάξαντος ἡμῖν, μᾶλλον δὲ, εἰς χρῆ τάληθὲς εἰπεῖν, πρὸς τὴν τῶν κρειττόνων θεωρίαν τὸν νωθρὸν ἡμῶν νοῦν διεγείραντος πρὸς μίμησιν καὶ ἄμιλλαν τῶν ἀρετῶν τῆς

1 On this Prooemium see Note 1. Though all the texts are strictly speaking B texts, in the apparatus to this piece B may be taken as signifying readings of the group 1—5: 20 has not been collated, but it may be presumed to agree with 22: 45 agrees closely with 46.

In A 45-46 B (1—6, 13, 20, 22, 47) (P): om TB (8—11, 14—18, 19, 21) 1 (λ_2 ess₂)

Title: Πρ. τοῦ βίου τῶν ἀγίων πατέρων 5, 6 (prefix Παλλαδίου ἐπισκόπου before Πρ.); + (τοῦ Χριστοῦ) τοῦ λεγομένου (al. καλουμένου) λαυσιακοῦ (al. λαυσαῖκοῦ) A 45-46, 47, 13

P 20, 22: Πρ. τοῦ βίου τῶν ἐν τῇδε τῇ βίβλῳ ἀναγεγραμμένων θείων (όσιων 20) πατέρων

A 46 P 22

1 θαυμαστοῦ Α	5 πατέρων P	τῶν] τῷ Α 46, 22	6 ἔξανυσσασῶν] B 46;
ἔξανυσσάντων AP 22	7 ἔρωτα] + θεῖον B	8 διὰ τὸ] B; δι' ὃν Α ³⁷ , 46; διὸ	
καὶ σὺ μακαριώτατε P 22	ἀνδρός τινος παγκρ.] B (ὑπὸ ἀνδ. τ. π. B†); om Α 46 P 22		
καὶ τῇ] om 22	9 πολυπαθοῦς P	τῷ ἥθει B	10 καὶ ^{1]}] + τῇ P; τῆς 22
11 χρηστότητος P	13 τὸ νωθρὸν (om νοῦν) P		

ἀσκήσεως τῶν ὄσίων καὶ ἀθανάτων πνευματικῶν ἡμῶν πατέρων καὶ τῶν ἐν ἀρεσκείᾳ θεοῦ ἐν σκληραγγίᾳ πολλῆ τοῦ σώματος βεβιωκότων· ὡς ἀναγραψαμένους ἡμᾶς τὸν τῶν ἀνικήτων ἀθλητῶν βίους διαπέμψασθαι τούτῳ, ἀνακηρύττοντας ἑνὸς ἔκαστου τῶν μεγάλων τὰς ἐναργεῖς ἀρετάς. ἔστι δὲ ὁ τοῦ 5 θείου τούτου καὶ πνευματικοῦ πόθου ἐραστὴς ὁ ἄριστος τῶν ἀνδρῶν Λαῦσος, ὁ μετὰ τὴν τοῦ θεοῦ ρόπην φύλαξ τεταγμένος τῆς ἐνθέου καὶ εὐσεβοῦς βασιλείας.

Ἐγὼ τοίνυν δὲ καὶ τῇ γλώττῃ ἀπαίδευτος καὶ πνευματικῆς γνώσεως ἀκροθιγῶς πως γενομένος καὶ τοῦ καταλόγου τῶν ἀγίων πατέρων πνευματικοῦ βίου ἀνάξιος, δεδοικὼς τὸ ὑπέρ ἐμὲ ἀμετρον τῆς ἐπιταγῆς μέγεθος, δυσανησχέτουν 10 τῷ ἐπιτάγματι, πολλῆς δεομένῳ καὶ σοφίας τῆς ἔξωθεν καὶ πνευματικῆς συνέσεως· ὅμως καταιδεσθεὶς πρῶτον τὸ σπουδῶν τῆς ἀρετῆς τοῦ εἰς ταύτην τὴν ἐπιταγὴν ἡμᾶς διεγείραντος, ἀναλογισμάμενος δὲ καὶ τὴν τῶν ἐντυγχανόντων ὠφελείαν, δεδιὼς δὲ καὶ τὸν ἐν τῇ εὐλόγῳ παρακοῇ κινδυνον, τῇ προνοίᾳ πρῶτον ἀνατεθεικὼς τὸ γενναῖον ἐπίταγμα καὶ πολλῆ προσεχείᾳ χρησάμενος, 15 τῇ τῶν ἀγίων πατέρων πρεσβείᾳ πτερούμενος, ἐνέβην εἰς τοὺς ἀγῶνας τοῦ σκάμματος, καὶ ὡς ἐν ἐπιτομῇ τῶν γενναίων ἀθλητῶν καὶ μεγάλων ἀνδρῶν τὰ ἐπακρα μόνον ἀθλά τε καὶ σημεῖα ἀναγραψάμενος, οὐ μόνον ἀνδρῶν ἀοιδίμων κατορθωκότων πολιτείαν ἀρίστην ἀλλὰ καὶ γυναικῶν μακαρίων καὶ εὐσχημόνων ἄκραν πολιτείαν ἐξασκησασθν.

20 Καὶ τῶν μὲν τὰ ἱεροπρεπῆ πρόσωπα αὐτοπροσώπῳ θέᾳ ἰδεῖν κατηξιώθην, τῶν δὲ προτελειωθέντων ἐν τῷ σκάμματι τῆς εὐσεβείας παρὰ θεοφόρων ἀθλητῶν τοῦ Χριστοῦ τὴν οὐράνιον τούτων πολιτείαν μεμάθηκα. πολλὰς δὲ πόλεις καὶ πλείστας κώμας, σπήλαιόν τε ἄπαν καὶ πάσας σκηνὰς τῆς ἐρήμου τῶν μοναχῶν, πεζῇ τῇ πορείᾳ περινοστήσας θεοσεβείας σκοπῷ μετὰ πάσης ἀκριβείας, ἀ μὲν 25 αὐτὸς ἴστορήσας ἀνεγραψάμην, ἀ δὲ παρὰ τῶν ἀγίων πατέρων ἀκήκοα, ἀθλους μεγάλων ἀνδρῶν καὶ ἀνδρειοτέρων τῆς φύσεως γυναικῶν διὰ τὴν εἰς Χριστὸν ἐλπίδα ἐνσημάνας ἐν τῷ βιβλίῳ τούτῳ, ἀπέσταλκα τῇ τῶν θείων λογίων φίλῃ ἀκοῇ σου, ἀνδρῶν ἀρίστων καὶ θεοφιλῶν ἐγκαλλώπισμα καὶ τῆς πιστοτάτης καὶ θεοφιλοῦς βασιλείας ἀγλαῖσμα, γνήσιε καὶ φιλόχριστε δοῦλε θεοῦ

A 46 P 22

1 ἀθανάτων] + καὶ 22 καὶ^{2]}] om B 2 ὡς] B; ὡν A 46 P 22 3 τοὺς]
om 22 ἀνικήτων] B; νικητῶν A 46; νικητικῶν 22 P (βικ.) τούτῳ] τούτων 46
4 ἑνὸς ἔκαστου] B 46; ἐνὶ ἔκαστῳ P 22; ἐνὶ ἔκαστου Α δ' ο P 22 6 θεοῦ] θείου
AP 22 8 ἀγίων] om 46 πν. βίον] om 46 9 ἀμετρον] B; μέτρον A 46
P 22: + καὶ P 22 ἐπιταγῆς] + τὸ P 22 καὶ μ. καὶ Α δυσανησχέτουν] B 22;
δυσανησχέτουν P; καὶ δυσανησχέτων 46; δυσανησχέτοντος Α: + ἐγχειρῆσαι τούτῳ B
12 τὴν² after ἐντυγχ. B ἐντευξομένων 46 13 δεδιὼς] A 46; δεδειὼς B; δεδοιὼς
P 22 ἐν] ἐπὶ B τὴν²] A 46; θεοῦ B; ὅτι P 22 14 χρησάμενος] + καὶ 22
17 ἐπακρα] AB; ἐπ' ἄκρα P 22; om ἐπ' 46 18 καὶ^{2]}] B 46; om AP 22
19 ἐξασκησασθν] B; ἀσκησάντων AP 22; ἡσκημένων 46 21 δὲ] om P 22
τελειωθέντων 46 εὐσεβείας] + τῶν δὲ P 22 θεοφορήτων A 46 22 πολ.
τούτων 46 πολιτ.] ζωὴν B ἐκμεμάθηκα B 22-23 πολλὰς.....κώμας] om 46
23 σπήλαια B ἄπαν] ἄμα B 24 πεζῇ] πολλῆ B σκόπου 22 εὐσεβ. Α
25 ιστόρησα 46 ἀθλα A 22 27 ἀπέσταλκα] om 46 29 ἀγλαῖσμα] om 46
θεοῦ] Χριστοῦ 46

Λαῦσε, ἐγχαράξας κατὰ τὴν προσοῦσαν ἐμοὶ βραχύτητα ἔκάστου τῶν τοῦ Χριστοῦ ἀθλητῶν ἀρρένων τε καὶ θηλειῶν καὶ τὸ ἀνίδμον ὄνομα, ἐξηγησάμενός τε ἀπὸ πολλῶν καὶ πάνυ μεγάλων ἄθλων ἔκάστου δλίγονς καὶ σφάδρα βραχεῖς, προστεθεικώς τῶν πλείστων καὶ τὸ γένος καὶ τὴν πόλιν καὶ τὸν τόπον τῆς μονῆς.

⁵ Ἐμνημονεύσαμεν δὲ ἀνδρῶν καὶ γυναικῶν κατορθωσάντων μὲν εἰς ἄκρον τὴν ἀρετὴν, διὰ δὲ τὴν μητέρα τῆς ὑπερηφανείας τὴν καλούμενην κενοδοξίαν εἰς ἔσχατον βάραθρον καὶ πυθμένα ἄδου κατενεχθέντων, καὶ τὰ ἐκ μακρῶν χρόνων καὶ πολλῶν κόπων κτηθέντα αὐτοῖς ἐπέραστα καὶ περιμάχητα τῆς ἀσκήσεως κατορθώματα ἐν μῷ καιροῦ ρόπη ὑπὸ τοῦ τύφου καὶ τῆς οἰήσεως διαρρυέντα· οὐ χάριτι δὲ τοῦ σωτῆρος ἡμῶν καὶ προνοίᾳ τῶν ἀγίων πατέρων καὶ συμπαθείᾳ σπλάγχνων πνευματικῶν ἐξαρπασθέντων τῶν τοῦ διαβόλου δικτύων καὶ ταῖς εὐχαῖς τῶν ἀγίων τὸν πρότερον ἀνακτησαμένων ἐνάρετον βίον.

A 46 P 22

1 ἐπιχαράξας P 22	3 ἔκάστου] om P	4 προστεθ.] AB 46; προτεθ. P 22:
+τε P	6 κατωρθωκότων B	9 κτηθέντα] BA ³⁸ 22, 46; κτισθέντα A ³⁷ P
10 εἰν] om 22	13 τὸν] A 47; τῶν BP 22, 46	ἀνακτησαμένων] +τὸν P

'Αντίγραφον ἐπιστολῆς γραφείσης Λαύσω πραιποσίτῳ
παρὰ Παλλαδίου ἐπισκόπου

Μακαρίω σου τὴν προαιρεσιν· ἄξιον γὰρ ἀπὸ μακαρισμοῦ ἀρξασθαι τὴς ἐπιστολῆς· ὅτι πάντων εἰς τὰ μάταια κεχηνότων καὶ λίθους οἰκοδομούντων ἐξ ὧν οὐκ ὀφεληθήσονται, αὐτὸς λόγους οἰκοδομῆς διδάσκεσθαι θέλεις. ἀδίδακτος

1 On this Letter see Note 2. In this piece the B mss. are unusually divergent from one another: selections only are recorded from the readings of some of the more representative among them, but not the full collations of any single B ms.

In AB (except 1—5) l₂ cs (PT): om B (1—5) 1 (s₂)

Title : AB (12—18, 20, 22): ἀντίγραφον ἐπιστολῆς γραφείσης Λ. πραιποσίτῳ παρὰ Παλλαδίου ἐπισκόπου (A 22 παρὰ Ἡρακλειδοῦς ἐπισκόπου Καππαδοκίας : 20 om παρὰ to end)

21: ἐπιστολὴ Π. ἐπισκόπου Καπ.

10: Λ. πραιποσίτῳ ἐπιστολὴ γραφείσα

6: τοῦ αὐτοῦ (sc. Παλλ.) ἐπιστολὴ πρὸς Λ. πραιπόσιτον

P: ἐπιστολὴ Παλλαδίου ἐπισκόπου Ἐληνουπολέως πρὸς Λαύσον πραιπόσιτον

T: ἐπιστολὴ γραφείσα Λαύσῳ πρεποσίτῳ παρὰ Παλλαδίου ἐπισκόπου Ἐλεπόλεως (sic) τῆς Βηθυνίας

47: τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Π. ἐπισκόπου Ἀσπάνωνος ἐπιστολὴ πρὸς Λ. τὸν φιλοχριστὸν πρεπόσιτον τοῦ εὐσεβεστάτου βασιλέως Θεοδωσίου περὶ τοῦ βίου τῶν ἀγίων καὶ σημειοφόρων πατέρων τῶν ἐν Αἰγύπτῳ καὶ πάσει πόλει καὶ χώρᾳ. (47 and 19) Π. ἐπίσκοπος Ἀσπάνωνος ('Ασπάνων 19) Λ. τῷ φιλοχρίστῳ (+ πρεποσίτῳ 19) χαρεῖν.
Μακαρίω κ.τ.λ.

No title in s (add. 12173)

c: The letter written to Lausius the praepositus, the servant of Christ

l₂^a: (Munich mss) Incipit Prologus Heraclidis uiri religiosissimi discipuli s̄cti Anthonii ad Lausum episcopum in librum de conuersatione sanctorum patrum.

(add. 33518) Incipit Prologus Heraclii episcopi De uita sanctorum patrum.

(As this fragment of l₂ has not yet been printed it is given here from add. 33518.)

Beatifico et admiror propositum tuum; dignum est enim a beatitudine incipere huius epistolae textum; quum omnes circa uana et inania praeſentis saeculi studium suum impendunt et in edificatione lapidum ex quibus non ualde gaudebunt; ipse autem uerbum edificationis et sancte scripture doctrinam doceri desideras sanctorumque patrum conuersationem et instituta.....(erasure)

PTAl₂^a cs

2 μάταια] + τρεχόντων κατοι 8—11, 6 (ἢτοι) καὶ λίθους οἰκοδομούντων] om 12—18, 20—21 3 ὀφεληθήσονται] A 12—18, 20—22, Ps; ὀφελήθησαν 8—11 c; ἔχάρησαν T 47, 19, 6 (l₂ gaudebunt) οἰκοδομῆς] οἰκοδομεῖς (itacism?) A³⁸ 22; οἰκοδομεῖς καὶ T (so too Du Duc; probably an emend.; for 13, his only ms. in this piece, reads οἰκοδομῆς, without καὶ); ψυχοφελεῖς P

γάρ μόνος ἐστὶν ὁ τῶν δλων θεός, ἐπειδὴ καὶ αὐτοφυὴς καὶ πρὸ αὐτοῦ ἄλλον οὐκ ἔχων τὰ δὲ ἄλλα πάντα ἐστὶ διδακτά, ἐπειδὴ ποιητὰ καὶ κτιστά. καὶ τὰ μὲν πρώτα τάγματα διδάσκαλον ἔχει τὴν ἀνωτάτω τριάδα· τὰ δὲ δεύτερα μανθάνει παρὰ τῶν πρώτων· τὰ δὲ τρίτα παρὰ τῶν δευτέρων· καὶ οὕτω καθεξῆς κατὰ τάξιν, μέχρι καὶ τῶν ἐσχάτων. οἱ γάρ κρείττους ἐν γνώμῃ καὶ ἀρετῇ τοὺς 5 ἐλαττούμενους ἐν γνώσει διδάσκουσιν. οἱ τοίνυν οἰόμενοι διδασκάλων μὴ χρήζειν, ἢ μὴ πειθόμενοι τοῖς ἐν ἀγάπῃ διδάσκουσιν, ἅγνοιαν νοσούσι τὴν μητέρα τῆς ὑπερηφανίας· διν πρωτεύουσιν εἰς ἀπώλειαν οἱ τῷ αὐτῷ πάθει τῆς οὐρανίου διαγωγῆς ἐκπεσόντες, οἱ ἐν ἀέρι πετόμενοι δαιμονες τῶν ἐν τοῖς οὐρανοῖς ἀποδράσαντες διδασκάλων. οὐ γάρ αἱ λέξεις ἡ αἱ συλλαβαί εἰσι διδασκαλία, ἀ το 10 ἔχουσιν ἐνίστε καὶ οἱ ἐπὶ πλεῖστον φαῦλοι ἀλλὰ τὰ τοῦ ἥθους κατορθώματα, ἢ τε ἀλυπία καὶ ἡ ἀπτοησία καὶ ἡ ἀδειλία καὶ τὸ ἀόργητον, καὶ ἡ ἐπὶ πάντων παρρησία, ἡ καὶ τὸς λόγους ὡς πυρὸς φλόγα γεννῶσα. εἰ γάρ μὴ ἦν τοῦτο, οὐκ ἀν ἔλεγεν ὁ μέγας διδάσκαλος τοῖς ἑαυτοῦ μαθηταῖς· Μάθετε ἀπ' ἐμοῦ ὅτι πρᾶός είμι καὶ ταπεινός τῇ καρδίᾳ· οὐ τῇ εὐλεξίᾳ ρυθμίζων τὸν ἀποστόλον, ἀλλὰ τῇ εὐλαβείᾳ τοῦ ἥθους, μηδένα λυπῶν πλὴν τῶν μισολόγων καὶ διδασκάλους μισούντων. δεῖ γάρ τὴν κατὰ θεὸν ἀσκουμένην ψυχὴν ἡ μανθάνειν πιστῶς ἀ οὐκ οἴδεν, ἢ διδάσκειν σαφῶς ἀ ἔγνω. εἰ δὲ ὀπότερον μὴ βούληται εἰ δύναται, μανίαν νοσεῖ. ἀρχὴ γάρ ἀποστασίας διδασκαλίας κόρος καὶ ἀνορεξία λόγουν, διν ἀεὶ πεινᾶ ἡ ψυχὴ τοῦ φιλοθέου. ἵσχε οὖν καὶ ὑγίαινε καὶ 20 ἀνδρίζουν, καὶ χαρίσηται σοι ὁ θεὸς τὸ μεταδιώκειν τὴν γνῶσιν τοῦ Χριστοῦ.

14 Mt. xi. 29.

PTAcs

1 ἐστὶ μόνος P 6, 10	καὶ ^{2]} om A 6, 10	2 πάντα] + τε P	ἐπειδὴ] + καὶ A
3 μανθ. after πρώτων B†	4 δὲ] om PT	καθεξῆς] + καὶ A 6	κατὰ τάξιν]
om 22	5 ἄχρι A	κρείττους P	γνώμῃ] τιμῇ A
6 ἡλαττωμένους P (ἐλαττομ. T 12, 22)	ἐν γνώσει] om P	ἀρετῇ] + ὅντες A	7 ἦ] TA 22; οἱ PB
πειθόμενος οἱ (sic) T	9 τοῖς] om A 22	10 διδασκαλαι B	ἄ] αἱ (sic) T:
ἀς B	11 τὰ] om P: ('but this is education' sc)	12 ἦ ³ om T (καὶ repeated)	
16 λοιπῶν T	17 θεὸν] PTAB†s; Χριστὸν B†c	18 σοφῶς T 6	ἀ ἔγνω]
ἀ ἐπέγνω A ³⁸ ; ἀπερ ἐπίσταται A ³⁷ 47	δὲ] γάρ B†	οπότερον] + τούτων A 22 s	
19 εἰ δύναται] T 47 A ³⁷ (δύνηται) s; om A ³⁸ BPc	κόρος διδ. T	20 ὅν] ὁν T:	+ καὶ P
καὶ ὑγίαινε] om A	καὶ ἀνδρίζουν] om B†	21 τὸ μεταδιώκειν] τὸ	μέγα B (before χαρ.)

NOTE ON THE TITLE.

Owing to the variety of titles for the book found in the mss. the original title is irrecoverable. The evidence is here brought together from Titles, Explicits, Notes, Lists of Contents, &c.

(1) **Τὸ Λαυσιακόν** (or **Λαυσιακόν**) : at a later period this was apparently the title most in popular use. Meursius cites from the Liturgical Books two instances of the rubric : 'Ανάγνωσις εἰς τὸ λαυσιακόν (p. 169). The extracts contained in ms. 33 are described as 'Εκλογαὶ ἐκ τοῦ λαυσιακοῦ : the colophon of 6 runs Τέλος τῆς πραγματείας τοῦ λαυσιακοῦ : that of 9 'Ἐτελειώθη τὸ παρὸν βιβλίον τὸ λεγόμενον λαυσιακόν (similarly the title of the *Προοίμιον* in the A mss. and 13, 45-46, 47, see p. 3). In l₂^b the book bears the title *Palladii Lausiaca*, and in 6 and 13 *Βιβλίον λαυσιακόν*. *Λαυσιακόν* is the title in fifteen Athos mss. (Lambros' Catalogue).

(2) **Παράδεισος** : this was another popular name, and is attested by 1, in which the title is : "Liber qui appellatur Paradysus." In 13 and 20 the Explicit is Τοῦτο τὸ βιβλίον (αὕτη ἡ βίβλος 20) λέγεται παράδεισος : and again in 20-21 Τέλος ἐν θεῷ τοῦ πρὸς Δ. βιβλίον ἦτοι τοῦ νέου παράδεισου, and in 17 'Η ἐπιλεγομένη νέος παράδεισος. On the other hand T has Βίοι τῶν ἀγίων πατέρων τὸ λεγόμενον παράδεισος τὸ παλαῖν (see p. 9). But "Paradise" was a generic name for all works on the Egyptian monks—e.g. the *Historia Monachorum in Aegypto*, the *Apophthegmata*, Anan Isho's Syriac compilation, and others, were called "Paradise."

(3) **Βίοι τῶν ἀγίων Πατέρων** : this stands, in one way or another, in the title of most of the B and A mss., and in T (but *βίοι*). It is in P also, but in the *Προοίμιον* introduced from a B ms. : unfortunately the title-page is lost, so that P contains no other title or trace of title, except perhaps that the *Hist. Mon.*, which follows the *Hist. Laus.*, is said to be *παράδεισος ἄλλος*. Among the versions the title is found in l₂^a, "Liber de conuersatione (al. uita) sanctorum Patrum"; c "The Life of holy men written for Lausius the praepositus"; s (add. 12173) "The book of the Egyptian Fathers of Palladius, bishop of Helenopolis, the disciple of holy Evagrius, which he wrote for Lauso the praepositus, who persuaded him to tell of the conversation of the holy Fathers." (The other mss. of s, and of s₂, preserve no title.)

(4) Other titles :

'Η βίβλος ἡ πρὸς Λαῦσον and τὸ πρὸς Δ. βιβλίον 20-21.

'Ἐκ τῶν πρὸς Δ. 50 (extracts).

'Η πρὸς Λαῦσον (*Λαύσωνα 1*) *ἱστορία* (τῶν ἀγίων πατέρων) 1, 5.

'Η πρὸς Δ. *ἱστορικὴ βίβλος* ps.-Damascene (see *Prol.* 142, note).

Λαυσιακὴ ιστορία Athos ms. 2031 (Lambros).

This last is the only instance that has as yet appeared of the name by which the work has now commonly come to be known—*Historia Lausiaca*.

ΠΑΛΛΑΔΙΟΥ ΛΑΥΣΙΑΚΟΝ

1001]

Πολλῶν πολλὰ καὶ ποικίλα κατὰ διαφόρους καιρούς συγγράμματα τῷ βίῳ καταλελοιπότων, τῶν μὲν ἔξ ἐπιπνοίας τῆς ἄνωθεν χάριτος θεοδότου εἰς οἰκοδομὴν καὶ ἀσφάλειαν τῶν πιστῆς προθέσει ἐπομένων τοῦ δόγμασι τοῦ σωτῆρος, τῶν δὲ ἔξ ἀνθρωπαρέσκουν καὶ διεφθαρμένης προθέσεως ὑλομανῆς σάντων εἰς παραμυθίαν τῶν κενοδοξίαν κισσώντων, ἔτέρων δὲ ἔκ τινος μανίας καὶ ἐνεργείας τοῦ μισοκάλουν δαίμονος τύφῳ καὶ μηνίδι ἐπὶ λύμῃ τῶν κουφογνωμόνων ἀνθρώπων καὶ σπίλῳ τῆς ἀχράντου καὶ καθολικῆς ἐκκλησίας ἐπεισφρησάντων ταῖς διανοίαις τῶν ἀνοήτων ἐπὶ ἐγκότῳ τῆς σεμνῆς πολιτείας ἔδοξε τοι κάμῳ τῷ ταπεινῷ, αἰδεσθέντι τὴν ἐπιταγὴν τῆς σῆς μεγαλονοίας, φιλομαθέστατε, τὴν ἐπὶ προκοπῇ τῆς διανοίας, τριακοστὸν μὲν καὶ τρίτον ἔτος ἄγοντι ἐν τῇ τῶν ἀδελφῶν πολιτείᾳ δῆθεν

On the author of the work see Note 3.

1 On this Prologue see

Note 4.

Title: ἀντίγραφον ἐπιστολῆς γραφείσης Λαύσω πραιποσίτῳ παρὰ Παλλαδίου ἐπισκόπου Καππαδοκίας P 20, 22, 42^{marg} 6 (om Καπ., + Διήγησις κ.τ.λ. cf. below)

T: βίοι τῶν ἀγίων πατέρων τὸ λεγόμενον παράδεισος τὸ παλαιόν

AB (12—18) 47, 19: joined to preceding Letter without title or division (for Hervet cf. 42^{marg} above)

B (1—6): Διήγησις τοῦ βίου τῶν ἀγίων πατέρων

10: Λαύσω πραιποσίτῳ τῷ δούλῳ Χριστοῦ

ll₂^b: Prologue (l₂^a apparently as A)

c: 'The Life of holy men written for Lausius the praepositus, the servant of Jesus Christ.'

P'Tll₂ (lines 1—4, 10—13) c

1 καιροὺς] om T 3 ἄνωθεν]+ καὶ Bl 4 πίστει καὶ T 4—10 τῶν δὲ..... πολιτείας] om l₂ 6 κισσώντων P'TB† 6τεροι T 8 μήνῃ T κουφογνώμων (sic) TA^BB† ἀνθρώπων] om T 10 πολιτείας]+ διὰ τὴν εἰς Χρ. ἐλπίδα PB (after ταπεινῷ)

καὶ τῷ μονήρει βίῳ, εἰκοστὸν δὲ τῆς ἐπισκοπῆς, πεντηκοστὸν δὲ καὶ ἔκτον ἐν τῇ πάσῃ ζωῇ, ποθοῦντί σοι τὰ τῶν πατέρων διηγήματα, ἀρρένων τε καὶ θηλειῶν, ὃν τε ἑώρακα καὶ περὶ ὧν ἀκήκοα, οἷς τε συνανεστράφην ἐν τῇ κατ' Αἴγυπτον ἐρήμῳ 5 καὶ Λιβύῃ καὶ Θηβαΐδι καὶ Συήνῃ, ὑφ' ἥν καὶ οἱ λεγόμενοι Ταβεννησιώται, ἔπειτα Μεσοποταμίᾳ Παλαιστίνῃ τε καὶ Συρίᾳ, καὶ τοὺς μέρεσι τῆς δύσεως Ρώμῃ τε καὶ Καμπανίᾳ καὶ τῶν περὶ ταύτην, ἀνωθεν ἐκθέσθαι σοι ἐν διηγήματος εἴδει τὸ βιβλίον τοῦτο· ὅπως σεμνὸν καὶ ψυχωφελὲς ὑπομνηστικὸν 10 ἔχων ἀδιάλειπτόν τε φάρμακον λήθης πάντα μὲν νυσταγμὸν τὸν ἐξ ἀλόγου ἐπιθυμίας, πᾶσαν δὲ διψυχίαν καὶ κιμβικίαν τὴν ἐν ταῖς χρείαις, πάντα τε ὄκνον καὶ μικροψυχίαν τῶν ἐν τῷ ἥθει, ὁξυθυμίαν τε καὶ τάραχον καὶ λύπην καὶ ἄλογον φόβον διὰ τούτου ἀποσκευαζόμενος καὶ τὸν μετεωρισμὸν τοῦ κόσμου, 15 ἀδιαλείπτῳ πόθῳ προκόπτοις ἐν τῇ προθέσει τῆς εὐσεβείας, ὁδηγὸς καὶ σαυτοῦ καὶ τῶν μετὰ σοῦ καὶ τῶν ὑπὸ σὲ καὶ τῶν εὐσεβεστάτων γνόμενος βασιλέων· δι' ὃν κατορθωμάτων πάντες οἱ φιλόχριστοι ἐνωθῆναι θεῷ ἐπείγονται· συνεκδεχόμενος καὶ τὴν ἀνάλυσιν τῆς ψυχῆς καθ' ὥμεραν, κατὰ τὸ γεγραμμένον· 20 Ἄγαθὸν τὸ ἀναλγῆσαι καὶ σὺν Χριστῷ εἶναι· καὶ τὸ Ἐτοίμαζε εἰς τὴν ἔζοδον τὰ ἔργα σογ, καὶ παρασκεγάζογ εἰς τὸν ἀγρόν· ὁ γὰρ μνημονεύων ἀεὶ τοῦ θανάτου ὡς ἐξ ἀνάγκης ἥξει καὶ οὐ μελλήσει, οὐ πταίσει μεγάλα· μήτε παραλογιζόμενος τὴν ὑποθήκην τῶν ὑφηγήσεων μήτε διαπτύων τὴν ἰδιωτείαν καὶ τὸ 25 ἀκαλλὲς τῆς λέξεως. οὐ γὰρ δὴ τοῦτο τὸ ἔργον ἐστὶ θεϊκῆς διδασκαλίας σεσοφισμένως φράζειν, ἀλλὰ πείθειν τὴν γνώμην

20 Phil. i. 23.

Prov. xxiv. 42 (al. 27).

PTll₂ (1—18) c

2 ἔκτον] PTls^{an}; τρία B; (l₂c om πεντηκοστὸν.....ζωῆ]): (see App. v. ii) ζωῆ]
+ ἀναγκαῖον ἡγησάμην BP (see Note 4) σοι]+ cognoscere l; enarrari l₂
3 διηγήματα]+ ὠφελεῖς χάριν BP 4 οἷς τε] ὃν τε T 6 Ταβενησ. T 7 καὶ
τῶν περὶ ταύτην] PTll₂ (et eorum qui in his morantur); καὶ τοῖς περὶ ταύτας μέρεσι B;
1 et in ceteris circa ipsa loca; c paraphr. 9 τὸ βιβλίον τοῦτο] PTA^B; ἐν τῷ
βιβλίῳ πούτῳ Bll₂ 10 τε] om TB1 λήθης] ἀληθείας B: (c paraphrases whole
passage) νυσταγμὸν]+ λήθης B 11-13 καὶ.....ἥθει] om l₂ 12 μικροτά-
ραχον (sic) T (om τῶν...τάραχον) 14 τὸν]+ μάταιον Bl 15 προκόπτεις P
18 φιλόχριστοι] TBll₂c; φιλόθεοι P συνεκδεχόμενος] PTA^B; συνεκδεχόμενοι Blc:
+ δηλοντές TB (after ψυχῆς) 1 18-24 συνεκδεχομ.....ὑφηγήσεων] om l₂
19 ψυχῆς]+ ἀπὸ τοῦ σώματος B (c) 22 ὡς] ὡς P ἥξει]+ πάντως Bl 23 μήτε]
Pl; μὴ TB 24 ἀφηγ. T; ἔξηγ. B 25 τῶν λέξεων B(l₂) τὸ] om TB

νοήμασιν ἀληθέίας, κατὰ τὸ εἰρημένου· Ἀνοιγε σὸν στόμα λόγῳ θεοῦ· καὶ πάλιν· Μὴ ἀστοχίης διηγήματος γερόντων, καὶ γάρ καὶ αὕτοὶ παρὰ τῶν πατέρων ἔμαθον. |

Ἐγὼ τὸνν, φιλομαθέστατε τοῦ θεοῦ ἄνθρωπε, ἐκ μέρους ἑπόμενος ταύτη τῇ ῥήσει πολλοῖς τῶν ἀγίων συντετύχηκα, οὐ 5 περιέργῳ χρησάμενος λογισμῷ, ἀλλὰ καὶ τριάκοντα ὡμερῶν καὶ δις τοσούτων ὁδὸν ἔξαινύσας, ως ἐπὶ θεοῦ πεζῇ τῇ πορείᾳ πατήσας πᾶσαν τὴν γῆν Ῥωμαίων, ἡσμένισα τὴν κακουχίαν τῆς ὁδοιπορίας ἐπὶ συντυχίᾳ ἀνδρὸς φιλοθέου, ἵνα κερδήσω ὅπερ οὐκ εἶχον. εἰ γὰρ ὁ πολλῷ κρείττων ἐμοῦ ὑπερβάς πολιτείᾳ 10 καὶ γνώσει καὶ συνειδήσει καὶ πίστει Παῦλος τὴν ἀπὸ Ταρσοῦ εἰς τὴν Ἰουδαίαν ἐστείλατο ἀποδημίᾳν ἐπὶ συντυχίᾳ Πέτρου καὶ Ἰακώβου καὶ Ἰωάννου, καὶ ἐν εἴδει καυχήματος διηγεῖται, στηλιτεύων ἑαυτοῦ τὸν πόνουν εἰς παροξυσμὸν τῶν ὄκνων καὶ ἀργίᾳ συζώντων ἐν τῷ εἰπεῖν· Ἀνέβην εἰς Ἱεροσόλυμα ἱστορῆσαι 15 Κηφᾶν, οὐκ ἀρκούμενος τῇ φήμῃ τῆς ἀρετῆς ἀλλ’ ἐπιποθῶν καὶ τὴν τοῦ εἴδους αὐτοῦ συντυχίαν· πόσῳ μᾶλλον ἐγὼ ὁ μυρίων ταλάντων χρεωφειλέτης ὕφειλον τοῦτο ποιῆσαι, οὐκ ἐκείνους εὐεργετῶν ἀλλ’ ἐμαυτὸν ὕφελῶν. καὶ γὰρ οἱ τὸν τῶν πατέρων ἀναγραψάμενοι βίους, Ἀβραάμ τε καὶ τῶν καθεξῆς, 20 Μωσέως καὶ Ἡλίου καὶ Ἰωάννου, οὐχ ἵνα ἐκείνους δοξάσωσιν ἐξηγήσαντο, ἀλλ’ ἵνα καὶ τὸν ἐντυγχάνοντας ὕφελήσωσιν.

Ταῦτα οὖν εἰδὼς, πιστότατε δοῦλε Χριστοῦ Λαῦσε, καὶ σαυτὸν νουθετῶν, ἀνάσχου καὶ τῆς φλυαρίας τῆς ἡμετέρας ἐπὶ φυλακῇ τῆς εὐσεβοῦς γνώμης, ἡ διαφόροις κακίαις ὄραταις τε 25 καὶ ἀοράτοις κυμαίνεσθαι πέφυκε, μόνη προσευχῇ συνεχεῖ καὶ ἴδιοπραγμοσύνῃ δυναμένη ἡρεμεῖν. πολλοὶ γὰρ τῶν ἀδελφῶν

1 Prov. xxiv. 76 (al. xxxi. 8).

2 Sir. viii. 9.

15 Gal. i. 18.

23 On Lausus see Note 5.

PTlc

1 νοήμασιν]+εὐσεβίας καὶ P **3** καὶ] Pl; om TBl₂ **4-19** Ἐγὼ.....ώφελῶν] om l₂ **4** τοῦ] om TB: +καὶ T **5** ἐπόμενος] om T **6** περιέργῳ] ΡΑΒc; παρέργῳ ΒΤ (παρέργων sic) 1 **9** ἵνα]+τι TBl **10** ἐμοῦ]+καὶ Tl 13 καυχήματος]+αὐτὸς Bl **14** ἑαυτοῦ τὸν] αὐτοῖς T*: αὐτοῦ T^{cor} ἀργ. καὶ δκν. T **16** Κηφᾶν] ΡΤΑΒc; Πέτρον Bl φήμῃ]+μένον Bl **17** τὴν] om T εἴδους] PT; προσώπου B; uultum ac figuram 1 **19** καὶ γὰρ] l₂ recommends 20 Ἀβραάμ]+Ισαὰκ καὶ Ἰακώβ Bl₂ **22** ὕφελήσωσιν] l₂^a adds: Explicit Prologue, and the rest is wanting; in l₂^b it breaks off at εὐσεβίας p. 10, l. 15 **23** πιστότατε]+καὶ σεμνότατε TBlc **24** ἀνάσχου] om P **26** πεφύκαμεν P σὺν προσευχ. T(B) **27-6** (p. 12) πολλοὶ..... ἴδιοπρ.] c departs wholly from the Greek

καὶ πόνοις καὶ ἐλεημοσύναις κομῶντες, καὶ ἀγαμίαν ἡ παρθενίαν αὐχοῦντες, καὶ μελέτῃ θείων λογίων καὶ σπουδάσμασι θαρρήσαντες, ἡστόχησαν ἀπαθείας ἀδιακρίτῳ προσχήματι εὐσεβείας τὰς φιλοπραγμοσύνας νοσήσαντες, ἐξ ὧν τίκτονται 5 πολυπραγμοσύναι ἡ κακοπραγμοσύναι ἀπελαύνουσαι καλοπραγμοσύνην, τὴν μητέρα τῆς ἴδιοπραγμοσύνης.

Ἄνδρίζου τοίνυν, παρακαλῶ, μὴ πιαίνων τὸν πλοῦτον· ὁ δὴ καὶ πεποίηκας, αὐτάρκως αὐτὸν σμικρύνας τῇ διαδόσει τῶν χρείαν ἔχοντων διὰ τὴν ἐκ τούτου τῆς ἀρετῆς ὑπηρεσίαν· 10 μήτε ὄρμῇ τινι καὶ προλήψει ἀλόγῳ ἀνθρωπαρέσκως ὄρκῳ πεδήσας τὴν προαίρεσιν, καθὼς πεπόνθασί τινες φιλονείκως φιλοδοξίᾳ τοῦ μὴ φαγεῖν ἡ πιεῖν δουλώσαντες τὸ αὐτεξούσιον τῇ ἀνάγκῃ τοῦ ὄρκου, καὶ τούτῳ πάλιν ὑποπεσόντες οἰκτρῶς φιλοζωΐᾳ καὶ ἀκηδίᾳ καὶ ἥδονῇ τὴν ἐπιορκίαν ὀδίναντες. Λόγῳ 15 τοίνυν μεταλαμβάνων καὶ λόγῳ ἀπεχόμενος οὐχ ἀμαρτήσεις ποτέ. Θεῖος γάρ ὁ λόγος τῶν ἐν ἡμῖν κινημάτων, ἔξορίζων μὲν τὰ βλαβερὰ, προσλαμβανόμενος δὲ τὰ ἐπωφελῆ· δικαίῳ γάρ νόμος οὗ κεῖται. ἀμεινον γάρ ἡ μετὰ λόγου οἰνοποσία τῆς μετὰ τύφου ὑδροποσίας. καὶ βλέπε μοι τοὺς μετὰ λόγου οἴνον πιόντας 20 ἄνδρας ἀγίους, καὶ τοὺς ἀνευ λόγου πιόντας ὕδωρ ἀνθρώπους βεβήλους, καὶ μηκέτι ψέξης τὴν ὕλην ἡ ἐπαινέσης, ἀλλὰ μακάρισον ἡ ταλάνισον τὴν γνώμην τῶν καλῶς ἡ κακῶς χρωμένων τῇ ὕλῃ. ἔπιε ποτε καὶ Ἰωσὴφ παρ' Αἰγυπτίοις οἴνον, ἀλλ' οὐκ ἐβλάβη τὴν φρένα, ἡσφαλίσατο γάρ τὴν γνώμην. ὑδρο- 25 πότησε δὲ Πυθαγόρας καὶ Διογένης καὶ Πλάτων, ἐν οἷς καὶ Μαγιχαῖοι καὶ τὸ λοιπὸν σύνταγμα τῶν ἐθελοφιλοσόφων, οἱ καὶ ἐπὶ τοσοῦτον ἥλασαν κουφοδοξίας ἀκολασίᾳ ὡς καὶ τὸν θεὸν ἀγνοῆσαι καὶ προσκυνῆσαι εἰδώλοις. ἥψαντο δὲ καὶ οἱ περὶ τὸν ἀπόστολον Πέτρον τῆς χρήσεως τοῦ οἴνου, ὡς καὶ 30 αὐτὸν ὀνειδίζεσθαι τὸν διδάσκαλον τούτων τὸν σωτῆρα ἐπὶ τῇ

3, 10 See Note 6.

17 1 Tim. i. 9.

PTlc

3 θαρσοῦντες TB	ἀδιακρίτως T	4 τὰς] P; τινὰς T; τινὸς Bl	5 ᾧ] P;
μεθ' ὧν T; μεθ' ἦς ἀλλοτριοπραγμοσύναι καὶ Bl; ἀλλοτριοπ. (om. ἡ κακοπρ.) A ^B	καλοπρ. and ἴδιοπρ. interchanged T	11 τινες] PTc; πολλοὶ Bl	φιλονείκῳ TB
12 φιλοδοξίᾳ] PT; κενοδοξίᾳ Bl	16 θεῖος] PAB; θεὸς TBlc	κινημάτων] καὶ	νοιημάτων (sic) T
21 καὶ] + διεφθαρμένους Bl	πίνοντας TB†	20 ὑδροποτή-	σαντας TB
-σεις TB†; -σης B†	τὴν ὕλην after ἡ ἐπ. TB	μακά-	26 σύνταγμα] P; σύστημα TB
οἱ] Pe; om TBl	23 τῇ ὕλῃ] αὐτῇ T	ρισον, ταλάνισον P; -σεις TB†; -σης B†	καὶ] om TBl
	30 τὸν ²] καὶ T		

μεταλήψει, λεγόντων τῶν Ἰουδαίων· Ἰνδά τί οἱ μαθηταὶ σογ οὐκ
νηστεύογιν άς καὶ οἱ τοῦ Ἰωάννου; καὶ πάλιν τοῖς μαθηταῖς
ἐπεμβαίνοντες ὀνειδισμοῖς ἔλεγον· Ὁ διδάσκαλος ὁμῶν μετὰ τῶν
τελωνῶν καὶ ἀμαρτωλῶν ἐσθίει καὶ πίνει. οὐκ ἀν δὲ ἐπὶ ἄρτου
καὶ ὑδατος ἐπελαμβάνοντο ἀλλ’ ἐπ’ ὅψων καὶ οἴνου δηλοιότι.⁵
οἱς πάλιν ἀλόγως θαυμάζουσιν ὑδροποσίαν καὶ ψέγουσιν οἰνο-
ποσίαν ἔλεγεν ὁ σωτὴρ.⁶ Ἡλθεν Ἰωάννης ἐν ὁδῷ δικαιοσύνης,
μήτε ἐσθίων μήτε πίνων—δηλαδὴ κρέα καὶ οἶνον, δίχα γὰρ τῶν
ἄλλων ζῆν οὐκ ἡδύνατο—καὶ λέγοις· Δαιμόνιον ἔχει. Ἡλθεν ὁ
γίος τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγοις· Ἰδοὺ ἀνθρωπὸς¹⁰
φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν, διὰ τὸ
ἐσθίειν καὶ πίνειν. τί οὖν ἡμεῖς ποιήσωμεν; μήτε τοῖς ψέγουσι
μήτε τοῖς ἐπαινοῦσιν ἀκολουθήσωμεν, ἀλλ’ ἡ μετὰ Ἰωάννου λόγῳ
νηστεύσωμεν καὶ εἰπωσι· Δαιμόνιον ἔχουσιν· ἢ μετ’ Ἰησοῦν ἐν
σοφίᾳ οἰνοποτήσωμεν, εἰ χρήζει τὸ σῶμα, καὶ εἰπωσιν· Ἰδοὺ¹⁵
ἄνθρωποι φάγοι καὶ οἰνοπόται. οὔτε γὰρ ἡ βρῶσίς ἐστί τι κατὰ
ἀλήθειαν οὔτε ἡ ἀποχή, ἀλλὰ πίστις δι’ ἀγάπης τοῖς ἔργοις
παρεκτεινομένη. ὅταν γὰρ πάσῃ πράξει παρακολουθήσῃ ἡ
πίστις, ἀκατάκριτος ὁ ἐσθίων καὶ πίνων διὰ τὴν πίστιν· πᾶν
γὰρ ὃ οὐκ ἔκ πίστεως ἀμαρτία ἐστίν. ἀλλ’ ἐπειδὴ πᾶς τις ἐρει²⁰
τῶν πλημμελούντων πίστει μεταλαμβάνειν ἡ ἐτερόν τι πράτ-
τειν ἀλόγῳ πληροφορίᾳ καὶ διεφθαρμένῳ τῷ συνειδότι, ὁ
σωτὴρ διεστείλατο λέγων· Ἐκ τῶν καρπῶν ἀγῶνων ἐπιγνώσειθε
ἀγτογίς. ὅτι δὲ ὁ καρπὸς τῶν λόγων πολιτευομένων καὶ συνέσει
κατὰ τὸν θεῖον ἀπόστολον ἀγάπη ἐστὶ καὶ χαρὰ καὶ εἰρήνη καὶ²⁵
μακροθυμία, χριστότης, ἀγαθωσύνη, πίστις, πραγματική, καὶ ἐγκράτεια,
ώμολόγηται. αὐτὸς γὰρ ἔλεγε Παῦλος· Ὁ γὰρ καρπὸς τοῦ
πνεύματός ἐστι τὰ καὶ τά. ὅτι δὲ ὁ σπουδάζων τοιούτους ἔχειν
καρποὺς ἀλόγως ἡ ἀσκόπως ἡ ἀκαίρως οὐ βρώσεται κρέα οὐδὲ
πίεται οἶνον, | οὐδὲ συνοικήσει τινὶ κακῷ συνειδότι, πάλιν ἔλεγεν³⁰

1 Mc. ii. 18. 3 Mt. ix. 11 (Lc. v. 30). 7 Mt. xxi. 32 and xi. 18, 19.
19 Rom. xiv. 23. 23 Mt. vii. 16. 25 Gal. v. 22.

PTle

1 ὥνα] P; εἰς T; διὰ B	2 τοῦ] om TB	3 τῶν] om TB	5 ἀλλ’]
P; εἰ μὴ TB	δῆλον T	ψέγ. μὲν οἰνοπ. θαυμ. δὲ ὑδροπ. Bl	κρέας
TB†	11 φιλ. τελ. TB	13 ἀλλ’ ἡ] ἀλλὰ PA ^B	15 σοφίας
(om ἐν) T	χρήζει] PB†; χρήσοι TB†	λόγῳ] λέγω P	
22 καὶ] P; ἡ B; om T	22, 23 συνειδότως ἦν (om ὁ σωτὴρ) sic T	17 ἀλλ’ ἡ TB†	26 μακροθ.]
+ καὶ T	πραῦτης] om T	οὐδὲ T	
	27 ὡμολογεῖται TB†	γὰρ ^{2]}] δὲ TB	

οἱ αὐτὸς Παῦλος ὅτι Πᾶς ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται,
ὑγιαινούσης μὲν τῆς σαρκὸς ἀπέχομενος τῶν πιαινόντων,
ἀρρωστούσης δὲ ἡ ὁδυνωμένης ἡ καὶ λύπαις καὶ περιστάσεσι
κοινωνούσης χρήσεται μὲν βρώμασιν ἡ πόμασιν ὡς φαρμά-
κοις εἰς ἵασιν τῶν λυπούντων, ἀφέξεται δὲ τῶν κατὰ ψυχὴν
βλαβερῶν, ὄργῆς, φθόνου, κενοδοξίας, ἀκηδίας, καταλαλίας καὶ
ὑπονοίας ἀλόγου, εὐχαριστῶν ἐν κυρίῳ.

Αὐτάρκως τοίνυν περὶ τούτου διαλαβὼν πάλιν ἄλλην
παράκλησιν προσάγω σου τῇ φιλομαθείᾳ. φεῦγε ὅση δύναμις
10 συντυχίας ἀνδρῶν ὄφελος οὐδὲν ἔχόντων καὶ κοσμούντων τὸ
δέρμα ἀκαταλλήλως, καὶν ὄρθοδοξοὶ εἰεν, μή τι γε αἴρετικῶν,
βλαπτόντων τῇ ὑποκρίσει, καὶν δόξωσι πολιαῖς ἡ ῥυτίσιν
ἐπισύρεσθαι μῆκος χρόνου. καὶν γὰρ μηδὲν βλαβῆς παρ' αὐτῶν
δι' εὐγένειαν τρόπων, τὸ γοῦν ἔλαττον χαυνωθήσῃ ἡ ἐπαρθήσῃ
15 καταγελῶν τούτων, ὅπερ ἐστί σοι βλάβη. ὑπὲρ δὲ θυρίδα
φωτεινὴν μεταδίωκε ἀνδρῶν τε καὶ γυναικῶν ὁσίας συντυχίας, ἵνα
διὰ τούτων, καθάπερ †λεπτόγραφοι βιβλίον†, δυνηθῆς σαφῶς
ἰδεῖν καὶ τὴν σὴν καρδίαν, διὰ τῆς παραθέσεως τὴν ῥάθυμίαν
ἡ τὴν ἀμέλειαν δυνάμενος τὴν σὴν δοκιμάζειν. ἡ τε γὰρ
20 χρόα τῶν προσώπων ἐπανθοῦσα τῇ πολιᾳ καὶ ὁ στολισμὸς
τῆς ἐσθῆτος καὶ ἡ ἀτυφία τῶν λόγων καὶ ἡ εὐλάβεια τῶν
λέξεων καὶ τὸ χαρίεν τῶν νοημάτων ἐνδυναμώσει σε, καὶν
ἐν ἀκηδίᾳ τυγχάνῃς. Στολισμὸς Γάρ ἀνδρὸς καὶ βῆμα ποδὸς
καὶ γέλως ὀδόντων ἀναγγελεῖ περὶ αὔτοῦ καθὼς ἡ σοφία
25 λέγει.

1 Cor. ix. 25.

23 Sir. xix. 30.

PTlc

3 καὶ ^{1]} οἱ Τ	6 καὶ φθ. TB	καὶ κεν. T	καὶ ἀκ. TBl	καταλ.] + τε T
7 λόγου (sic) T	ἐν] P; τῷ (om ἐν) TB		κυρίῳ] θεῷ B†(herv)es ^{an}	
8 τούτου] τούτων B(c)	9 ὅση] + σοι B (Τ ὅσης ἡ sic)		11 ἀκαταλ.] om T	
11, 12 μή τι γε.....ὑποκρίσει] om T	12 δοξάσωσι T		16 μεταδοίω (sic) T	
17 λεπτόγραφον βιβλίον] Bl; λέγει τὸ γράφον βιβλίον P; λέγει τὸ γραφικὸν λόγιον T : (probably λεπτογράφων βιβλίων)	18 καὶ] om T	19 ἀμέλειαν] PAB; ἐμμέλειαν		
TB; (ἐπιμ. I)	20 προσώπων] + ἡ TB	πολιᾳ] PTc; πολιτείᾳ Bl	21 τῆς	
ἐσθῆτος] om T	ἐσθῆτος] + καὶ τὸ ἀπέρπερον ἥθος Bl (et inconfusa mens)		22 τῶν	
χαριέντων νοημ. (sic) T	23 ἀκηδίᾳ] + τε T	24 σημαίνει TBl: + τὰ TB		
		σοφίᾳ] PT; παροιμίᾳ Bl		

Αρξάμενος τοίνυν τῶν διηγήσεων οὐ τοὺς ἐν ταῖς πόλεσιν οὔτε τοὺς ἐν ταῖς κώμαις ἡ ἐρημίαις σοι καταλείψω ἀγνώστους τῷ λόγῳ. οὐ γὰρ ὁ τόπος ἔστιν ὁ ζητούμενος ἔνθα κατώκησαν οὗτοι, ἀλλ' ὁ τρόπος τῆς προαιρέσεως.

(I) Πρώτως πατήσας τὴν Ἀλεξανδρέων πόλιν ἐν τῇ δευτέρᾳ ὑπατίᾳ Θεοδοσίου τοῦ μεγάλου βασιλέως, ὃς νῦν ἐν ἀγγέλοις ὑπάρχει διὰ τὴν αὐτοῦ πίστιν εἰς τὸν Χριστόν, περιέτυχον ἐκεῖσε ἀνδρὶ θαυμασίῳ παντόθεν κεκοσμημένῳ ἐν τε ἥθει καὶ γνώσει, Ἰσιδώρῳ τῷ πρεσβυτέρῳ ξενοδόχῳ ὅντι τῆς Ἀλεξανδρέων ἐκκλησίας· ὃς τὰ μὲν πρώτα τῆς νεότητος ἀθλα ἐλέγετο ἡνυκέναι ἐν τῇ ἐρήμῳ· οὐ καὶ τὴν κέλλαν ἐθεασάμην ἐν τῷ ὅρει τῆς Νιτρίας. κατέλαβον δὲ τοῦτον ἔτων ἐβδομήκοντα γέροντα, ὃς ἐπιζήσας πεντεκαίδεκα ἔτη ἄλλα τελευτᾶ ἐν εἰρήνῃ. οὗτος μέχρις αὐτῆς τελευτῆς οὐκ ὀθόνην ἐφόρεσεν ἐκτὸς φακιολίου, οὐ λουτροῦ ἥψατο, οὐ κρεῶν μετέλαβεν· ὃς ἔσχε τοιούτον τὸ σωμάτιον ὑπὸ τῆς χάριτος συγκροτούμενον, ὡς προσδοκῆσαι πάντας τοὺς ἀγνοοῦντας αὐτοῦ τὴν δίαιταν ὅτι ἐν τρυφῇ διάγει. τούτου τὰς ἀρετὰς τῆς ψυχῆς ἐὰν θέλω διηγήσασθαι κατὰ μέρος ἐπιτελείψει μοι ὁ χρόνος· ὃς τοσούτον ἦν φιλάνθρωπος καὶ εἰρηνικός, ὡς καὶ αὐτοὺς τοὺς ἐχθροὺς αὐτοῦ τοὺς ἀπίστους αἰδεῖσθαι αὐτοῦ τὴν σκιὰν διὰ τὸ λιαν χρηστόν. τοσαύτην δὲ ἔσχε γνῶσιν τῶν ἀγίων γραφῶν καὶ τῶν θείων δογμάτων, ὡς καὶ | παρ' αὐτὰ τὰ συμπόσια τῶν ἀδελφῶν ἐξίστασθαι τὴν διάνοιαν καὶ ἐνεάζειν· καὶ παρακαλούμενος διηγήσασθαι τὰ τῆς ἐκστάσεως, ἔλεγεν ὅτι Ἀπεδή-

6 A.D. 388 (see App. v. II.)

9 On Isidore see Note 7.

PTlss₂c

1 οὐ.....πόλεσιν] om T

2 ἡ ἐρημίαις] om P

I (Περὶ Ἱεράρχογ): PTl₂ss₂5 Ηπρώτως] P (ΤΑ^B πρώτος); πρώτον B: + τοίνυν B(ss₂) πόλιν] om s₂^{add} (in s₂^{vat})5-7 ἐν τῇ δευτέρᾳ.....Χριστόν] BA^{Bl}s(s₂^{vat}); om PTl₂(s₂^{add}) (see App. v. II.)6 τοῦ μεγ. βασ.] om A^Bs₂^{vat} (s om βασ.) 6, 7 τοῦ νῦν ἐν ἀγγ. ὑπάρχοντος Α^B7 τὴν]+ ὁρθὸν Α^BBS 8 ἐκένεσε] Ps₂; ἐν τῇ πόλει TBl; om l₂; 'in the first place' s παντόθεν] P; πανταχόθεν TB 8, 9 ἐν τε]+ λόγῳ καὶ Bl₂ (after ἥθει) s₂^{add} (om ἥθει)9 τῷ] om TB πρεσβυτέρῳ] om T 12 ὅρει]+ τῷ T Νητρας P 13 γέροντα] om ls₂ 14 αὐτῆς τῆς B; τῆς αὐτοῦ T 15 ἐκτὸς φακ. om l₂s₂ 16 σωμάτιον]Pl (corpusculum); σῶμα TB 19 διηγεῖσθαι T 20 καὶ²] om T 23 καὶ²] om T24 τῇ διανοίᾳ T: + spiritualibus uisionibus l₂s ἐνεάζειν PTB[†] 24, 25 παρα-

καλούμενον and λέγειν TB

μησα τῇ διαινοίᾳ, ἀρπαγεὶς ὑπὸ θεωρίας τινός. ἔγνων κάγῳ τοῦτον πολλάκις δακρύσαντα ἐπὶ τραπέζης, καὶ τὴν αἰτίαν πυθόμενος τῶν δακρύων ἥκουσα αὐτοῦ λέγοντος ὅτι Αἰδοῦμαι μεταλαμβάνων ἀλόγου τροφῆς, λογικὸς ὑπάρχων καὶ ὀφεῖλων 5 ἐν παραδείσῳ τρυφῆς διάγειν διὰ τὴν δοθεῖσαν ἡμῖν παρὰ Χριστοῦ ἔξουσίαν. οὗτος γνώριμος ὡν τῇ κατὰ Πάρμην συγκλήτῳ πάσῃ καὶ ταῖς γυναιξὶ τῶν μεγιστάνων, ὅπηνίκα σὺν Ἀθανασίῳ τῷ ἐπισκόπῳ ἀπεληλύθει τὸ πρῶτον, ἔπειτα σὺν Δημητρίῳ τῷ ἐπισκόπῳ, καὶ περισσεύων πλούτῳ καὶ ἀφθονίᾳ 10 χρειῶν, οὐδὲ διαθήκην ἔγραψε τελευτῶν, οὐ νόμισμα καταλέοιπεν, οὐ πρᾶγμα ταῖς ἰδίαις αὐτοῦ ἀδελφαῖς παρθένοις οὔσαις· ἀλλὰ παρέθετο αὐτὰς τῷ Χριστῷ λέγων· Ὁ κτίσας ὑμᾶς οἰκονομήσει ὑμῖν τὴν ζωὴν, ὡς κάμε. ἦν δὲ σὺν ταῖς ἀδελφαῖς αὐτοῦ σύστημα παρθένων ἐβδομήκοντα.

15 Οὕτος φοιτήσαντί μοι νέῳ ὅντι πρὸς αὐτὸν καὶ παρακαλοῦντι στοιχειωθῆναι ἐν τῷ μονήρει βίῳ, σφριγώσης ἔτι τῆς ἡλικίας καὶ λόγου μὴ δεομένης ἀλλὰ πόνων τῶν κατὰ σάρκα, ὡς καλὸς πωλοδάμνης ἔξήγαγέ με ἔξω τῆς πόλεως εἰς τὰ λεγόμενα ἐρημικὰ ἀπὸ σημείων πέντε· | (II) καὶ παραδοὺς Δωροθέῳ τινὶ 20 ἀσκητῇ Θηβαίῳ ἔξηκοστὸν ἄγοντι ἔτος ἐν τῷ σπηλαίῳ, κελεύει μοι πληρῶσαι παρ’ αὐτῷ τρία ἔτη πρὸς δαμασμὸν τῶν παθῶν· ἡπίστατο γὰρ τὸν γέροντα μεγάλη σκληραγωγίᾳ συζῶντα· πάλιν ἐπανακάμπτειν πρὸς αὐτὸν ἐντειλάμενος διδασκαλίας ἔνεκεν πνευματικῆς. μὴ δυνηθεὶς δὲ τρία ἔτη πληρῶσαι, ἀρρωστίᾳ περιπεσών, οὕτως πρὸ τῶν τριῶν ἤρθη ἀπ’ αὐτοῦ· ἦν γὰρ αὐτοῦ ἡ δίαιτα αὐχμώδης καὶ ξηροτάτη. διὰ

9 On Demetrius see Note 8. 19, 26—4 (p. 17) Soz. vi. 29 (4) 'Υπερφυῶς δὲ ἐν τούτοις διέπρεπε Δωροθεός, Θηβαῖος τὸ γένος· φί βίος ἦν ἡμέρᾳ μὲν ἀπὸ τῆς πέλας θαλάσσης λίθους συλλέγειν, καὶ ἔτους ἑκάστου οἰκιδιον κατασκευάζειν, καὶ διδόναι τοῖς μὴ δυναμένοις ἑαυτοῖς οἰκοδομεῖν.

PTll₂ss₂

4 ὑπάρχων] factus a domino 1; creatus a deo l₂ 5 παρὰ]+τοῦ T
6 Χριστοῦ] 'God' ss₂ 7 ταῖς τε TB (γε) 8, 9 Ἀθανασίῳ and Δημητρίῳ
interchanged in P 8 ἀρχεπισκόπῳ T 11 ἰδίαις αὐτοῦ] P; ἔαντοῦ TB
13 ὑμῶν TB (+καὶ τὰ πρὸς); uestram ll₂ κάμε] PA^BB†; κάμοι B†; κάμοῦ TB†;
meam ll₂ 14 παρθένων] + ὡς Ts₂ 19 πέντε]+τῆς πόλεως P herv (see Note 9)

II (περὶ ΔωροθέοΥ): PTll₂ss₂

19 καὶ] om T παραδοὺς] PA^B (l₂); παραδίδωσι B; παρέδωκε δὲ T: + με TB
20 σπηλαίῳ]+καὶ TB 21 με TB 22 μεγάλη σκληραγωγίας (sic) T 24 πλη-
ρῶσαι]+κραταιῷ Bs₂ 25 ἀπ’] παρ’ T 26 αὐτοῦ ἡ δ.] TBll₂ss₂; ἡ τοῦ γέροντος δ. P

πάσης μὲν γὰρ τῆς ἡμέρας ἐν τῷ καύματι ἐν τῇ ἐρήμῳ τῇ παρὰ θάλασσαν συνῆγε λίθους, καὶ τούτους ἀεὶ οἰκοδομῶν καὶ κέλλας ποιῶν παρεχώρει τοῖς μὴ δυναμένοις οἰκοδομεῖν, κατ’ ἔτος τελειῶν κέλλαν μίαν. ἐμοῦ δέ ποτε εἰρηκότος αὐτῷ· Τί ποιεῖς, πάτερ, ἐν γήρᾳ τοσούτῳ ἀποκτείνων σοῦ τὸ σωμάτιον ⁵ ἐν τοῖς καύμασι τούτοις; ἀπεκρίνατο λέγων· Ἀποκτείνει με, ἀποκτείνω αὐτό. ἥσθιε μὲν γὰρ οὐγγίας ἐξ ἄρτου καὶ λεπτολαχάνων δέμα, ἐπινε δὲ ὑδατος τὸ ὅσον. ἐπὶ θεῷ μάρτυρι οὐκ ἔγνων αὐτὸν ἀπλώσαντα πόδας, οὐ καθευδήσαντα ἐπὶ ψιαθίου, οὐκ ἐπὶ κλίνης· ἀλλὰ διὰ πάσης νυκτὸς καθήμενος ἔπλεκε ¹⁰ σειρὰν τὴν ἐκ θαλλῶν φουίκων εἰς λόγον τροφῆς. προσδοκήσας δὲ ὅτι ἐπ’ ἐμοῦ τοῦτο ἐποίει, ἐφιλοπεύστησα καὶ παρὰ ἄλλων τῶν τούτου μαθητῶν ἀκριβώσας, οὕτινες ἔμενον κατ’ ἴδιαν, λέγοντες ὅτι ἀπὸ νεότητος ταύτην ἔσχε τὴν πολιτείαν, μηδὲ ποτε κοιμηθεὶς ἐξεπίτηδες, εἰ μή τι ἐργαζόμενος ἢ ἐσθίων ἐκάμ- ¹⁵ μυσε τὸν ὄφθαλμὸν κατενεχθεὶς ὑπνῳ, ὥστε πολλάκις καὶ τὸν ψωμὸν ἐκπίπτειν ἐκ τοῦ στόματος αὐτοῦ κατὰ τὸν καιρὸν τοῦ φαγεῖν ὑπερβολῇ νυσταγμοῦ. ἀναγκίζοντος δέ μου αὐτὸν ποτε μικρὸν ἐπὶ τῆς ψιάθου ἀναπεσεῖν, ὑπολυπούμενος ἔλεγεν·

4—6 Soz. (6) Ὡδε δὲ αὐτῷ μοχθοῦντι προσελθών τις ἔφη· Τί τὸ σῶμα τὸ σὸν ἀποκτείνεις τοσοῦτον; Ὅτι με ἀποκτείνει, ἀπεκρίνατο. 7, 8 (5) Τροφὴ δὲ ἦν αὐτῷ ἄρτου οὐγγίαι ἐξ καὶ λεπτῶν λαχάνων δέμα, καὶ ὑδωρ ποτόν.

9, 10 (5) Οὐδέ ποτε ὠράθη ἐπὶ ρίπτὸς ἢ κλίνης καθευδήσας, ἢ τοὺς πόδας ἐκτείνας ἀνέστη. 10, 11 (4) Νύκτωρ δὲ εἰς αὐτὸν διατροφὴν ἐκ φουίκων φύλλων σειρὰς πλέκων σπυρίδας εἰργάζετο. 14 (5) Ἐκ νέου δὲ οὔτως ἀσκήσας, οὐ διείλιπε καὶ γέρων ὥν.

15—2 (p. 18) (5, 6) (Οὐδὲ) ἐκῶν ὑπνῳ ἑαυτὸν ἐκδύος, πλὴν ὅπον ἐργαζόμενος ἢ ἐσθίων, βιασθεὶς ὑπὸ τῆς φύσεως, ἔμυσε τοὺς ὄφθαλμούς· ὡς πολλάκις νυστάζοντος ἐν τῷ ἐσθίειν ἐκπεσεῖν τοῦ στόματος τὴν τροφήν· ποτὲ γοῦν εἰς ἄκρον κρατηθεὶς τῷ ὑπνῳ, ἔλαθεν ἐπὶ τοῦ ρίπτὸς πεσών· καὶ περιλυπός ἐπὶ τούτῳ γεγονὼς ἡρέμα ἔφη· Εἰ τοὺς ἀγγέλους πείσεις καθεύδειν, πείσεις καὶ τὸν σπουδαῖον· ὑπεδήλους δὲ ἑαυτὸν πρὸς τὸν ὑπνον ἵστως ἀποτενόμενος ἢ τὸν δαίμονα τὸν ἐμποδῶν γενόμενον ταῖς σπουδαίαις πράξεσιν.

PT₁ll₂ss₂

3 ποιῶν] om ss₂ οἰκοδομεῖν] P Soz; οἰκοδομῆσαι TB κατ’ ἔτος] καθ’ ἔκαστον (om ἔτος) T 4 τελίσκων TB κέλλαν μίαν] om T αὐτῷ before ποτε T 5 ἀποκτένων (sic) PA^B (Τ ἀπεκτένων) 6 ἀποκτένει PTAB^B 7 ἀποκτείνω] ll₂ss₂; ἀποκτενῶ PT (but cf. ἀποκτένων and ἀποκτένει sup.) B μὲν] om T οὐγγίας] P (Soz); οὐγκίας TB ἄρτου]+καθ’ ἐκάστην ἡμέραν Bs₂ 8 ἔπιε T ἐπὶ θεοῦ μάρτυρος TB 11 σειρὰν] σπυρίδας l₂s₂ (cf. Soz) 12 ποιεῖ T 13 τῶν τούτον] αὐτοῦ TB 14 λέγοντες] om T 15 ἐσθίων]+εἰ T 17 ἐκ] PTAB^B: om B Soz τοῦ] om T 19 πεσεῖν TB

'Εὰν πείσης τοὺς ἀγγέλους κοιμηθῆναι, πείσεις καὶ τὸν σπουδᾶν. ἐν τῷ φρέατι αὐτοῦ περὶ ὥραν ἐννάτην ἀπέστειλέ μέ ποτε πληρώσαι τὸν κάδον εἰς λόγον μεταλήψεως. ἔτυχε δέ με ἀπελθόντα ἀσπίδα Γέν τῷ φρέατι^γ κάτω ἰδεῖν, καὶ μηκέτι 5 ἀντλήσαι τὸ ὄδωρ, ἀλλ' ἀπελθόντα εἰπεῖν αὐτῷ· Ἀπεθάνομεν, ἀββᾶ· ἀσπίδα γάρ εἶδον ἐν τῷ φρέατι. ὁ δὲ ὑπομειδιάσας σεμνὸν ἐπὶ πολὺ μοι προσέσχε, καὶ σείσας τὴν κεφαλὴν ἔλεγεν· 'Εὰν δόξῃ τῷ διαβόλῳ κατὰ πᾶν φρέαρ γενέσθαι ὅφιν ἡ χελώνη καὶ ἐμπίπτειν εἰς τὰς πηγὰς τῶν ὑδάτων, σὺ μένεις μηδέποτε πίονων; καὶ ἐξελθὼν καὶ δὶ' ἑαυτοῦ ἀντλήσας, νῆστις πρῶτος | ἀπερρόφησεν εἰπών· "Οπου σταυρὸς ἐπιφοιτᾷ οὐκ ἴσχύει κακία τινός.

(III) 'Ο μακάριος οὗτος Ἰσίδωρος συντετυχηκὼς Ἀντωνίῳ τῷ μακαρίῃ γραφῆς ἄξιον διηγήσατό μοι πρᾶγμα, ἀκηκοὼς παρ' αὐτοῦ ὅτι Ποταμιαίνα τις οὕτω καλουμένη κατὰ τὸν 15 καιρὸν Μαξιμιανοῦ τοῦ διώκτου ὡραιοτάτη κόρη ὑπῆρχε παιδίσκη τινός· ἦν πολλαῖς λιπαρήσας ὑποσχέσεσιν ὁ ταύτης δεσπότης ἀναπεῖσαι οὐκ ἡδυνήθη· τελευταῖον δὲ μανεῖς παραδίδωσιν αὐτὴν τῷ τότε ἐπάρχῳ τῆς Ἀλεξανδρείας, ἔκδοτον αὐτὴν δοὺς ως χριστιανὴν καὶ βλασphemοῦσαν τοὺς καιροὺς 20 καὶ τοὺς βασιλεῦς ἐπὶ τοῖς διωγμοῖς, ὑποθέμενος αὐτῷ μετὰ χρημάτων ὅτι 'Εὰν συνθῆται μου τῷ σκόπῳ, ἀτιμώρητον αὐτὴν φύλαξον· ἐὰν δὲ ἐπιμένῃ τῇ αὐστηρίᾳ, παρακαλῶ σε τιμωρηθῆναι

14 On Potamiaena see Note 10.

PTll₂ss₂

1 τὸν σπουδᾶν] με ss₂ 3 ἀποπληρῶσαι T κάδον P μεταλήψεως]+τῆς ἐνάτης ὥρας T (l nonae ut solebat horae usibus profuturum) 4 ἐν τῷ φρέατι]
Bll₂s; om PT: (s₂ 'there') κάτω] om ss₂ μηκέτι]+φόβῳ Bs (l perhorruissem)
5 τὸ] om T αὐτῷ]+ὅτι TB 6 ὁ δὲ] om T: (B ἐκεῖνος) ὑπομειδ.] +δὲ TB
7 [σεμνὸν] PBs; μόνον Tll₂; om s₂: (cf. γελάσας σεμνὸν c. xxii. init.) 8 πᾶν]
Bll₂ss₂; om PT 9 ἐμπεσεῖν T 10 καὶ²] om T νῆστις] om ss₂ (νῆστης TB[†])
11 τινός] PTI (alterius sess, ulterius cass); τοῦ Σατανᾶ Bs₂ (l₂ diaboli); om s

III (Περὶ Ποταμιαίνης): PTll₂s₂

12, 13 τῷ μακαρίῳ^γ Αντ. TB 13 μοι διηγ. T 14 Ποταμιαίνα] PBl; om Tl₂s₂
οὕτω καλουμένη] Pl (nomine); om TB₁l₂s₂ τὸν] om T 15 Μαξιμιανοῦ]
PTvenll₂; Μαξιμίνον B; (s₂ unpointed) 16 τινός]+ἀκολάστου B ('a worldling' s₂)
πολλὰ TB ὑποσχέσει]+διαφόροις Bl 17 ἀπαγῆσαι TB ἡδυνήθη]+καὶ
τὸ (om δὲ) TB 18 αὐτὴν τῷ] om T 19 καὶ] om T βλασφ.] +καὶ TB₁
καιροὺς] Bll₂S₂^{vat} (om s₂^{add}); θεοὺς PT: (see Note 11) 22 διαφύλαξον T
ἐμμείνη^γ TB αὐστηρίᾳ]+τῶν νόμων P παρακαλῶ σε] PAB; παρεκάλεσε TB;
(ll₂s₂ altered) τιμωρηθῆναι] PTs₂ (+'with all tortures'); τιμωρουμένην αὐτὴν ἀποθανεῖν B; ut in tormentis deficeret l; ut torqueat usque ad mortem l₂

αὐτήν, ἵνα μὴ ζῶσα καταγέλασῃ τῆς ἀσωτίας μου. ἀχθεῖσα δὲ πρὸ τοῦ βήματος διαφόροις ὄργάνοις τιμωρητικοῖς ἐπιυργομαχεῖτο τὴν γνώμην. ἐν οἷς ὄργάνοις καὶ λέβητα μέγαν πλήσας πίσσης ἐκέλευσεν ὑποκαίεσθαι ὁ δικαστής. βραζούσης οὖν τῆς πίσσης καὶ σφοδρῶς ἐκκαιομένης, προέτεινεν αὐτῇ· Ἡ ἄπελθε,⁵ ὅποι τῷ λέβητί σε καταβιβασθῆναι κελεύω. ή δὲ ἀπεκρίνατο λέγουσα· Μὴ γένοιτο ποτε τοιοῦτος δικαστής ὃς κελεύει ἀσωτίᾳ ὑποτάσσεσθαι. μανεὶς οὖν ἐκεῖνος κελεύει ἐκδυθεῖσαν αὐτὴν βληθῆναι ἐν τῷ λέβητι. ή δὲ φωνὴν ἀφίησιν εἰπούσα· Τὴν ¹⁰ κεφαλήν σοι τοῦ βασιλέως σου ὃν σὺ φοβῇ, εἰ κέκριται σοι τιμωρήσασθαι με οὕτω, κατὰ μικρὸν κέλευσον χαλασθῆναι με ἐν τῷ λέβητι, ἵνα εἰδῆς πόσην μοι χαρίζεται ὑπομονὴν ὁ Χριστὸς ὃν σὺ ἀγνοεῖς. καὶ χαλωμένη κατὰ μικρὸν ἐπὶ παράτασιν ὥρας ἔξέψυξε, φθασάσης τῆς πίσσης περὶ τὸν τράχηλον ¹⁵ αὐτῆς.

(IV) Πλεῦστοι μὲν οὖν ὕστοι καὶ ὕσται ἐτελειώθησαν ἐν τῇ Ἀλεξανδρέων ἐκκλησίᾳ, ἀξιοι τῆς γῆς τῶν πραέων. ἐν οἷς καὶ Δίδυμος ὁ συγγραφεύς, ὁ ἀπὸ ὄμμάτων γενόμενος· οὗ καὶ συντυχίας ἔσχηκα τέσσαρας ἐκ διαλειμμάτων πρὸς αὐτὸν ²⁰ ἀπερχόμενος ἐπὶ δέκα ἔτη. τελειοῦται γὰρ ἔτῶν ὄγδοηκοντα πέντε. οὗτος ἀπὸ ὄμμάτων ὑπῆρχεν, ως αὐτός μοι διηγήσατο, τετραέτης τὰς ὅψεις ἀποβαλών, μήτε γράμματα μεμαθηκὼς μήτε διδασκάλοις φοιτήσας· εἶχε γὰρ τὸν κατὰ | φύσιν διδάσκαλον ἐρρωμένον, τὸ ἵδιον συνειδός· ὃς τοσαύτη χάριτι ²⁵ ἐκεκόσμητο γνώσεως ως καθ' ίστορίαν πληροῦσθαι ἐπ' αὐτῷ

19 On Didymus see Note 12.

PTll₂S₂

1 [ζῶσα] + λέγων B καταγέλασται T μον] αὐτοῦ T 3, 4 πισ. πλ. TB
 4 ὑποκαίεσθαι] + λαμπροτάτῳ πυρὶ Bls₂^{vat} οὖν] δὲ T 5 προέτεινεν] + δ ἄρχων
 Bl(l₂S₂^{vat}) αὐτῇ] + ὅτι TB η] om T 6 οἶδας T 7 καταγγίζεσθαι TB
 8 πώποτε (after τοιοῦτος) TB ὁ κελεύων TB 8, 9 ὑπ. ἀσωτίᾳ TB 9 ἀπο-
 μανεῖς TB ἐκεῖνος] om T αὐτὴν ἐκδ. TB 10 εἰς τὸν λεβητα T ἀφ. φωνὴν
 TB εἰποῦσα] + ὅτι T 11 σοι¹] om B σου] om PA^B φοβῇ] σέβῃ T
 12 με after κ. μικρὸν TB 13 ἵδης TB ὑπομ. μοι ἔχαρισατο TB 14 χαλα-
 σθεῖσα TB: (-μένης P) 15 ἔξέψυξε] om P 16 αὐτῇ] PA^Bll₂S₂; om TB: + παρέ-
 δωκε τὴν ψυχὴν τῷ θεῷ P

IV (Περὶ Διδύμοι): PTll₂S₂

17 οὖν] om T 19 ὁ²] om T 20 πρὸς αὐτὸν] om T 21 τελευτᾶ T
 26 γνώσεως] + πνευματικῆς Bl ἐπ' αὐτῷ] om TB† (l₂ vac)

τὸ γεγραμμένον· Κύριος σοφοῖ τυφλοίς. παλαιὰν γὰρ καὶ καινὴν διαθήκην ὥρμήνευσε κατὰ λέξιν· τῶν δὲ δογμάτων οὕτως ἐπεμελήθη, λεπτῶς καὶ ἴσχυρῶς ἐκθέμενος τὸν περὶ αὐτῶν λόγον, ὡς πάντας ὑπερβάλλειν τοὺς ἀρχαίους ἐν γνώσει. ἀναγκάζοντος δὲ αὐτοῦ ποτε ποιῆσαι με ἐν τῷ κελλίῳ αὐτοῦ εὐχήν, καὶ μὴ βουλομένου μου, ἔλεγε διηγούμενος ὅτι Εἰς τὴν κέλλαν ταύτην τρίτον εἰσῆλθεν ὁ μακάριος Ἀντώνιος ἐπισκεψάμενός με· καὶ παρακληθεὶς παρ' ἐμοῦ· ποιῆσαι εὐχὴν εὐθὺς· ἔκλινε γόνυν ἐν τῷ κελλίῳ, καὶ οὐ παρεσκεύασέ με δευτερώσαι τὸν λόγον, ἔργῳ με παιδεύσας ἐν τῇ ὑπακοῇ. ὥστε εἰ κατ' ἵχνος βαίνεις τῆς αὐτοῦ πολιτείας, ἄτε μονάξων καὶ δι' ἀρετὴν ξενιτεύων, ἀπόθου τὴν φιλονεκίαν. διηγήσατο δέ μοι καὶ τοῦτο, ὅτι Φροντίζοντός μου περὶ τῆς ζωῆς Ἰουλιανοῦ τοῦ ἀθλίου βασιλέως ὡς διώκτου, καὶ ἀδημονοῦντος, μιᾶς τῶν ἡμερῶν ἡμηνίου 15 μέχρις ἑσπέρας βαθείας μὴ γενούμενος ἄρτου ἔνεκεν τῆς φροντίδος ταύτης, ἔτυχεν ἐν τῷ θρόνῳ καθήμενόν με κατενεχθῆναι εἰς ὑπνον, καὶ ἰδεῖν ἔκστασιν ὑπουργοὺς λευκοὺς διατρέχοντας μετὰ τῶν ἐπιβατῶν κηρυττόντων· Εἴπατε Διδύμῳ, σήμερον ἔβδόμην ὥραν ἐτελεύτησεν Ἰουλιανός· ἀναστὰς οὖν φάγε, καὶ 20 ἐπίστειλον, φασί, τῷ ἐπισκόπῳ Ἀθανασίῳ, ὃν κάκεῖνος γνῶ.

1 Ps. cxlv. 8. 12—20 Soz. vi. 2 (6, 7) Κατ' ἐκείνην δὲ τὴν ἡμέραν καὶ Δίδυμος ὁ ἐκκλησιαστικὸς φιλόσοφος ἐν Ἀλεξανδρείᾳ διατρίβων, οὗ γε τοῦ βασιλέως εἰς τὴν θρησκείαν διασφαλέντος περίλυπος ὥν διά τε αὐτὸν ὡς πεπλανημένον καὶ διὰ τὴν καταφρόνησιν τῶν ἐκκλησιῶν, ἐνήστενέ τε καὶ τὸν θεὸν περὶ τούτου ἱκέτευεν. ὑπὸ δὲ τῆς μερίμνης οὐδὲ τῆς νυκτὸς ἐπιγενομένης μεταλαβὼν τροφῆς, ἐπὶ θρόνου καθεζόμενος εἰς ὑπνον ἡνέχθη· καὶ ὡς ἐν ἔκστασι γεγονὼς ἔδοξεν ὅραν ὑπουργοὺς λευκοὺς ἐν τῷ ἀέρι διατρέχοντας· τοὺς δὲ ἐπ' αὐτῶν ὀχουμένους κηρύττειν· Ἀγγείλατε Διδύμῳ, σήμερον περὶ τήνδε τὴν ὥραν Ἰουλιανὸν ἀνηρῆσθαι· καὶ Ἀθανασίῳ τῷ ἐπισκόπῳ τοῦτο μηνυσάτω· καὶ ἀναστὰς ἐσθιέτω.

PTll₂s₂

1 παλαιὰν] + μὲν TB	2 διαθ.] om T	3 , καὶ οὕτως Iσχ. ἐξέθετο P	
ὸχυρῶς T	4 ὑπερβάλλει T	5 ποιῆσαι after εὐχὴν T	κελλίῳ] PA ^B (ll ₂) ;
οἶκῳ TB ; (om s ₂)	αὐτοῦ] om T	6 ἔλεγε] + μοι Bl ₂	8 ποιῆσαι εὐχὴν
εὐθὺς] Bl ₂ s ₂ ; om PT; (s ₂ vat om εὐθὺς)		9 παρεσκεύαξε T	10 ώστε] + οὖν TB
11 βαλνειν T	πολ.] + θέλεις T	ώς ἄτε ΤΑ ^B ; σσα τε B	12 τὴν om T
13 δτι] + Καθημένον καὶ P	14 ὡς διώκτου] om l ₂ s ₂	ἡμην] P ; καὶ (om ἡμην)	
T; (B alters)	15 γενούμενον μου ἄρτον T	16 ταύτης] om T	καθήμενον]
PT; καθεζόμενον B Soz	17 εἰς ὑπνον] P Soz; ὑπνῷ TB	ἐκστασιν PT(l); ἐν	
20 ἀπόστειλον TB	18 καὶ κηρύττοντας TB	19 φάγε] + καὶ T : + σὺ TB	
τούτον Bl	φασί· Ἀποστ. T	'Αθ.] + ἐν τῇ οἰκλῃ Bl	γνῶ] + περὶ

καὶ ἐσημειωσάμην, φησί, καὶ τὴν ὥραν καὶ τὸν μῆνα καὶ τὴν ἔβδομάδα καὶ τὴν ἡμέραν, καὶ εύρηται οὕτως.

(V) Διηγήσατο δέ μοι καὶ περὶ παιδίσκης τινὸς ὀνόματι Ἀλεξάνδρας, ἵτις καταλείψασα τὴν πόλιν καὶ ἐν μνήματι ἑαυτὴν καθείρξασα δι’ ὅπῆς ἐλάμβανε τὰ πρὸς τὴν χρείαν, μήτε γυναιξὶ μήτε ἀνδράσι συντυγχάνουσα κατ’ ὅψιν ἐπὶ ἔτη δέκα. τῷ δὲ δεκάτῳ ἔτει ἐκοιμήθη σχηματίσασα ἑαυτήν, ώς τὴν ἐν συνηθείᾳ ἀπελθοῦσαν καὶ μὴ τυχοῦσαν ἀποκρίσεως ἀπαγγεῖλαι ἡμῖν. ἀποχρίσαντες οὖν τὴν θύραν καὶ εἰσελθόντες εὗραμεν αὐτὴν κοιμηθεῖσαν. ἔλεγε δὲ περὶ αὐτῆς καὶ ἡ τρισμακαρία ΙΩ Μελανία, περὶ ἣς ὑστερον λέξω, ὅτι Κατ’ ὅψιν μὲν αὐτὴν οὐκ εἶδον, περὶ δὲ τὴν ὄπην στᾶσα παρεκάλεσα εἰπεῖν τὴν αἰτίαν δι’ ἣν ἔκλεισεν ἑαυτὴν εἰς τὸ μνῆμα. ἡ δὲ διὰ τῆς ὄπῆς ἐφθέγξατό μοι λέγουσα ὅτι Ἐβλάβη τις τὸν νοῦν εἰς ἐμέ· καὶ ἵνα μὴ δόξω λυπεῖν αὐτὸν ἡ διαβάλλειν, γρηγόρην γάρ τινα ἔμαυτὴν εἰς τὸ μνῆμα εἰσαγαγεῖν, ἡ σκανδαλίσαι ψυχὴν κατ’ εἰκόνα θεοῦ γενομένην. ἐμοῦ δέ, φησίν, εἰπούσης· Πῶς οὖν καρτερεῖς μὴ συντυγχάνουσα μηδενί, ἀλλὰ πυκτεύουσα τῇ ἀκηδίᾳ; εἰπεν δὲ τις Ἀπὸ πρωὶ μέχρις ἐννάτης ὥρας εὔχομαι καθ’ ὥραν, νήθουσα τὸ λίνον· τὰς δὲ διαλοίπους ὥρας περιέρχομαι τῷ νῷ τοὺς ἀγίους πατριάρχας καὶ | προφήτας καὶ ἀποστόλους καὶ μάρτυρας· καὶ

2 For a similar story see Note 13.

PTll₂s₂

1 καὶ^{2]} om P 1, 2 τὴν ὥραν.....τὴν ἡμέραν] PTll₂s₂; interchange μῆνα and ἡμέραν B; ὥραν last l 2 εὗρον PA^B

V (Περὶ Ἀλεξάνδρας): PTll₂s₂

5 τὰ τῆς χρέας TB 6 Bll₂ interchange ἀνδράσι and γυναιξὶ; s₂ supports PT ('she saw neither woman nor man, and no human being saw her face, and she saw no one's face') δέκα] PBl; + καὶ δύο TAB^B₂s₂ 7 δεκάτῳ] PBl; δωδεκάτῳ TAB₂ (om s₂) κοιμηθεῖσα ἐσχημάτισεν TB 8 ἀναγγεῖλαι TB 9 ἀποχρίσαντες] PTB^BA^B; ἀποκρούσαντες B^B₂; (l illisum (illitum rev) ostium clausumque patetfecimus; s₂ 'opening') εὗρον P 10 μακαρία T 11 Μελανία] A^{B37}₂s₂; Μελάνη PBA^{B38}; Μελάνιον T; Melanius 1 (cf. Note on c. XLVI.) ἡς] + εἰς T 12 εἶδον] ἡδυνήθην θεάσασθαι Bl εἰπεῖν] + μοι Bll₂s₂ 13 δι’ ἦν] + ἀνεχώρησε μὲν τῆς πόλεως Bl₂ ἔκλεισεν ἑαυτὴν] ἀνεχώρησεν T μνῆμα] + τοῦτο Tl 14 λέγουσά μοι T 17 ποιηθεῖσαν TB φησιν] om TB εἰρηκυίας TB 18 μηδενὶ συντ. (om μὴ) TB ἀλλὰ] + μόνη Bl 19, 20 εὔχομαι.....ώρας] om P (homoeoteleuton): (s₂ 'I spin and recite psalms') 20 διαλύπους (sic) T; ὑπολοίπους B 21 μάρτυρας] + τῆς δὲ ἐσπέρας καταλαβούσης Bl καὶ⁴] + τὰς λοιπὰς ὥρας Ts₂ (l₂ hora competenti)

φαγοῦσα τὸν ψωμὸν τὰς ἄλλας ὥρας περιμένω προσκαρτεροῦσα
καὶ τὸ τέλος ἐκδεχομένη μετ' ἐλπίδος χρηστῆς.

(VII) Οὐ παραλείψω δὲ ἐν τῷ διηγήματι καὶ τοὺς ἐν καταφρούσει βεβιωκότας, εἰς ἔπαινον τῶν κατωρθοκότων ἀσφάλειαν δὲ τῶν ἐντυγχανόντων. Παρθένος τις γέγονεν ἐν Ἀλεξανδρείᾳ τῷ μὲν σχήματι ταπεινὴ τῇ δὲ προαιρέσει σοβαρά, πλουσίᾳ ἐν χρήμασιν εἰς ἄγαν, μηδέποτε τριποίκασα† ξένῳ μηδὲ παρθένῳ, μὴ ἐκκλησίᾳ, μὴ πένητι δύσκολόν. αὕτη πολλαῖς νοικεσίαις τῶν πατέρων οὐκ ἀπεσκευάζετο τὴν ὕλην. ὑπῆρχε δὲ ταύτη καὶ γένος ἐν οἷς τεκνοποιεῖται θυγατέρα ἀδελφῆς ἴδιας, ἢ νύκτωρ καὶ μεθ' ὥμεραν ἐπηγγέλλετο τὰ αὐτῆς, τοῦ οὐρανίου πόθου ἐκπεσοῦσα. εἶδος γὰρ καὶ τοῦτο ἐστι πλάνης τοῦ διαβόλου, ἐν προσχήματι φιλοσυγγενείας εἰς πλεονεξίαν ὡδίνειν παρασκευάζοντος· ὅτι γὰρ αὐτῷ οὐ μέλει περὶ γένους, ἀδελφοκτονεῖν καὶ μητροκτονεῖν καὶ πατροκτονεῖν ἐκδιδάσκοντος, ὡμολόγηται. ἀλλὰ κἄν δόξῃ συγγενῶν κηδεμονίαν ἐντιθέναι, οὐκ εἰς εὔνοιαν ἐκείνων τοῦτο ποιεῖ, ἀλλ' ὑπὲρ τοῦ τὴν ψυχὴν ἄδικον ἔξασκησαι, εἶδὼς τὴν ἀπόφασιν ὅτι Ἄδικοι Βασιλείαν θεοῦ οὐ κληρονομήσογει. δύναται δέ τις φρονήσει κινούμενος θεῖκῆ μήτε τῆς ἑαυτοῦ ψυχῆς καταφρονεῖν, καὶ τοῖς συγγενέσιν αὐτοῦ, εἴ γε λείπονται, διδόναι παραμυθίαν. ὅταν δέ τις δλην τὴν ψυχὴν ἑαυτοῦ καθυποτάξῃ κηδεμονίᾳ συγγενῶν, ὑποπίπτει τῷ νόμῳ, ἐπὶ ματαίῳ τὴν ἑαυτοῦ ψυχὴν λογιζόμενος. ἄδει δὲ ὁ ἱεροψάλτης περὶ τῶν τῆς ψυχῆς

3 This cap. of 1 is printed in *Bibl. Casin. III. Florileg.* 314, from cod. Cass. 143 (cf. *Proleg.* 62). It is cap. 13 in printed l₂. 18 1 Cor. vi. 9.

PTll₂s₂

1 φαγοῦσα] + μον TB l₂s₂ περιμένω] ἔχω ἀναστὰς sic T (B quite altered)

VI (Περὶ τῆς πλογίας Παρθένογ): PTll₂s (5—12) s₂

4 κατωρθ.] + καὶ (om δὲ) T 7 †προΐκασα† sic P; προήσασα T; προϊεμένη (παρασχομένη ἐκ Α^B) τῶν ἑαυτῆς τι B; ‘she never gave’ s₂; nusquam procedere solens 1; numquam procedens l₂; ‘she never helped’ s. Probably we should read προκίσασα, which the metaphrast and the translators of ll₂s connected with the roots of ἥκα, ἥκω, or ἵκω 7, 8 μὴ ξ. μὴ π. T(B) 8 ὁβολὸν] + ἐπιδεδωκῦα T(l₂s) 9 τῶν] + ἀγίων Bl(s) ὕλην] + τοῦ πλούτου Bl₂ 10 αὐτῆς T 11 ἦ P ἐπῆγγελτο T τὰ αὐτῆς] om T 12-6 (p. 23) εἰδος.....συνδιαλύεσθαι] om s in add 17177 12 ἐστι before καὶ TB 13 τοῦ] om T προσχήματι] + τῆς T εἰς] τὴν TB 14 ἐμέλησε T; μέλλει (sic) P περὶ γένους] οὖς (sic) T 15 πατρ. καὶ μητρ. P 17 ἐκτιθέναι T: + τισν Bl τοῦτο] om T 20 θεῖκῆ κιν. T ψυχ. αὐτοῦ T 22 αὐτοῦ T καταπατήσῃ TB 24 ἱεροψάλτης] + Δαβὶδ Bl₂s₂

φροντιζόντων ἐν φόβῳ, ὅτι Τίς ἀναβίσεται εἰς τὸ ὄρος κυρίογε; ἀντὶ τοῦ, σπανίως· ἢ τίς στήσεται ἐν τύπῳ ἀγίῳ αγέτογε; ἀθῷος χερὶ καὶ καθαρὸς τῇ καρδίᾳ, ὃς οὐκ ἔλαβεν ἐπὶ ματαίῳ τὴν ψυχήν αγέτογε. οὗτοι γὰρ ἐπὶ ματαίῳ αὐτὴν λαμβάνουσιν ὅσοι τῶν ἀρετῶν ἀμελοῦσι, νομίζοντες αὐτὴν τῷ σαρκὶ συνδιατάξῃεσθαι.

Ταύτην τὴν παρθένον, τὸ δὴ λεγόμενον, θελήσας ὁ ἀγιώτατος Μακάριος, ὁ πρεσβύτερος καὶ ἀφηγούμενος τοῦ πτωχείου τῶν λελαβημένων, φλεβοτομῆσαι εἰς κουφισμὸν τῆς πλεονεξίας, σοφίζεται πρᾶγμα τοιοῦτον· ἵνα γὰρ ἐν νεότητι λιθουργὸς ὃν λέγουσι καβιδάριον. καὶ ἀπελθὼν λέγει αὐτῇ· Λίθοι ἀναγκαῖοι σμάραγδοι καὶ ὑάκινθοι ἐμπεπτώκασί μοι, καὶ εἴτε εὑρεσιμαῖοι εἰσιν εἴτε κλεψιμαῖοι οὐκ ἔχω εἰπεῖν. τιμῆσαι οὐχ ὑποβάλλονται, ὑπὲρ διατίμησιν ὅντες· πιπράσκει δὲ αὐτοὺς πεντακοσίων νομισμάτων ὁ ἔχων. | εἰ δοκεῖ σοι αὐτοὺς λαβεῖν, ἀπὸ ἑνὸς λίθου δύνασαι σῶσαι τὰ πεντεκόσια νομίσματα, τοῖς δὲ λοιποῖς εἰς κόσμον τῆς ἀδελφιδῆς σου συγχρήσασθαι. ἐκκρεμαμένη ἡ παρθένος δελεάζεται καὶ πίπτει αὐτοῦ εἰς τὸν πόδας, Τῶν ποδῶν σου, λέγουσα, ἐφάπτομαι, μή τις ἄλλος αὐτοὺς λάβῃ. προτρέπεται οὖν αὐτὴν ὅτι Παραγένου ἔως τῆς οἰκίας μου καὶ βλέπε αὐτούς. ἡ δὲ οὐκ ἡνέσχετο, ἀλλὰ προσρίπτει αὐτῷ τὰ πεντακόσια νομίσματα λέγουσα· ‘Ως θέλεις, λάβε αὐτούς· ἐγὼ γὰρ οὐ θέλω ἵδειν τὸν ἀνθρωπὸν τὸν πιπράσκοντα. ὁ δὲ λαβὼν τὰ πεντακόσια νομίσματα δίδωσιν εἰς τὰς χρέias τοῦ πτωχείου. χρόνου δὲ παριππεύσαντος, ἐπειδὴ μεγάλην ὑπόληψιν ἔδοκει ἔχειν ὁ ἀνὴρ ἐν Ἀλεξανδρείᾳ φιλόθεος ὧν καὶ

1—4 Ps. xxiii. 3, 4.

8 On this Macarius see Note 26.

PTll₂S (7—26) s₂

1 ὅρος] + τοῦ TB

2 σπάνιος P

4, 5 δσοι.....ἀμελοῦσι after συνδιαλ. TBl₂

(om 1) 5 αὐτὴν] om T σαρκικῷ T 7 ταύτην] s recommends: + οὖν T θελήσας before τὸ δὴ λεγ. P 9 φλεβοτομῆσαι...πλεονεξίας before ὁ ἀγιώτατος TBl₂S 10 δρᾶμα TB νεότητι] + αὐτοῦ B(ΙΙ₂S) δν] δς P* 12 εὑρεμάσι T 16 σῶσαι] λαβεῖν T 17 χρήσασθαι T 17, 18 ἐκκρεμ. ἡ παρθ.] ἡ δὲ ἡττημένη ὑπὸ φιλαργυρᾶς P. 18 πίπτει.....πόδας] om l 19 τῶν ποδῶν.....ἐφάπτομαι] PT (om ἐφάπτομαι) 1 (complexa pedes ipsius orat et petit) s ('I beg from your feet'); B om and reads: καὶ λέγει αὐτῷ· Δέοματ σου; so s₂: (ΙΙ₂ per sanctitatem tuam) 20, 21 P om ὅτι and reads: παραγενέσθαι εἰς τὴν οἰκίαν αὐτοῦ καὶ ἵδειν αὐτούς (others txt) 21 βλέπε] B; βλέπεις T 22 λέγουσα] om T, + ὅτι λάβε] + μοι P 23 γὰρ] om T 24 λαβὼν οὖν (om ὁ δὲ) TB 26 ἔδοκει ἔχειν] P; εἶχεν T (before ὑπολ.) B

έλεήμων, ἥκμασε γάρ μέχρι τῶν ἔκατὸν ἐτῶν, φῶ συνεχρονίσαμεν καὶ ἡμεῖς, εὐλαβεῦτο αὐτὸν ὑπομνῆσαι. τέλος εὑροῦσα αὐτὸν ἐν τῇ ἐκκλησίᾳ λέγει αὐτῷ· Δέομαί σου, τί κελεύεις περὶ τῶν λίθων ἐκείνων δι' οὓς δεδώκαμεν τὰ πεντακόσια νομίσματα; ὁ δὲ ἀπε-
5 κρίνατο λέγων· "Εκτοτε ἀφ' οὖ δέδωκάς μοι τὸν χρυσόν, κατέ-
βαλον αὐτὸν εἰς τὴν τιμὴν τῶν λίθων" καὶ εἰ βούλει ἐλθεῖν καὶ
ἰδεῖν αὐτοὺς ἐν τῷ ὁσπιτίῳ, ἐκεῖ γάρ κενταῖ, ἐλθεῖ καὶ βλέπε,
ἔάν σοι ἥρεσαν, ἐπεὶ λάβε σου τὸ χρυσίον. ἡ δὲ ἥλθεν
ἀσμενέστατα. ἦν δὲ τὸ πτωχεῖον εἰς μὲν τὰ ἀνώγεα ἔχον
10 γυναικας, εἰς δὲ τὰ κατώγεα ἄνδρας. καὶ ἀγαγὼν αὐτὴν εἰσ-
άγει εἰς τὸν πυλῶνα καὶ λέγει αὐτῇ· Τί θέλεις πρῶτον ιδεῖν;
τοὺς ὑακίνθους, ἡ τοὺς σμαράγδους; λέγει αὐτῷ· "Ο δοκεῖ σοι.
ἀνάγει αὐτὴν εἰς τὰ ἀνώγεα καὶ δείκνυσιν αὐτῇ ἥκρωτηριασμένας
γυναικας λελωβημένας ὅψεις ἔχοντας· καὶ λέγει αὐτῇ· 'Ιδοὺ οἱ
15 ὑακίνθοι. καὶ κατάγει αὐτὴν πάλιν κάτω καὶ λέγει αὐτῇ, δεῖξας
αὐτῇ τοὺς ἄνδρας· 'Ιδοὺ οἱ σμάραγδοι, ἔάν σοι ἀρέσκωσιν, ἐπεὶ
λάβε σου τὸ χρυσίον. οὕτω διατραπέντα ἐκείνη ἐξῆλθε, καὶ
ἀπελθοῦσα ἀπὸ πολλῆς λύπης, ὅτι οὐ κατὰ θεὸν πεποίκη τὸ
πρᾶγμα, ἐνόσησεν· ἐς ὕστερον εὐχαριστήσασα τῷ πρεσβυτέρῳ,
20 τῆς κόρης ἡς ἐφρόντιζε μετὰ γάμου ἀποθανούσης.

(VII) Συντυχῶν οὖν καὶ συνδιατρίφας τοῖς περὶ Ἀλεξάν-
δρειαν μοναστηρίοις ἔτη τρία, καλλίστοις καὶ σπουδαιοτάτοις
ἀνδράσιν ὡς δισχιλίοις, ἀναχωρήσας ἐκεῖθεν ἥλθον εἰς τὸ ὄρος
τῆς Νιτρίας. μεταξὺ δὲ τοῦ ὄρους τούτου καὶ τῆς Ἀλεξανδρείας

21—23 Soz. vi. 29 (3) Ἐν δὲ τῷ τότε πολλοὶ καὶ ἀγαθοὶ σπουδαῖς ἐφιλο-
σόφουν ἀνὰ τὴν Ἀλεξάνδρειαν, ἀμφὶ δισχιλίων ὄντες. 24 On Nitria and Scete
see Note 14 (compare *Hist. Mon.* cited *Prol.* 270—5).

PTll₂ss₂

2 αὐτὸν] αὐτὴν P* 3 λέγει αὐτῷ before εὑροῦσα T δέομαί σου] 'I beg from your feet' s₂ κελεύεις] λέγεις Bs₂ 4 δι' οὓς] P; ὡν TB δεδώκαμεν] TBll₂s; δεδώκα σοι Ps₂ 5 λέγων] + αὐτῇ B (ll₂s) ἀφ' οὖ] οὖν T κατεβα-
λόμην T 6 τὴν] om T 8 ἥρεσαν] P; ἀρέσουσι TB (-ωσι B†) ἐπεὶ] here and 16 the versions render ἐπεὶ as if εἰ δὲ μὴ λάβε] P (cf. 17); αἴρεις TB (-ης B†) ἡ δὲ] om T ἥλθεν] + ad domum 1; ad cellam l₂ 9, 13 ἀνώγεα] PA^B; ἀνέγεα (sic) T; ἀνάγαια B† 10 κατώγεα] PA^B; κατάγεα T; κατάγαια B† ἀπαγαγὼν δὲ TB; παραγενομένης δὲ αὐτῆς A^B 12 ὡς T 14 λελωβισμένας T; the form λωβάξω exists 16 ἀρέσκουσιν T 17 ἐκείνη] om T 17, 18 ἀπῆλθεν ἐξελθοῦσα T 19 ἐς] om T πρεσβυτέρῳ] + δοῦσα δόξαν τῷ θεῷ P

VII (Περὶ τῶν ἐν τῇ Νιτρίᾳ): PTls₂

24 Νητρίας PA^B μεταξὺ.....Ἀλεξανδρείας] om T

λίμνη κεῖται ἡ καλουμένη Μαρία, σημείων ἐβδομήκοντα· ἥν διαπλεύσας διὰ μιᾶς καὶ ἡμισείας ἡμέρας, ἥλθον εἰς τὸ ὄρος ἐπὶ τὸ μέρος τῆς μεσημβρίας· | ὁ δὲ ὄρει παράκειται ἡ πανέρημος παρατείνουσα ἔως Αἴθιοπίας καὶ τῶν Μαζίκων καὶ τῆς Μαυριταγίας. ἐν δὲ ὄρει οἰκοῦσιν ἄνδρες ως πεντακισχίλιοι διαφόρους 5 ἔχοντες πολιτείας, ἕκαστος ως δύναται καὶ ως βούλεται· ως ἔξειναι καὶ μόνον μένειν, καὶ δεύτερον, καὶ πολλοστόν. ἐν τούτῳ τῷ δὲ ὄρει ἀρτοκοπεῦα εἰσιν ἐπτὰ ὑπηρετούμενα κάκείνοις καὶ τοῖς εἰς τὴν πανέρημον ἀναχωρηταῖς, ἄνδρασιν ἔξακοσίοις. παροικήσας οὖν ἐν τούτῳ τῷ δὲ ὄρει ἐνιαυτὸν καὶ πολλὰ ὡφε- 10 ληθεὶς ἀπὸ τῶν μακαρίων πατέρων Ἀρσισίου τοῦ μεγάλου καὶ Πουτουβαστοῦ καὶ Ἀσίωνος καὶ Κρονίου καὶ Σαραπίωνος, καὶ πολλοῖς διηγήμασι πατέρων παρ' αὐτῶν κεντρωθείς, εἰσ- 15 ἥλθον εἰς τὴν ἔρημον τὴν ἐνδοτάτω. ἐν τῷ δὲ ὄρει τούτῳ τῆς Νιτρίας ἐκκλησία ἔστι μεγάλη, ἐν δὲ ἵστανται φοίνικες τρεῖς, 20 ἕκαστος ἔχων μάστιγα κρεμαμένην. καὶ δέ μέν ἔστιν εἰς λόγον μοναζόντων πταιόντων, ὁ δὲ ληστῶν, ἐάν γε ἐμπέσωσιν, ὁ δὲ τῶν περιτυχόντων· ως πάντας πταιόντας καὶ διελεγχομένους ως ἀξίους πληγῶν περιλαμβάνειν τὸν φοίνικα, καὶ λαμβάνοντας ἐπὶ νότου ρήτας οὕτως ἀπολύεσθαι. πρόσκειται δὲ τῇ ἐκκλησίᾳ 25 ἔξινοδοχεῖον, εἰς δὲ τὸν ἀπελθόντα ξένοι, μέχρις οὗ ἔξέλθῃ αὐθαι- ρέτως, δεξιοῦνται πάντα τὸν χρόνον, κανὸν ἐπὶ διετίαν ἢ τριετίαν μείνη· συγχωρήσαντες δὲ αὐτῷ ἐβδομάδα μίαν ἐν ἀργίᾳ, τὰς λοιπὰς ἡμέρας περισπῶσιν ἐν ἔργοις, ἢ ἐν κήπῳ ἢ ἐν ἀρτο-

11, 12 On the monks here named see Note 15.

11—13 Soz. III. 14 (4)

Ἐν τούτῳ δὲ περὶ τὸν αὐτὸν χῶρον ἐφιλοσόφουν Παμβώ τε καὶ Ἡρακλείδης καὶ Κρόνιος καὶ Παφνούτιος καὶ Πουτουβαστῆς καὶ Ἀρσίσιος καὶ Σεραπίων ὁ μέγας καὶ Πιτυρίων. VI. 30 (1) (Διέπρεπον) καὶ δέ μέγας Ἀρσίσιος (al. Ὀρσ.) καὶ Πουτουβαστῆς καὶ Ἀρσίων καὶ Σεραπίων,

PTIs₂

2 ἡμίσεως T 8 ὑπηρετοῦντα T 10 τούτῳ after τῷ δὲ TB ἐνιαυτὸν]
+ ὅλον Bl 11 Ἀρσισίου] Ἀρσασίου A^B (here only); Arsenius s₂^{vat} 12 Ποτον-
βαστοῦ T (Qutifdustus s₂^{vat}) 'Ασιωνος] PT ('Ασιονος) 1; Ἀρσίων Soz; 'Αγιων B
(Argenius s₂^{vat}) Κρονίου] PTA^B Soz; Χρονίου Bl Σαραπίωνos] PTB† (8–11)
A^{B³⁷} Soz (title); Σεραπίωνos B (rest) A^{B³⁸} 1 Soz (text) 13 διηγήμασι] + ἀρχαιοτέρων
Bl (qui ante ipsos fuerant) 15 Νητρίας P ἐκκλ.] + μία Bl μεγίστη TB
18 πάντας] Bl; πάντως P; πάντα T; om s₂ 19 ως] om TB περιλαμβάνει
(sic) T καὶ] om T λαμβάνοντας] P (λαμβάνων τὰς) 1; λαμβάνοντα TB
20 ἐπι] P; κατὰ B; om T (+τοῦ) 22 δεξιῶνται P 23 μένη T; μεῖναι θελήσῃ Bl
24 περισπ.] + αὐτὸν TB

κοπείφ ἦ. ἐν μαγειρείφ. εἰ δὲ ἀξιόλογος εἴη, διδόασιν αὐτῷ βιβλίον, μὴ συγχωρήσαντες αὐτῷ ἔως ἕκτης ὥρας μηδενὶ συντυχεῖν. ἐν τούτῳ τῷ ὅρει καὶ ἵατροὶ διάγουσι καὶ πλακουντάριοι. κέχρηνται δὲ καὶ οὖν φ, καὶ πιπράσκεται οἶνος. πάντες δὲ οὗτοι ὅθιοι ἐργάζονται τὰς χερσίν, ώς εἶναι πάντες ἀνευδεῖς. καὶ δὴ καὶ περὶ ὥραν ἐννάτην ἔστι στάντα ἀκοῦσαι πῶς ἀφ' ἑκάστης μονῆς ψαλμῳδίαι ἐξέρχονται, ώς προσδοκήσαι μετάρσιον εἶναι ἐν τῷ παραδείσῳ. τὴν δὲ ἑκκλησίαν σαββατῷ καταλαμβάνουσι μόνῳ καὶ κυριακῇ. ὀκτὼ δὲ ἀφηγούμενοι πρεσβύτεροι ταύτης τῆς ἑκκλησίας εἰσίν, ἐν ᾧ μέχρις οὖν ζῆ ὁ πρῶτος πρεσβύτερος ἄλλος οὐδεὶς προσφέρει, οὐχ ὅμιλει, οὐ δικάζει, ἀλλ' ἡσύχως αὐτῷ προσκαθέζονται μόνον.

Οὗτος ὁ Ἀρσίσιος καὶ ἄλλοι πολλοὶ σὺν αὐτῷ γέροντες, οὓς ἡμεῖς ἐωράκαμεν, σύγχρονοι ἡσαν τὸν μακαρίον Ἀντωνίου. ἐν 15 οἷς διηγοῦντο καὶ τὸν Ἀμοῦν εἰδέναι τὸν Νιτριώτην, οὐν τὴν ψυχὴν εἰδεν ἀναλαμβανομένην ὁ Ἀντώνιος καὶ ὑπὸ ἀγγέλων ὁδηγούμενην. οὗτος ἐλεγε καὶ Παχώμιον εἰδέναι τὸν Ταβεν- νησιώτην, ἄνδρα προφήτην, ἀρχιμανδρίτην ἄνδρων τρισχιλίων, περὶ οὗ ἐς ὑστερον διηγήσομαι. |

20 (VIII) "Ελεγε δὲ τὸν Ἀμοῦν βεβιωκέναι τοιούτῳ τρόπῳ· ὅτι ὄρφανὸς ὑπάρχων, νεανίσκος ώς ἐτῶν εἴκοσι δύο βίᾳ παρὰ

13 (Soz.) οἱ καὶ αὐτοὶ σύγχρονοι Ἀντωνίου ἡσαν. 20 On Amoun see Note 16.

20—18 (p. 28) Soz. I. 14(1-3) Περὶ Socr. IV. 23 ('Αμμοῦν) νέος ὃν παρηγ- τοῦντον τὸν χρόνον καὶ Ἀμοῦν ὁ Ἀλγύπτιος τείτο τὸν γάμον· ώς δέ τινες τῶν προσ- ἐφιλοσόφει· ὃν δὴ λόγος βιασαμένων τῶν ηκόντων παρήγουν μὴ καθυβρίζειν τὸν

PTls₂

1 ἀξιολ.] + τις Bl 2 βιβλίον] + ἀναγινώσκειν Bl συγχωροῦντες T ἕκτης] Bls₂; τῆς PT 3 πλακουντιάριοι P 6 καὶ δὴ] om T περὶ ὥραν ἐνν.] PTAB^B; circa uespertinas horas ls₂; τῆς ἐσπέρας καταλαβούσης B ἔστι] altered to ἐπὶ in P: before περὶ T στάντα] T; πάντα P; ἐστάναι καὶ B 7 ως] καὶ T 9 μόνον TB 11, 12 οὐ δικ. before οὐχ δι. TB 12 συγκαθέζονται BT (συγκα, om θεζονται μόνον)

PTAls₂

13 ὥ] om T: + μέγας AB 'Ορσίσιος P (here only) B† (cf. one Soz ms) πολλοὶ] om A γερ. σὺν αὐτῷ TB 14 ἀγίον A 15 διηγοῦντο] PA (+μοι); διηγεῖτο TB^I 'Αμοῦν] TBAI^{sess}_{S₂}; 'Αμμοῦν P(B²²)I^{caess} (see Note 16) Νητρ. P 16 ὥ] om T ὑπὸ ἀγγέλων] om s₂: + εἰς τοὺς οὐρανοὺς Bls₂ 17 οὗτοι (originally οὗτος) ἐλεγον P Ταβενησιώτην PA 18 προφήτην] PTA; προφητικὸν χάρισμα ἐσχηκότα Bl; om s₂: + καὶ T τρισχιλίων] om T

VIII (Περὶ Ἀμοῦν τοῦ Νιτριώτογ): PTls₂

20 'Αμοῦν] TBAI^{sess}_{S₂} Soz; 'Αμμοῦν Pl^{caess} (see Note 16) (P has 'Αμμοῦν throughout)

τοῦ ἰδίου θείου ἐξεύχθη γυναικί· καὶ μὴ δυνηθεὶς ἀντισχεῖν τῇ τοῦ θείου ἀνάγκῃ, ἔδοξε καὶ στεφανοῦσθαι καὶ καθέξεσθαι ἐν παστῷ, καὶ πάντα ὑπομεμενηκέναι τὰ κατὰ τὸν γάμον. μετὰ δὲ τὸ ἐξελθεῖν πάντας κοιμήσαντας αὐτοὺς ἐν τῷ παστῷ καὶ τῇ κλίνῃ, ἀναστὰς ὁ Ἀμοῦν ἀποκλείει τὴν θύραν, καὶ καθίσας προσκαλεῖται τὴν μακαρίαν αὐτοῦ σύμβιον καὶ λέγει αὐτῇ· Δεῦρο κυρίᾳ, λοιπὸν διηγήσομαι σοι τὸ πρᾶγμα· ὁ γάμος ὃν ἐγαμήσαμεν οὗτός ἐστι περισσὸν ἔχων οὐδέν. καλῶς οὖν ποιήσωμεν ἐὰν ἀπὸ τοῦ νῦν ἔκαστος ἡμῶν κατ’ ἰδίαν καθευδῆσῃ, ἵνα καὶ τῷ θεῷ ἀρέσωμεν φυλάξαντες ἄθικτον τὴν παρθενίαν. καὶ ἐξενεγκὼν ἐκ τοῦ κόλπου αὐτοῦ βιβλιδάριον ἐκ προσώπου τοῦ ἀποστόλου καὶ τοῦ σωτῆρος ἀνεγίνωσκε τῇ κόρῃ ἀπέρῳ οὕση γραφῶν, καὶ τῷ πλείστῳ μέρει πάντα προστιθεὶς τῇ ἰδίᾳ διανοίᾳ τὸν περὶ παρθενίας καὶ ἀγνείας εἰσηγεῖτο λόγον· ώς ἐκείνην τῇ χάριτι τοῦ θεοῦ πληροφορηθεῖσαν εἰπεῖν. Κάγὼ πεπληροφόρημαι, κύριε· καὶ τί κελεύεις λοιπόν; Κελεύω, φησίν, ἵνα ἔκαστος ἡμῶν ἀπὸ τοῦ νῦν κατ’ ἰδίαν μένη. ἡ δὲ οὐκ ἡνέσχετο, εἰποῦσα· Ἐν τῷ αὐτῷ οἴκῳ μένωμεν, ἐν διαφόροις δὲ κλίναις. ζήσας οὖν ἔτη δεκαοκτὼ μετ’ αὐτῆς ἐν τῷ αὐτῷ οἴκῳ, διὰ πάσης ἡμέρας ἐσχόλαζε τῷ κήπῳ καὶ τῇ βαλσάμῳ· βαλσαμουργὸς γάρ ἦν. ἥτις βάλσαμος ἀμπέλου δίκην φυτεύεται, γεωργουμένη

οἰκείων γυναικα ἀγαγέσθαι, μὴ πειραθῆναι δὲ αὐτῆς, ἡ θέμις ἀνδράσι· ώς γὰρ ἀρχὴν εἶχεν αὐτοῖς ὁ γάμος, καὶ νῦμφην οὖσαν οὖσαν νυμφίος εἰς τὸν θάλαμον λαβὼν ἐμονώθη· ‘Ο μὲν δὴ γάμος ἡμῶν οὗτος, ἔφη, δὲ γύναι, μέχρι τούτων τετέλεσται· ἡλίκον δὲ ἀγαθόν ἐστι δυνηθῆναι παρθένον διαμεῖναι ἐκ τῶν ιερῶν γραφῶν ἑφηγεῖτο, καὶ ἐπειράτο καθ’ ἑαυτὸν οἰκεῖν· ἀλλ’ ἐπειδὴ τοὺς περὶ παρθενίας λόγους ἐπήγειρε ἡ γυνή, χωρισθῆναι δὲ αὐτοῦ χαλεπῶς ἔφερεν, ἰδίᾳ καθεύδων ἐπὶ δέκα καὶ ὀκτὼ ἔτεσι συνῆν αὐτῇ,

γάμον, ἀλλὰ γυναικα ἄγεσθαι, πείθεται μὲν καὶ ἔρχεται ἐπὶ γάμον· εὐθὺς δὲ ἀπὸ τῆς παστάδος παραλαβὼν τὴν παρθένον, καὶ ἀγαθὼν ἐπὶ τὸν κοιτῶνα μετὰ τῆς εἰωθυίας πομπῆς, τέλος ἀναχωρησάντων τῶν ἐπιτηδείων, αὐτὸς βιβλίον λαβὼν ἀποστολικόν, τὴν πρὸς Κορινθίους Παύλου ἐπιστολὴν ἀνεγίνωσκε, κ.τ.λ.

[The rest of Socr.'s version of the story differs widely in the details from Pall. and Soz.]

PTls₂
 2, 3 ἐν παστῷ καθ. TB 4 κοιμήσαντες P*TA^B 5 ὁ] + μακάριος Bl(s₂)
 6 σύμβιον] καὶ γνησίαν σύζυγον B (cf. Phil. iv. 3); et nere unanimem coniugem suam 1
 7 κυρίᾳ] + μον Τ: + καὶ ἀδελφὴ Bs₂ 10 θεῷ] PTAB^B; Χριστῷ Bls₂ ἐκτελέσαντες
 TB 11 αὐτοῦ] PA^B; om TB1 17 μελνή Τ 18 μελνωμεν TB 20 τῷ] Peor;
 τῷ P*TB βαλσάμῳ] P; βαλσαμῶνi TB

καὶ κλαδευομένη, πολὺν ἔχουσα πόνον. ἐσπέρας οὖν εἰσερχόμενος εἰς τὸν οἶκον ἐποίει εὐχὰς καὶ ἥσθιε μετ' αὐτῆς· καὶ νυκτερινὴν πάλιν ποιῶν εὐχὴν ἔξήρχετο. τούτων οὕτως ἐπιτελουμένων, καὶ ἀμφοτέρων εἰς ἀπάθειαν ἐληλακότων, ἐνήρηγησαν αἱ εὐχαὶ τοῦ Ἀμοῦν, καὶ λέγει αὐτῷ τελευταῖον ἐκείνη· "Ἐχω σοί τι εἰπεῖν, κύριέ μου· ἵνα, ἐάν μου ἀκούσῃς, πληροφορηθῶ ὅτι κατὰ θεόν με ἀγαπᾶς. λέγει αὐτῇ· Εἰπὲ δὲ βούλει. ή δὲ λέγει αὐτῷ· Δίκαιον πρᾶγμά ἔστι ἄνδρα σε ὄντα καὶ δικαιοσύνην ἀσκοῦντα, ὁμοίως κάμε ἔζηλωκυῖαν τὴν αὐτήν σοι ὁδόν, κατ' ἴδιαν μένειν. ἄποπον γάρ ἔστι κρύπτεσθαι σου τὴν τοιαύτην ἀρετὴν συνοικοῦντί μοι ἐν ἀγνείᾳ. ὁ δὲ εὐχαριστήσας τῷ θεῷ, λέγει αὐτῇ· Οὐκοῦν ἔχε σὺ τοῦτον τὸν οἶκον· ἐγὼ δὲ ποιήσω ἐμαυτῷ ἔτερον οἶκον. καὶ ἔξελθων κατέλαβε τὸ ἐνδότερον τοῦ τῆς Νιτρίας ὄρους· οὕπω γὰρ ἦν τότε μοναστήρια· καὶ ποιεῖ ἑαυτῷ δύο θόλους κελλίων. καὶ βιώσας ἄλλα εἴκοσι δύο ἔτη ἐν τῇ ἐρήμῳ ἐτελεύτησε, μᾶλλον δὲ ἐκοιμήθη, δὶς τοῦ ἔτους ὡρῶν τὴν μακαρίαν σύμβιον αὐτοῦ. |

Τούτου θαῦμα διηγήσατο ὁ μακάριος Ἀθανάσιος ὁ ἐπίσκοπος εἰς τὸν περὶ Ἀντωνίου βίον, ὅτι παρερχόμενος τὸν Λύκου μηδὲ οὕτω μοναχικῆς ἀσκήσεως ἀμελῶν· ἐν τοσούτῳ δὲ χρόνῳ ζηλώσασα τὴν τοῦ ἀνδρὸς ἀρετὴν ἡ γυνή, ἐλογίσατο μὴ δίκαιον εἴναι τηλικῦντον ὅντα οἶκον κρύπτεσθαι δι' αὐτήν, καὶ χρῆναι ἑκάτερον κεχωρισμένως οἰκοῦντα φιλοσοφεῖν· καὶ περὶ τούτου ἐδεήθη τοῦ ἀνδρός. ὁ δὲ χάριν ὁμολογήσας τῷ θεῷ ὑπὲρ τῶν βεβουλευμένων τῇ γυναικὶ· Σὺ μὲν δή, ἔφη, τοῦτον τὸν οἶκον ἔχε· ἐγὼ δὲ ἔτερον ἐμαυτῷ ποιήσω. καὶ πρὸς μεσημβρίαν τῆς Μαρείας λίμνης καταλαβὼν ἔρημον τόπον, ἀμφὶ τὴν Σκῆτιν καὶ τὸ καλούμενον τῆς Νητρίας ὄρος, δύο καὶ εἴκοσι ἔτη ἐνθάδε ἐφιλοσόφησε, δὶς ἐκάστου ἔτους τὴν γυναῖκα θεώμενος. [The rest of Soz. account is based not on Pall, but on *Vita Ant.* and *Hist. Mon.*]

19—5 (p. 29) *Vita Ant.* § 60. Ποτὲ χρείας γενομένης παρελθεῖν αὐτὸν τὸν ποταμὸν τὸν λεγόμενον Λύκον ἦν δὲ τότε πλήμμυρα τῶν ὑδάτων· ἥξιστε τὸν σὺν αὐτῷ

PTls₂

2 ἐποίει] P καὶ ποιῶν TB ἥσθιε] PB (om καὶ¹) ; ἥσθιων (sic) T καὶ²] om T 3 πάλιν νυκτ. TB ποιήσας T εὐχὴν] P ; σύναξιν T; εὐχὰς καὶ συνάξεις B; nocturnis precibus ex more celebratis 1; om s₂ εξήρχετο] PT; ὑπὸ βαθὺν ὄρθρον ἀπίει εἰς τὸν κῆπον B; ad opus solitum mane pergebat 1; 'he went forth in the morning' s₂ 6 ἀκούσης μον T 8 αὐτῷ] οὐ inserted m. 2 in P πρᾶγμα] om T ἄνδρα]+γε T 9 ὄντα]+θεοσεβῆ Bs₂ ('who fearest God') 11 συνοικοῦντα TB 12 κυρίῳ P ἔχε σὺ] ἔχεις (sic) T τὸν] om T 13 ἐγὼ.....οἶκον] om s₂ (homoeotel.) ποιῶ T κατέλαβε] P Soz; εἰσῆλθε B; om T 14 τὸ] om T Νητρ. P ἦν] +έκει Bls₂ 15 καὶ¹] Pl; om TB 17 αὐτοῦ σύμβ. T 18 τοῦτο τὸ θ. T (A^{B₄₄}) 19 ὅτι περ TB

ποταμὸν ἄμα Θεοδώρῳ τῷ μαθητῇ αὐτοῦ, καὶ εὐλαβούμενος ἀποδύσασθαι ἵνα μὴ γυμνὸν αὐτὸν ἰδῃ, εἰς τὸ πέραν εὑρέθη δίχα πορθμείου μετενέχθεις ὑπὸ ἀγγέλου. οὗτος τοίνυν ὁ Ἀμοῦν οὕτως ἐβίωσε καὶ οὕτως ἐτελειώθη ὡς τὸν μακάριον Ἀντώνιον τὴν ψυχὴν αὐτοῦ ἰδεῖν ὑπὸ ἀγγέλων ἀναγομένην. 5 τοῦτον τὸν ποταμὸν μετὰ δειλίας ἐγὼ πορθμείῳ παρῆλθον· διῶρυξ γάρ ἐστι τοῦ μεγάλου Νείλου.

(IX) Ἐν τῷ ὅρει τούτῳ τῆς Νιτρίας γέγονεν ἀνὴρ ἀσκητὴς Ὡρὸνόματι, | φί πολλὴν προσεμαρτύρει ἀρετὴν καὶ πᾶσα μὲν ἡ ἀδελφότης ἐξαιρέτως δὲ ἡ ἀνθρωπος τοῦ θεοῦ Μελανία, πρὸ τοῦ ἐμοῦ εἰσελθοῦσα εἰς τοῦτο τὸ ὅρος· ἐγὼ γὰρ αὐτὸν οὐ κατείληφα ζῶντα. καὶ τοῦτο ἔλεγον ἐν τοῖς διηγήμασιν ὅτι οὔτε ἐψεύσατό ποτε, οὔτε ὥμοσεν, οὔτε κατηρήσατό τινα, οὔτε ἐκτὸς τῆς χρείας ἐλάλησεν.

(X) Τούτου τοῦ ὅρους γέγονε καὶ ὁ μακάριος Παμβώ,¹⁵ διδάσκαλος Διοσκόρου τοῦ ἐπισκόπου καὶ Ἀμμωνίου καὶ Εὐσεβίου καὶ Εὐθυμίου τῶν ἀδελφῶν, καὶ Ὡριγένους τοῦ ἀδελφού μακρὰν ἀπ' αὐτοῦ γενέσθαι, ἵνα μὴ ἀλλήλους ἴδωσι γυμνοὺς ἐν τῷ διανήγεσθαι τὸ ὄδωρ. εἴτα ἀπελθόντος τοῦ Θεοδώρου, ἥτις οὐτόνετο πάλιν καὶ ἕαυτὸν ἰδεῖν γυμνόν. ἔως τοίνυν ἥτις οὐτόνετο καὶ ἐφρόντιζεν, ἐξαίφνης ἀπηνέχθη εἰς τὸ πέραν κ.τ.λ. Ibid. Καὶ γάρ ποτε πάλιν καθήμενος ἐν τῷ ὅρει καὶ ἀναβλέψας, εἶδεν ἐν τῷ ἀέρι (al. ὅρει) ἀναγόμενόν τινα, πολλήν τε τῶν ἀπαντώντων γινομένην τὴν χαράν.....ταύτην εἶναι τοῦ Ἀμοῦν τὴν ψυχὴν τοῦ ἐν τῇ Νιτρίου μοναχοῦ.

9 On Or see Note 17. 15 On Pambo see Note 18. (This is one of the caps. edited by Preuschen, *Pall. u. Ruf.* 119—123. On c see *Prol.* 128. On the variations in the proper names throughout the cap. see *Introd.* § 8.)

1 τῷ] om TB 2 ἰδῃ]+ποτέ Bl εὑρέθη] ἀπηνέχθη T (l translatus est)
3, 4 οὗτος.....ἐτελειώθη] Pl (iste igitur A. ita uixit atque ita obiit); οὗτός ἐστιν ὁ Α.
ὁ οὕτως βιώσας καὶ οὕτως τελευτήσας TB; om s₂ 5 αὐτοῦ ψυχ. T ὑπὸ] ἐπ' T
ὑπὸ ἀγγέλων] om s₂ ἀναγομένην]+εἰς τὸν οὐρανὸν Bls₂ 6 τὸν]+Λύκον TBs₂

IX (Περὶ Ὁρ): PT apophth (12—14, cf. *Introd.* § 4) ll₂ess₂

8 τούτῳ] om T Νητρίας P 9 Hor l₂s₂ φἱ] c begins here καὶ] om T
μὲν] om T 10, 11 ἐξαιρέτως.....ὅρος] om Tl₂c 10 Μελάνη P 11 τοῦτο] om P;
txt Bls αὐτὸν after κατ. T 12 καὶ] om Bs(c) τοῦτο]+δὲ TB: apophth
begins here ἔλεγον] ἔλεγεν Blt ἐν τοῖς διηγήμασιν] om apophth s₂ 13 τινα]
PBls₂; ἀνθρωπον apophth (gr and lat); om Tl₂c 14 τῆς χρείας] ἀνάγκης apophth

X (Περὶ Παμβώ): PTll₂ess₂

15 γέγονε]+πάροικος Bl 16 Διοσκ. τοῦ ἐπ.] + 'he it was who made me a
presbyter' s₂ 'Αμμωνίου] 'Αμμωνος and om καὶ Εὐσεβ.....ἀδελφῶν TvenA^Bl₂
(Ammonius) c; txt PBlls₂ 17 τῶν ἀδελφῶν] om ss₂ 'Ωριγένους] PBlls₂; 'Ιωάννου
TvenA^Bl₂c ἀδελφοῦ Tven (l₂ fratres)

φιδοῦ Δρακοντίου ἀνδρὸς θαυμαστοῦ. ὃς Παμβὼ εἶχε μὲν ἀνδραγαθήματα καὶ προτερήματα πλεῖστα, ἐν οἷς δὲ καὶ τούτῳ· τοσοῦτον ἦν ὑπερόπτης χρυσοῦ καὶ ἀργύρου, ὡς ἀπαιτεῖ ὁ λόγος. διηγέετο γάρ μοι ἡ μακαρία Μελανία ὅτι Ἐν ἀρχαῖς 5 παραγενομένη εἰς Ἀλεξάνδρειαν ἀπὸ τῆς Ῥώμης, καὶ ἀκούσασα περὶ τῆς τούτου ἀρετῆς, Ἰσιδώρου μοι τοῦ μακαρίου διηγησαμένου καὶ ὁδηγήσαντος πρὸς αὐτὸν εἰς τὴν ἔρημον, προσήνεγκα αὐτῷ ἀργενταρίαν τριακοσίων λιτρῶν ἀργυρίου, παρακαλοῦσα αὐτὸν ἐκ τῶν πραγμάτων μου μετασχεῖν. ὁ δὲ 10 καθεζόμενος καὶ πλέκων θάλλους εὐλόγησέ με φωνῇ μόνῃ καὶ εἶπεν· Ὁ θεὸς δώῃ σοι τὸν μισθόν. καὶ λέγει τῷ οἰκονόμῳ αὐτοῦ Ὡριγένει· Δέξαι καὶ οἰκονόμησον αὐτὸν πάση τῇ κατὰ Λιβύην καὶ ταῖς νήσοις ἀδελφότητι· ταῦτα γὰρ τὰ μοναστήρια πένεται πλέον· παραγγείλας αὐτῷ μηδεὶν τῶν ἐν 15 Λιγύπτῳ δοῦναι, διὰ τὸ εὐπορωτέραν εἶναι τὴν χώραν. ἐγὼ δέ, φησίν, ἐστῶσα καὶ ἐκδεχομένη τιμηθῆναι ἢ δοξασθῆναι ὑπ’ αὐτοῦ ἐπὶ τῇ δόσει, μηδὲν παρ’ αὐτοῦ ἀκούσασα, εἶπον αὐτῷ· Ἰνα εἰδῆς κύριε πόσον ἐστί, τριακόσιαι λίτραι εἰσίν. ὁ δὲ μηδὲ ὄλως ἀνανεύσας ἀπεκρίνατο μοι· Ὡι ἥνεγκας αὐτά, 20 τέκνου, σταθμοῦ χρείαν οὐκ ἔχει. ὁ γὰρ τὰ ὅρη σταθμίζων πολλῷ μᾶλλον ἐπίσταται τὴν ποσότητα τοῦ ἀργυρίου. εἰ μὲν γὰρ ἐμοὶ αὐτὸν ἐδίδως, καλῶς ἔλεγες· εἰ δὲ θεῷ, τῷ τοὺς δύο ὀβολοὺς μὴ παριδόντι, σιώπα. οὕτως ὠκονόμησε, φησίν, ὁ

PTll₂ess₂

1 ἀνδρὸς θαυμ.] ‘bishop of Timenhor’ (Hermopolis Parva) c (cf. ProL. 154) ὃς] οὗτος ὁ TB μὲν] om T 2 δὲ] om TB† 3 χρυσὸν TB ἀργυρὸν TB 4 Μελάνη P; Μελανίον T ἀρχῆ T 5 τῆς] om T 6 Ἰσιδώρου]+τοῦ πρεσβυτέρου Bc (+καὶ ξενοδόχου B) μοι] om ll₂ (obl. nar.) τοῦ μακαρίου] om ll₂c 7 ἔρημον]+ὅτι TB 8 παρακαλέσασα TB 10 φωνῇ μόνῃ] μόνον s; om l₂s₂; (c ‘in a low voice’) 12 Ὡριγένει] PBllss₂; Θεοδώρω ΤΑΒ₂c αὐτὰ TB 12, 13 πάση ...ἀδελφότητι] Ps; τῇ κατὰ Δ. πάσῃ καὶ τῇ ἐν ταῖς ν. ἀδελφότησι (sic) T; πάσαις ταῖς κατὰ Δ. καὶ ταῖς ἐν ταῖς ν. ἀδελφότησι Α^B; πᾶσι τοῖς κ. Δ. καὶ τοῖς ἐν τ. ν. ἀδελφοῖς Bll₂es₂ 14 πλέον]+παρὰ τὰ ἄλλα B (not Α^B) lc 15-19 ἐγὼ δὲ...ἀπεκρίνατο μοι] 3rd pers. in l 17 ὑπ’ αὐτοῦ] om Tl₂(lc) τῇ]+τοσαύτῃ Bs δόσει]+καὶ TB 18 ὅτι Κύριε ἵνα οἴδας TB λίτραι]+ἀργύρου B[†]k(l) 19 ὁ δὲ]+πάλιν TB μήτε T ὄλως] om Tsl₂ νεύσασα (sic) T 21 πολλῷ μᾶλλον] om ss₂c πλέον TB† 22 καλῶς]+μοι καὶ TB (l₂s): +τὸν σταθμὸν B(l₂s) θεῷ]+αὐτὰ προσήνεγκας B(l₂c) 23 ὀβολοὺς]+τῆς χήρας sl₂c (l^{cass} interlined) παριδόντι]+nec tuam oblationem obliuioni tradit l₂; ‘will receive thy sacrifice also’ c σιώπα] om l₂; +ἥσυχαξε B (not Α^B) (‘do not boast’ c) οὕτως] Ps₂; +οὖν TBll₂es: but in Tll₂s the clause οὕτως.....ὅπος is connected with what follows

κύριος ἐν τῷ εἰσελθεῖν με εἰς τὸ δόρος. μετ' ὀλίγον δὲ χρόνον κοιμᾶται ὁ ἄνθρωπος τοῦ θεοῦ ἀπύρεκτος, μὴ νοσήσας, ἀλλὰ τὴν σπυρίδα καταράπτων, ἐτῶν ὧν ἐβδομήκοντα· ὃς μεταστειλάμενός με, καὶ | τοῦ τελευταίου κεντήματος πρὸς ἀπαρτισμὸν ὅντος, μέλλων ἐκλείπειν λέγει μοι· Δέξαι ταύτην τὴν σπυρίδα· ἐκ τῶν χειρῶν μου, ἵνα μέμνησάι μου· ἄλλο γάρ σοι οὐκ ἔχω τι καταλείψω. ὃν ἐνταφιάσασα καὶ ὅθονίοις τὸ σῶμα ἐλίξασα κατέθετο· καὶ οὕτως ἀνεχώρησε τῆς ἐρήμου, ἕως θανάτου ἔχουσα τὴν σπυρίδα μεθ' ἑαυτῆς.

Οὗτος ὁ Παμβώ τελευτῶν, κατ' αὐτὴν τὴν ὥραν τοῦ ἐκλιμ- 10 πάνειν παρεστῶσι· Ωριγένει τῷ πρεσβυτέρῳ καὶ οἰκονόμῳ καὶ Ἀμμωνίῳ, ἀνδράσι περιβοήτοις, καὶ λοιποῖς ἀδελφοῖς, τοῦτο λέγεται εἰρηκέναι, ὅτι Ἀφ' οὐ ἡλθον εἰς τὸν τόπον τοῦτον τῆς ἐρήμου καὶ φωδόμησά μου τὴν κέλλαν καὶ φέγησα, ἐκτὸς τῶν χειρῶν μου οὐ μέμνημαι δωρεὰν ἄρτον φαγῶν· οὐ μεταμε- 15 μέλημαι ἐπὶ λόγῳ φέγηλησα ἔως τῆς ἄρτης ὥρας· καὶ οὕτως ἀπέρχομαι πρὸς τὸν θεὸν ὡς μηδὲ ἀρξάμενος τοῦ θεοσεβεῖν. προσεμαρτύρουν δὲ ἀφηγούμενοι τοῦτο ἡμῖν Ὤριγένης τε καὶ

15 2 Thess. iii. 8.

PT apophth (10—18) lb₂css₂

1 δὲ] P; om TB: (18 days s₂) 2 κοιμᾶται] P; ἐκοιμήθη T; κεκοιμηται B ἀπύρεκτος] here Ples₂; after καταράπτων Tl₂; ἀπυρ. μὴ νοσ. after ἐβδ. s; (B tr. to after καταλείψω) 3 καταράπτων] (+'he died' ll₂) ὧν] om TB μετεστειλατο (om δς) TB 4 με (and 5 μοι) third pers. in 1 5 μέλλων ἐκλείπειν] Plc(s); ἐκλειμπάνει καὶ T; om Bs₂; (l₂ novissime) 6 ἐμῶν χειρῶν TB 7 καταλείψω] καταλεῖψαι T; (+ in Bss₂ varying statements that he died) ὁθόνη T; ὁθόναις B† 8 κατέθετο καὶ] om T; (καὶ ἀποθεμένη B) ἀνεχώρησε] + ἐκ T: ἀνχώρησα (whole sentence in first pers.) Bs ἔχουσα] after ἐκείνην T; after ἑαυτῆς B 9 σπυρίδα] + pro benedictione l₂s: + ἐκείνην TBs 10 οὗτος] apophthegma begins here (cf. Introd. § 4) 11—13 (apophth ἐπε τοῖς π. αὐτῷ ἀγίοις ἀνδράσιν ὅτι κ.τ.λ.) 11 Ὤριγένει] Blss₂; Μακαρίῳ and om καὶ οἰκονόμῳ PTA^Bl₂c 12 Ἀμμωνίῳ]^γ Αμμωνι Te (+Theodore) περιβοήτοις] + σὺν TB† καὶ λ. ἀδελφοῖς] om B† 13 τὸν τόπον] om ss₂c (montem l₂) 14 τῆς ἐρήμου] apophth (gr and both lat verss) TBll₂css₂; om P φέγησα] + ἐν αὐτῇ apophth (gr, lat doubtful) l₂css₂; ἐνθάδε B ἐκτὸς] + ἐργου B apophth (lat both verss) l₂css₂; txt PT apophth (gr); 1 paraphr 15 δωρεὰν] om apophth ἄρτον φαγῶν] apophth TB; ὅτι δ. ἔφαγον ἄρτον P οὐ] οὐδὲ apophth B† 17 μηδὲ] μὴ T τοῦ] PB; om T apophth θεοσεβεῖν] l₂ and s, add 17177, break off here to end of chapter; s^{an} presents a B text; c becomes a loose paraphrase, and apophth alters the text freely 18 δὲ] + αἰτῷ TB τοῦτο] om TB ἡμῖν] + οἱ δοῦλοι τοῦ Χρ. Bl Ὤριγένης] Bls₂; Θεόδωρος P'Te (Ammon, Theodore and Jacob) (apophth vac) Ὡρ. τε κ. Ἀμ.] ol πατέρες A^B

Αμμώνιος ὅτι Οὐδέποτε ἐρωτηθεὶς λόγον γραφικὸν ἢ ἄλλον τινὰ πραγματικὸν παραυτὰ ἀπεκρίνατο, ἀλλ’ ἔλεγεν· Οὐδέπω εὑρῆκα. πολλάκις δὲ παρῆλθε καὶ τρίμηνον καὶ ἀπόκρισιν οὐκ ἐδίδου, λέγων μὴ κατειληφέναι. οὕτω μέντοι τὰς ἀποφάσεις 5 αὐτοῦ ἐδέχοντο, γινομένας περιεσκεμμένως κατὰ θεόν, ώς ἀπὸ θεοῦ. ταύτην γάρ τὴν ἀρετὴν ἔλεγετο Γκαὶ ὑπὲρ τὸν μέγαν 'Αντώνιον⁷ καὶ ὑπὲρ πάντας ἐσχηκέναι, τὴν εἰς τὸ ἀκριβὲς τοῦ λόγου.

Φέρεται δὲ τοιαύτη πρᾶξις τοῦ Παμβώ, ὅτι Πίωρ ὁ ἀσκητὴς 10 παραβαλὼν αὐτῷ ἵδιον ἀπήνεγκεν ἄρτον, καὶ ἐγκληθεὶς παρ' αὐτοῦ· Τίνος ἔνεκεν τοῦτο πεποίηκας; ἀπεκρίνατο· "Ινα σε μὴ βαρήσω, φησίν. ὃν σιγῇ ῥητῶς ἐπαίδευσε· μετὰ χρόνου γὰρ παραβαλὼν αὐτῷ, βρέξας αὐτοῦ τὸν ἄρτον ἐβάσταξε, καὶ ἐπερωτηθείς· Τί πεποίηκας οὕτως; εἶπεν· "Ινα μὴ σε βαρήσω καὶ 15 ἐβρεξα."

(XI) 'Αμμώνιος οὗτος ὁ μαθητὴς αὐτοῦ ἄμα Γτρισὶν ἀδελφοῖς ἑτέροις καὶ⁸ δυσὶν ἀδελφαῖς αὐτοῦ εἰς ἄκρον φιλοθείας ἐλάσσαντες, κατειλήφασι τὴν ἔρημον, κάκεῖναι κατ' ἴδιαν ποιήσασαι μονὴν καὶ τοῦτοι⁹ κατ' ἴδιαν, ώς ἱκανὸν ἀπέχειν μεταξὺ 20 ἀλλήλων. ἐπειδὴ δὲ καθ' ὑπερβολὴν φιλόλογος ἦν ὁ ἀνήρ, καὶ

9 On Pior see Note on c. XXXIX. 16 On Ammonius the Tall see Note 19. 17 Soz. vi. 30 (3) Δέγεται δὲ τοῦτον τὸν 'Αμμώνιον εἰς ἄκρον φιλοσοφίας προελθεῖν,... 20 (3) καὶ φιλόλογον εἰς ἄγαν γενέσθαι.

PT [apophth] 1(c)s₂

1 "Αμμων T(c) λόγον]+ἢ TBl 2 παραυτὰ] εὐθὺς apophth B†; εὐθὺς ἢ παραυτὰ B† 3 οὐκ ἐδίδ. ἀποκρ. apophth B 4 μὴ] μήπω Bl 6-8 ταύτην..... λόγου] om c 6, 7 καὶ ὑπὲρ.....'Αντώνιον] Bls₂; om PT (homoeotel.?) 7 καὶ] om P 8 λόγου] s₂ breaks off to end of chapter

PTl(c)

11 πεποίηκεν] T μὴ σε TB† 12 φησίν] om TB δν] oὐ T μετὰ] +τινα Bl γάρ after βρέξας T 13 αὐτῷ] om T αὐτοῦ τὸν] om T 14 τι πεπ. οὕτως] om T

XI (Περὶ 'Αμμωνίογ): PTll₂s₂

16 'Αμμὼν PT 16, 17 τρισὶν.....καὶ] Bls₂ (l₂ cf. Prol. 68); om PT (suppression of Tall Brothers probably due to Tendenz) 18-20 κάκεῖναι.....ἀλλήλων] P (but οὗτος) T (but οὕτως); l₂ sororibus suis sequestratim fecerunt monasterioli habitaculum et sibi ipsis separatim fecerunt, ut inter se et illas etc.; l₁ separatas sibimet mansiones utriusque fecerunt, ita ut etc.; s₂ 'and they (masc.) allowed them (fem.) to dwell in the neighbourhood'; B καὶ ἀμφοτέρας τὰς μονὰς κατ' ἴδιαν ἐποίησαν τῶν τε ἀνδρῶν καὶ τῶν γυναικῶν 19 τοῦτοι¹⁰ ex conject: οὗτος P, οὕτως T 20 δὲ] περ T

πόλις τις ἡράσθη αὐτοῦ εἰς λόγου ἐπισκόπου, προσῆλθον τῷ μακαρίῳ Τιμοθέῳ παρακαλέσαντες αὐτὸν χειροτονῆσαι αὐτὸν αὐτοῖς ἐπίσκοπον. καὶ λέγει αὐτοῖς· Ἀγάγετε μοι αὐτὸν καὶ χειροτονῶ αὐτόν. ὡς οὖν ἀπῆλθον μετὰ βοηθείας καὶ εἶδεν ὅτι κατελήφθη, παρεκάλεσεν αὐτοὺς καὶ διωμόσατο μὴ κατα-⁵ δέχεσθαι | χειροτονίαν, μηδὲ ἔξερχεσθαι τῆς ἐρήμου· καὶ οὐ συνεχώρησαν αὐτῷ. βλεπόντων οὖν αὐτῶν λαβὼν ψαλίδα τὸ οὖς αὐτοῦ τὸ ἀριστερὸν ἔως πυθμένος ἐψάλισε, λέγων αὐτοῖς· Κἀν ἀπὸ τοῦ νῦν πληροφορήθητε ὅτι ἀδύνατόν μοι γενέσθαι, τοῦ νόμου ἀπαγορεύοντος ὡτότμητον εἰς ιερωσύνην μὴ ¹⁰ ἀπάγεσθαι. οὕτως οὖν ἀφέντες αὐτὸν ἀνεχώρησαν, καὶ ἀπελθόντες εἶπον τῷ ἐπισκόπῳ. καὶ λέγει αὐτοῖς· Οὗτος δὲ νόμος παρὰ Ἰουδαίοις πολιτευέσθω· ἐμοὶ δὲ καὶ ρινότμητον ἐὰν ἐνέγκητε, ἄξιον δύντα τοῖς τρόποις, χειροτονῶ. ἀπελθόντες οὖν πάλιν παρεκάλουν αὐτόν· καὶ διωμνυτο αὐτοῖς ὅτι Ἐάν με ¹⁵ ἀναγκάσητε, τὴν γλῶσσάν μου ἀποτέμνω. οὕτως οὖν ἀφέντες αὐτὸν ἀνεχώρησαν.

Τούτου τοῦ Ἀμμωνίου φέρεται τὸ θαῦμα τοῦτο, ὅτι οὐδέποτε

2 On Timotheus see Note 20. 4—17 Soz. (4) Μέλλων δέ ποτε πρὸς χειροτονίαν ἐπισκοπῆς συλλαμβάνεσθαι, ὡς ἀντιβολῶν οὐκ ἔπεισεν ἀπιέναι τοὺς ἐπ’ αὐτὸν ἐληλυθότας, ἀποτεμὼν τὸ οὖς, "Απιτε, ἔφη· λοιπὸν γὰρ οὐδὲ ἐκόντα με ὁ ιερατικὸς νόμος συγχωρεῖ χειροτονεῖσθαι, ἄρτιον γὰρ χρῆναι τὸν ιερέα καθίστασθαι. (5) ἀναχωρήσαντες δὲ ἐπεὶ τάδε ἔγνωσαν Ἰουδαίοις φυλακτέα, τῇ δὲ ἐκκλησίᾳ σώματος μηδὲν μέλειν, ἦν μόνον ἄρτιος ἢ τοῖς τρόποις ὁ ιερεύς, αὐθις ἀνέστρεψαν ὡς συλληφόμενοι τὸν ἄνδρα. ὁ δὲ ἥ μην καὶ τὴν γλῶσσαν ἐκτεμεῖν διωμόσατο εἰς βιάσασθαι πειραθεῖεν. δείσαντες οὖν τὴν ἀπειλὴν ἀπεχώρουν. αὐτός τε ἐντεῦθεν Ἀμμώνιος ὁ Παρώτης ὀνομάζετο. (Cf. Socr. IV. 23: Οὗτος δὲ Ἀμμώνιος εἰς ἐπισκοπὴν ἐλκόμενος καὶ διαφυγὼν τὸ δεξιὸν οὖς αὐτοῦ ἔξεκοψεν, ὅπως ἀν τῷ ἀσχήμῳ τοῦ σώματος τὴν χειροτονίαν ἐκφύγῃ.) 18—3 (p. 34) (3) (Δέγεται).....ἡδονῆς τε καὶ ῥᾳστώνης ἀνδρείως κρατῆσαι.

PTII₂S₂

2 Τιμοθέῳ] + ἐπισκόπῳ Bl₂ (om Τιμ. +'Αλεξανδρεῖα l₂) παρακαλοῦντες TB αὐτὸν^{1]}] om T χειροτονηθῆναι T αὐτὸν^{2]}] Ἀμμώνιον Bl₂ αὐτοῖς αὐτὸν ³ ἐπίσκοπον καὶ] om T αὐτοῖς²] + ὅτι T 4 χειροτονῶ] + ὑμᾶν Bl αὐτὸν] om T : + ἐπίσκοπον ll₂ βοηθεῖας] + πολλῆς Bl : + εἰς τὸ συλλαβέσθαι αὐτὸν Bl (Soz) 6 χειροτονίαν] Pl₂ (B τὸ πρᾶγμα); om T(l₂) καὶ] ὡς δὲ B(ll₂) 7 συνεχώρουν TB αὐτῶν] πάντων Bl λαβὼν ψαλ.] TB (ἀφαρπάσας) ll₂s₂; om P 9 μοι] με BT (after γεν.) 10 γενέσθαι] + ὅπερ αὐτοὶ ἀναγκάζετε Bl; episcopum l₂ ἀπαγορεύσαντος T 11 προάγεσθαι TB καὶ] om T ἀπελθόντες] + οὖν T 12 εἶπον] + ταῦτα Bl ἀρχιεπ. T 14 ἐνέγκητε] + μόνον B Soz 16 ἀφέντες αὐτὸν after ἀνεχώρησαν T 18 Ἀμμῶν P; Ἀμμώνος T (τοῦ Ἀμ. after τοῦτο) τὸ] om T

ἥδονῆς αὐτῷ ἐπαναστάσης τοῦ σαρκίου αὐτοῦ ἐφείσατο, ἀλλὰ σίδηρον ἐκπυρώσας προσετίθει τοῖς ἑαυτοῦ μέλεσιν, ὡς πάντοτε αὐτὸν ἡλκωμένον εἶναι. ἡ μέντοι τράπεζα αὐτοῦ γέγονεν ἐκ τεύτητος ὡμοφαγία ἔως θανάτου· οὐδὲν γάρ ὃ διὰ πυρὸς 5 διήρχετο ἐφαγέ ποτε ἐκτὸς ἄρτου. παλαιὰν δὲ καὶ καινὴν γραφὴν ἀποστηθίσας καὶ ἐν συγγράμμασιν ἀνδρῶν ἐλλογίμων Ὁριγένους καὶ Διδύμου καὶ Πιερίου καὶ Στεφάνου διῆλθε μυριάδας ἔξακοσίας, ὡς μαρτυροῦσιν αὐτῷ οἱ τῆς ἐρήμου πατέρες. παρακλητικὸς δὲ ἦν τοῖς ἐν τῇ ἐρήμῳ ἀδελφοῖς εἴ τις 10 καὶ ἄλλος. Γτούτῳ ψήφους ἐδίδου ὁ μακάριος Εὐάγριος ἀνὴρ πνευματοφόρος καὶ διακριτικός, λέγων ὅτι Οὐδέποτε αὐτοῦ ἀπαθέστερον ἔώρακα ἄνθρωπον¹.

[Οὗτος ἐν Κωνσταντίνου πόλει ποτὲ παραγενόμενος διὰ χρείαν, ----- μετ' ὀλίγον χρόνον κοιμᾶται, καὶ θάπτεται 15 ἐν τῷ μαρτυρίῳ τῷ λεγομένῳ Ρουφινιανᾶς. οὗ τὸ μνῆμα λέγεται θεραπεύειν πάντας τοὺς ῥιγιαζομένους.]

3—5 Soz. (3) ἐκ νέου μέχρι τελευτῆς, πλὴν ἄρτου μηδενὸς γεύσασθαι ἐν πυρὶ γενομένου. 6—8 (3) ...ώς τοὺς Ὁριγένους καὶ Διδύμου καὶ τῶν ἄλλων ἐκκλησιαστικῶν λόγους διεξελθεῖν (al. διελθεῖν). 7 On Pierius and Stephanus see Note 21. 10 On Evagrius see Note on c. xxxviii.

13—16 οὗτος.....ῥιγιαζομένους] The text is constructed from s₂ and B. The following is a translation of s₂ (the Syriac is given in Note 22): ‘This man when there came a great need and necessity, had betaken himself to Constantinople, and slept in peace, and was buried in the house of the martyrs called the Rufinian; of whose sepulchre it is said that it cures those who are ailing from evil spirits, and it expels even fevers from men.’

The following is the text of B as found in Paris ms. 1627 (no. 47 in List) and attested by Anan Isho’s Syriac (Bed. p. 47); it is a better text than that of the generality of B MSS. and ^{lrev}: Οὗτος ὁ μακάριος ἐν Κωνσταντίνου πόλει ποτὲ παραγενόμενος, διὰ χρείαν τῶν τῆς ἐρήμου πολιτῶν, πολλαῖς

PTl₂ (1—9) s₂

1 τῷ σαρκίῳ Τ ἐφείσατο] + τῆς σαρκὸς Τ 2 πυρώσας Τ ἑαυτοῦ] om Τ ὡς] ἀπὸ (om ὡς) Τ 3 εἶναι] Here there is a lacuna in 1 in all three MSS., extending to νόσους p. 37, l. 3 5 διει [διείη] δὲ] om Τ 5—8 παλαιὰν.....έξακοσιας] om s₂ 7 Ὁριγ. καὶ Δ. καὶ Π. καὶ Σ.] B Soz (^{lrev}); Αθανασίου καὶ Βασιλείου PTAB^B; sanctorum antiquorum patrum orthodoxorum sacerdotum domini l₂: s₂ vac διελθὼν Τ 8 μυριάδας] PTBl₂ (myriadas); (cf. c. lv, and Soz. III. 16 (4): (Ἐφραὶμ) λέγεται τὰς πάσας ἀμφὶ τὰς τριακοσίας μυριάδας ἐπῶν συγγράψαι.) 9 πατέρες] l₂ departs wholly from Greek to end of chapter εἰ καὶ τις TB 10—12 τούτῳ... ἄνθρωπον] A^B B[†] s₂ (^{lrev}); om PTB[†] (Tendenz?) 10 ἀνὴρ πν.] om A^B καὶ] ὁ A^B 11 λέγων] om A^B 13—16 οὗτος...ῥιγιαζομένους] s₂ B (^{lrevsan}); om PTAB^B; ll₂s vac: (see above) 14 χρείαν] + τῶν τῆς ἐρήμου πολιτῶν B

(XII) Ἐν τούτῳ τῷ ὅρει τῆς Νιτρίας ἀνήρ τις Βενιαμὶν οὕτω καλούμενος, βιώσας ἐπὶ ὄγδοηκοντα ἔτη καὶ εἰς ἄκρου ἀσκήσας, κατηξιώθη χαρίσματος ἴαμάτων, ώς πάντα φῶν χεῖρα ἐπετίθει ἡ ἔλαιον εὐλογήσας ἐδίδου, πάσης ἀπαλλάττεσθαι ἀρρωστίας. οὗτος τοίνυν ὁ τοιούτου χαρίσματος ἀξιωθεὶς πρὸ δικτὸ μηνῶν τοῦ θανάτου αὐτοῦ ὑδρωπίασε, καὶ ἐπὶ τοσοῦτον ὥγκωθη αὐτοῦ τὸ σῶμα ως ἄλλον Ἰὼβ φαίνεσθαι. παραλαβὼν οὖν ἡμᾶς | Διόσκορος ὁ ἐπίσκοπος, τότε δὲ πρεσβύτερος ὃν τοῦ ὕρους τῆς Νιτρίας,¹ ἐμέ τε καὶ τὸν μακάριον Εὐάγριον, λέγει ἡμῖν Δεῦτε, ἵδετε νέον Ἰὼβ ἐν τοσοῦτῳ ὅγκῳ σώματος καὶ πάθει ἀνιάτῳ ἀμετρον κεκτημένου εὐχαριστίαν. ἀπελθόντες οὖν ἐθεασάμεθα τοσοῦτον ὅγκον σώματος ως μὴ δύνασθαι δάκτυλον χειρὸς αὐτοῦ περιλαμβάνειν ὅλοις δακτύλοις. μὴ δυνάμενοι δὲ ἀτενίζειν τῇ τοῦ πάθους δεινότητι τοὺς ὄφθαλμοὺς

ἰκεσίαις δυστωπηθεὶς παρὰ ‘Ρουφίνου τοῦ κατ’ ἐκείνου καιροῦ ἐπάρχου τῶν πρωταρίων παρακληθεὶς δὲ καὶ παρὰ τῶν ἀγίων ἐπισκόπων τῶν ἐκ διαφόρων ἐπαρχιῶν συνεληγυθότων εἰς τὰ καταθεσία τῶν ἀγίων οὐπερ αὐτὸς ἔκτισε μαρτυρίου ἐν αὐτοῖς τοῖς καταθεσίοις ἀποδέχεται τὸν ‘Ρουφίνον ὁ ἄγιος ἀπὸ τοῦ ἀγίου καὶ ἀχράντου βαπτίσματος παρὰ τῶν ἐπισκόπων ὃν ἐσεβάσθη ἀξίως τῆς αὐτοῦ πολιτείας εἰς πάντα ὑπακούων ὁ ἐπαρχος τῷ ὄστῳ ἀνδρὶ Ἀμμωνίῳ. ὃς μετ’ ὀλίγον χρόνον κοιμᾶται καὶ θάπτεται ἐν τῷ μαρτυρίῳ τῷ λεγομένῳ ‘Ρουφινιανάς. οὐ τὸ μνῆμα λέγεται θεραπεύειν παντοῖα νοσήματα (πάντας τοὺς ῥιγιαζομένους Β (exc. 47) *I^{rev}*).

The other B mss. and *I^{rev}* begin thus: Οὗτος ὁ μακάριος πολλαῖς ἰκεσίαις καταδυσωπηθεὶς παρὰ ‘Ρ. τοῦ κατ’ ἐκείνῳ καιροῦ ἐπάρχου τῶν πρωταρίων, εἰς τοὺς καιροὺς ἐκείνους ἐλθόντος τοῦ μεγάλου Ἀμμωνίου ἐν Κωνσταντίνου πόλει διὰ χρείας τῶν τῆς ἐρήμου πολιτῶν, ικανῶς παρακληθεὶς καὶ παρὰ τῶν ἀγίων ἐπισκόπων κ.τ.λ. (See Note 22.)

1—5 Soz. vi. 29 (9) Ἐν τούτῳ δὲ καὶ Βενιαμὶν γηραλέος εὑρίσκεται μάλα λαμπρῶς ἀνὰ τὴν Σκῆτιν ἐφιλοσόφει, δῶρον ἔχων παρὰ θεοῦ δίχα φιρμάκων ἐπαφῇ μόνῃ χειρὸς ἡ ἔλαιος φῶν ἐπηγέρεται, πάσης ἀπαλλάττειν νόσους τοὺς κάμνοντας.

12 See Note 23.

XII (Περὶ Βενιαμίν): PTl₂SS₂

1 Νητρίας P	ἀνήρ τις]	οὗτος οὗτως βιώσας T	2 ἔτη διηδ. TB
3 παντὶ TB	έὰν T	4 χεῖρας TBl ₂	5 τοίνυν] om T
τοιούτουν]	τοῦ T	ἀπηλλάττετο TB	7 ὥγκωσε TB
γενέσθαι T	καταξιωθ. TB	6 αὐτοῦ] om TB	8, 9 τότε.....
Νιτρίας] TBl ₂ SS ₂ (<i>I^{rev}</i>); om Ps	8 Διοσκ.] ὁ Μακάριος Tl ₂	ό ἐπίσκοπος] om Tl ₂ S	10 βλέπετε TB
μακάριον Θεόδωρον Tl ₂ (Theodorum et Macariolum)	8 τότε δὲ] ὁ (om ων) T	9 τὸν μακ. Εὐάγρ.] τὸν	13 ἄλλους
δακτύλους T			

ἀπεστρέψαμεν. τότε λέγει ἡμῖν ὁ μακάριος ἐκεῖνος Βενιαμίν. Εὔξασθε, τέκνα, ἵνα μὴ ὁ ἔσωθέν μου ἀνθρωπος ὑδρωπιάσῃ· οὗτος γὰρ οὕτε με εὐπαθῶν ὄνησεν, οὕτε δυσπαθῶν ἔβλαψε. τοὺς οὖν ὀκτὼ μῆνας δίφρος αὐτῷ ἐκείτο πλατύτατος ἐν φὶς ἀδιαλείπτως ἐκαθέζετο, μηκέτι ἐν κλίνῃ ἀναπεσεῖν δυνάμενος διὰ τὰς λοιπὰς χρείας τοῦ σώματος. ἐν τῷ πάθει δὲ τούτῳ ὥν ἄλλους ἴστορος οὐκέτι περιστατικὸν ἀνδράσι δικαίοις συμβαίνη. τελευτήσαντος δὲ αὐτοῦ, αἱ φλιὰ τῆς θύρας ἐπήρθησαν καὶ αἱ παραστάδες, ἵνα δυνηθῇ τὸ σῶμα ἐξενεχθῆναι τοῦ οἴκου· τοσοῦτος ἦν ὁ ὅγκος.

(XIII) Ἀπολλώνιος τις ὀνόματι ἀπὸ πραγματευτῶν, ἀποταξάμενος καὶ οἰκήσας τὸ ὅρος τῆς Νιτρίας, μήτε τέχνην μαθεῖν δυνάμενος μήτε ἀσκησιν γραφικὴν διὰ τὸ ἡκμακέναι, ζήσας 15 ἐν τῷ ὅρει εἴκοσι ἔτη ταύτην ἔσχε τὴν ἀσκησιν· ἐκ τῶν ἰδίων

1—3 Soz. (10) Μᾶλλον μὲν οὖν καὶ τοὺς δρῶντας παρεμυθεῖτο καὶ ἐλιπάρει τὸν θεὸν ἱκετεύειν ὑπὲρ τῆς αὐτοῦ ψυχῆς· σώματος δὲ αὐτῷ μηδὲν μέλειν. Ἐπεὶ καὶ εὐεκτοῦν οὐδέν με ὄνησεν, ἔφη, καὶ κακῶς πάσχον οὐκέτι περιέβλαψεν. 4—7 (10) Ἐν δὲ τῷ νοσεῖν ἐν κλίνῃ κεῖσθαι μὴ δυνάμενος, ἀμφὶ τοὺς ὀκτὼ μῆνας ἐπὶ δίφρου πλατυτάτου ἐκαθίζετο, συνήθως τοὺς κάμνοντας ἴώμενος, αὐτὸς μηδὲν δυσφορῶν ὅτι μὴ τῆς ἔχουστης αὐτὸν νόσου ἀπηλλάττετο. 9—11 (9) Τὸν δὴ τοιοῦτον λόγος ὑδέρφ περιπεσόντα, τοσοῦτον οἰδῆσαι τὸ σῶμα ὡς μὴ δυνηθῆναι διὰ τῶν θυρῶν τοῦ οἰκήματος ἐν φὶς διῆγεν ἐκκομισθῆναι εἰ μὴ σὺν ταῖς θύραις καὶ τὰς παραστάδας καθεῖλον.

12 The chapter on Nathanael (xvi.) comes here in P; but this is opposed to all the other authorities. 12—9 (p. 37) Soz. vi. 29

(14) Ἀπολλώνιος δὲ, τὸν ἄλλον χρόνον ἐμπορίαν μετιών, ἥδη πρὸς γῆρας ἐλαύνων ἐπὶ τὴν Σκητὴν ἥλθε. λογισάμενος δὲ ὡς οὕτε γράφειν οὕτε ἄλλην τινὰ τέχνην μαθεῖν οἶστι τέ ἐστι διὰ τὴν ἡλικίαν, παντοδιπῶν φαρμάκων εἴδη καὶ ἐδεσμάτων ἐπιτηδείων τοῖς κάμνουσιν ἐξ οἰκείων χρημάτων ὡνούμενος, ἀνὰ ἑάστην θύραν μοναστικὴν περιήγει μέχρις ἐννάτης ὥρας, ἐφορῶν τοὺς νοσοῦντας. ἐπιτηδείαν δὲ ταύτην αὐτῷ ἀσκησιν εὑρῶν ὥδε ἐποιείτεύσατο. μέλλων δὲ τελευτᾶν ἄλλῳ παραδοὺς ἢ εἰχεν ἐνετεῖλατο τὰ αὐτὰ ποιεῖν.

14 See Note 24.

PT₁₂SS₂

2 μου before ὁ ἔσ. TB ἔσω T 3 με] om T 4 ὀκτὼ οὖν TB ἐγένετο TB πλατύτερος T 6 τὰς χρείας τὰς λοιπὰς (om τοῦ σωμ.) T δὲ before τῷ T 7 οὖν] δὲ T τούτο] τούτου τοῦ ἀγίου Bs 8 μὴ] μηδὲν T 9 δὲ] μέντοι T ἐπήρθη TB

XIII (Περὶ Ἀπολλωνίου): PT₁₂SS₂

13 Νιτρίας P 14 μήτε]+ἐπὶ TB† γραφικὴν]+ελθεῖν T διὰ τὸ ἡκμ.] τῷ περβεβηκέναι τὴν ἡλικίαν TB (παραβ.; προβ. Α^B)

χρημάτων καὶ ἐκ τῶν οἰκείων πόνων παντοῖα ιατρικὰ καὶ κελλαρικὰ ἀγοράζων εἰς τὴν Ἀλεξάνδρειαν, πάση τῇ ἀδελφότητι ἐπήρκει εἰς τὰς νόσους. καὶ ἦν ἵδεν αὐτὸν ὅρθριον μέχρις ἐννάτης ὥρας κυκλεύοντα τὰ μοναστήρια, καὶ κατὰ θύραν εἰσερχόμενον καὶ ὄρῳντα τίς ἀνάκειται· ἐβάσταξε δὲ σταφίδας, 5 ρόας, ωά, σιλίγνια, ὧν ἐπιδέονται οἱ ἀσθενοῦντες. ταύτην αὐτῷ λυσιτελούσαν τὴν μέθοδον εὑρὼν εἶχεν ἔως γῆρους. ὃς τελευτῶν ὁμοίῳ ἑαυτοῦ καταλιμπάνει τὰ γρυπάρια, παρακαλέσας αὐτὸν ταύτην ἐκτελεῖν τὴν διακονίαν. πεντακισχιλίων γὰρ μοναχῶν οἰκούντων τὸ δρός χρεία ἦν καὶ τῆς ἐπισκέψεως ταύτης διὰ τὸ 10 ἔρημον εἶναι τὸν τόπον.

(XIV) Ἀλλος Παήσιος καὶ Ἡσαΐας οὕτω καλούμενοι, ἀδελφοὶ ὑπῆρχον πατρὸς ἐμπόρου Σπανοδρόμου· οἵτινες τοῦ πατρὸς τελευτήσαντος ἐμερίσαντο τὰ ὑπάρχοντα ἐν ἀκινήτοις ἢ ἔσχον, ἐν μὲν νομισματίοις πεντακισχιλίοις, ἐν ἴματίοις δὲ καὶ 15 οἰκέταις τὰ εὐρεθέντα. οὗτοι μετ' ἀλλήλων ἐσκέψαντο καὶ συμβουλεύονται πρὸς ἑαυτοὺς λέγοντες· Ἐπὶ ποίαν ἔλθωμεν μέθοδον τοῦ βίου, ἀδελφέ; ἐὰν ἔλθωμεν ἐπὶ τὴν ἐμπορίαν ἦν ἐπῆλθεν ὁ πατὴρ ἡμῶν, καὶ ἡμεῖς ἐτέροις ἔχομεν καταλεῦψαι τοὺς πόνους· ἵστως δὲ καὶ κινδύνοις περιπεσούμεθα | ληστρικοῖς 20 ἢ θαλαττικοῖς. δεῦρο τοίνυν, ἐπὶ τὸν μονήρη βίον ἔλθωμεν, ἵνα καὶ τὰ τοῦ πατρὸς ἡμῶν κερδήσωμεν, καὶ τὰς ψυχὰς μὴ ἀπολέσωμεν. ἥρεσεν οὖν αὐτοῖς ὁ σκοπὸς τοῦ μονήρους βίου.

12 (XIV) In this chapter T contains manifest B interpolations. This phenomenon continues in varying degrees to the end of c. xxii. (cf. *Introd.* § 9). Such B readings in T will be indicated thus: (T)B. 1 of c. xiv. is printed in *Bibl. Casin. III. Florileg.* 299.

PTll₂ss₂

1 οἰκέτων] *Ιδίων* TA^B 3 καὶ ἦν] 1 recommences here 5 καὶ ὄρῳντα] om T:
+ μὴ TB 6 ἀρρωστοῦντες TB 7 τὴν μέθοδον.....γῆρους] εὑρὼν πολιτείαν
εἰς τὸ γῆρας TB τελευτᾶν μέλλων B (Soz): (In p. 31 l. 10 τελευτῶν of PT is
attested by apophth (cent. v.), but is turned into τελευτᾶν μέλλων in B) 10 τῆς]
+ τοιαύτης (om ταύτης) TB διὰ τὸ] τῷ T

XIV (Περὶ Παհείογ καὶ Ἡσαΐογ): PTlss₂

13 ὑπῆρχον]+νιοὶ T(s) Πανοδρόμον Τνεν 14 ὑπάρχοντα]+αὐτοῦ T(s)
ἀκινήτοις] PT (ἐκελνη τῆς sic); κυνηγοῖς Bl; 'outside and inside the house' s: s om
15 νομισμασι TB 17 συμβουλεύοντες ἑαυτοῖς λέγοντι T(B) 18 βίου μεθ.
(om τοῦ) T 19 μετῆλθεν TB 20 πόνους]+ἡμῶν (T)Bs 21 θαλαττικοῖς]
ΡΑ^B; θαλαττοῖς TB τοίνυν] οὖν + ἀδελφὲ (T)B

εύρεθησαν οὖν ἄλλος κατ' ἄλλο διαφωνοῦντες. μερισάμενοι γὰρ τὰ χρήματα, τοῦ μὲν σκοποῦ εἴχοντο ἔκαστος τοῦ ἀρέσαι θεῷ, ἐνηλλαγμέναις δὲ πολιτείαις. ὁ μὲν γὰρ πάντα διασκορπίσας ἀσκητηρίους καὶ ἐκκλησίαις καὶ φυλακαῖς, τεχνίδριον μαθὼν 5 ὅθεν τὸν ἄρτον πορίσεται, τῇ ἀσκήσει καὶ εὐχῇ προσέσχεν. ὁ δὲ ἄλλος μηδὲν διασκορπίσας, ἀλλὰ ποιήσας ἕαυτῷ μοναστήριον καὶ προσλαβόμενος ἀδελφοὺς ὀλίγους, πάντα ἔδεξιοῦτο, πάντα ἄρρωστον, πάντα γέροντα, πάντα πένητα, κατὰ κυριακὴν καὶ σάββατον τρεῖς τραπέζας ἴστῳν· οὕτως αὐτοῦ 10 κατηνάλωσε τὰ χρήματα.

'Αμφοτέρων δὲ τελευτησάντων, διάφοροι μακαρισμοὶ τούτων ἐγένοντο, ὡς ἀμφοτέρων τελειωθέντων καὶ τοῖς μὲν ἥρεσκεν οὗτος, τοῖς δὲ ἐκεῖνος. φιλονεικίας οὖν ἐμπεσούσης τῇ ἀδελφότητι ἐπὶ τοῖς ἐπαίνοις, ἀπέρχονται πρὸς τὸν μακάριον Παμβώ 15 καὶ ἀνατίθενται αὐτῷ τὴν ἐπίκρισιν, ἀξιοῦντες μαθεῖν τὴν μείζονα πολιτείαν. ὁ δὲ λέγει αὐτοῖς· 'Αμφότεροί εἰσι τέλειοι· ὁ μὲν γὰρ Ἀβραμιαῖον ἐπεδείξατο ἔργον, ὁ δὲ τὰ τοῦ Ἡλία. τῶν μὲν οὖν λεγόντων· 'Τῶν ποδῶν σου,' πῶς δυνατὸν αὐτοὺς εἶναι ἵσους; προτιμώντων τὸν ἀσκητὴν καὶ λεγόντων ὅτι Εὐαγγελικὸν 20 πεποίηκε πρᾶγμα, πάντα πωλήσας καὶ δοὺς πτωχοῖς, καθ' ὥραν καθ' ἡμέραν τε καὶ κατὰ νύκτα τὸν σταυρὸν βαστάζων, καὶ ἀκολουθῶν τῷ σωτῆρι καὶ ταῖς προσευχαῖς· τῶν δὲ ἀντιφιλονεικούντων καὶ λεγόντων ὅτι Οὗτος τοσαῦτα ἐνεδείξατο τοῖς δεομένοις, ὡς καὶ εἰς τὰς λεωφόρους καθῆσθαι καὶ τοὺς θλιβομέ- 25 νους συνάγειν· καὶ οὐ μόνον τὴν ἰδίαν ψυχὴν ἀνέπαυσεν ἀλλὰ

PTlss₂

1 οὖν] δὲ T ἄλλον βίον T γὰρ] δὲ TB 3 ἐνηλλαγμέναις δὲ πολιτείαις] PeorSS₂; -νας δὲ -as P*; -νη δὲ -a TB: (l neutral) διασκορπίσας]+ ἔδωκεν Bs 5 ἄρτον]+ cotidianum ls; 'from day to day' s₂ πορίσεται P* (πορίσεται Peor); πορίσηται TB καὶ]+ τῇ TB 9 τρεῖς]+ ἡ τέσσαρας Bls₂; txt PTs ιστῶν]+ omnibus l; τοὺς λειπομένους ἐδέξιοῦτο B; 'and he refreshed all who had chanced to come' s; 'he fed those in want' s₂ 11 δὲ] οὖν TB 12 ἐγίνοντο T τελείων ἐν τῇ ἀρετῇ εὐρεθέντων (T)B 13 ἀδελφότητι]+ μάλιστα (T)B 14 τοῖς]+ διαφόροις (T)Bs₂ 15 μαθεῖν]+ παρ' αὐτοῦ (T)B†(l) ἀμέλιν TB 17 τὰ] om TB Ἡλίον TB 18 τῶν ποδῶν σου] TAB^B† (+ ἀπτόμεθα A^BB†); om PvenB†s: (deprecantes l; 'we beg of thee' s₂) (cf. p. 23 l. 19) εἶναι αὐτοὺς TB 19 ισους]+ καὶ T 20 πεποίηκε πρᾶγμα] PA^Bss₂; πεπλήρωκε πρόσταγμα TBl πωλήσας πάντα T 20, 21 καὶ καθ' ὥραν καὶ ἡμέραν καὶ νύκτα T; per omnes horas, omnes dies, omnesque noctes 1 (Bs₂ vary) 22 προσευχαῖς]+ προσκαρτερῶν T(B) 23 ὅτι]+ καὶ TB† τοσαῦτα]+ σπλάγχνα B(lss₂) 24 εἰς]+ αὐτὰς (T)B 25 συνάγειν]+ καὶ ἐπαρκεῖν (T)B ἀναπαύειν T

καὶ ἄλλων πολλῶν, καὶ νοσοκομῶν καὶ ἐπικουρῶν· λέγει αὐτοῖς ὁ μακάριος Παμβώ· Πάλιν ὑμῖν ἔρω δτι ἀμφότεροι ἵστοι εἰσίν· ἔκαστον δὲ ὑμῶν πληροφορῶ δτι οὗτος, εἰ μὴ ἥσκει τοσοῦτον, ἄξιος οὐκ ἐγένετο τῆς ἐκείνου ἀγαθότητος συγκριθῆναι· ἐκείνος πάλιν ἀναπαύων τοὺς ξένους καὶ συνανεπαύετο, καὶ εἰ καὶ ἐδόκει τὸ ἐκ κόπου ἔχειν φορτίον, ἀλλὰ καὶ τὴν παρ' αὐτὰ εἰχει ἀνάπαυσιν. ἐκδέξασθε δὲ ἵνα καὶ παρὰ θεοῦ δέξωμαι τὴν ἀποκάλυψιν, καὶ μετὰ ταῦτα ἐλθόντες μαθήσεσθε. ἐλθόντες οὖν μετὰ ἡμέρας πάλιν παρεκάλεσαν αὐτόν, καὶ λέγει αὐτοῖς· Ὡς ἐπὶ θεοῦ ἀμφοτέρους ἄμα εἶδον ἑστῶτας ἐν τῷ παραδείσῳ. | 10

(XV) Νεώτερός τις ὀνόματι Μακάριος, ὡς ἐτῶν δεκαοκτώ, ἐν τῷ παίζειν μετὰ τῶν συνηλικιωτῶν παρὰ τὴν λίμνην τὴν λεγομένην Μαρίαν, τετράποδα νέμων, ἀκούσιον εἰργάσατο φόνον. καὶ μηδενὶ μηδὲν εἰρηκὼς καταλαμβάνει τὴν ἔρημον, καὶ εἰς τοσοῦτον ἥλασε φόβον θείον τε καὶ ἀνθρώπινον, ὡς ἀναισθητοῦ 15 τῆσαι αὐτὸν ἐπὶ τριετίαν ἀστεγον μείναντα ἐν τῇ ἔρημῳ. ἄβροχος δὲ ὑπάρχει ἡ γῆ τούτοις, καὶ τοῦτο ἵσασι πάντες, καὶ οἱ διὰ λόγων γενόμενοι καὶ οἱ διὰ πείρας. οὗτος ὕστερον ωκοδόμησε κέλλαν ἑαυτῷ· καὶ ζήσας ἄλλα εἰκοσιπέντε ἔτη ἐν τῷ κελλίῳ ἐκείνῳ χαρίσματος ἡξιώθη καταπτύειν δαιμόνων, ἐντρυφῶν τῇ 20 μονότητι. τούτῳ πολλὰ συγχρονίσας ἡρώτων πῶς αὐτοῦ διά-

11--19 Soz. vi. 29 (12) Ἐγένετο δὲ αὐτῷ [Μ. τῷ νέῳ] τὴν ἀρχὴν πρόφασις τῆς φιλοσοφίας ἀκούσιος φόνος. ἔπι γὰρ βούπαις δῶν πρόβατα ἔνεμε περὶ τὴν Μαρείαν λίμνην, καὶ παίζων τιὰ τῶν ὅμηλίκων ἀνειλε· δείσας τε δοῦναι δίκην ἔφυγεν εἰς τὴν ἔρημίαν. (13) αἴθριος δὲ ἐπὶ τρία ἔτη μετὰ ταῦτα διάγων, αὐτόθι οἰκίδιον μικρὸν ἑαυτῷ κατεσκεύασεν, ἐν φεγγίστησι καὶ πέντε ἔτη διέτριψεν. 20 (12) Μ. ἐδόθη χάρις ὑπὸ θεοῦ ὑπερφρονεῖν τῶν δαιμόνων.

PTlss₂

1 πολλῶν] πολλὰς T καὶ^{2]} om TB 2 δτι] om TB εἰσὶν ἵστοι πρὸς τὸν κύριον B (Τ θεὸν) Bs₂ 4 τῆς ἐκ. ἀγαθότητος] P(B†); ἐκ. τῇ ἀγαθότητῃ T(B†); ἐκ. τοῦ ἀγαθοῦ A^B 5 πάλιν] om TA^B ξένους]+el P καὶ εἰ καὶ] TA^Blss₂(B); om καὶ el P 7 δὲ]+μικρὸν (Τ)Bs₂ ('a few days') 8 μάθητε T μετὰ]+δλιγας Bl 9 αὐτὸν παρεκ. T 10 ἄμα] om T

XV (Περὶ Μακαρίογ τοῦ Νεωτέρου (νέογ Soz)): PTlss₂

11 ὡς ἐτῶν] om T 12 συνηλικιωτῶν] ΡΑ^B; συνηλικων TB (ὅμηλικων Soz)
14 καὶ^{1]} Pl; οὗτος (Τ)Bs₂ 16 ἐπὶ] P Soz; om TB μεῖναι T 17 ἡ γῆ ἐκεῖνη
ὑπ. (om τούτοις) TB τοῦτο] TBs_{2,yat} (Bs_{2,add} om clause); om P 18 δι' αὐτῆς τῆς
πορπλας (Τ) (διὰ τῆς πελας αὐτῆς B) δι' αὐτὸς οὗτος B (I iste ipse) 19 κελλίου TB
ἐν τῷ κελλίῳ ἐκείνῳ] PT; ἐν αὐτῷ (before ἄλλα) Bs₂:+τοιούτον Bl 20 ἡξιώθη]
+ώς Bls₂ 21 συγχρ.] +έγὼ TB ἡρώτων] Pl; ἐμάνθανον TBs₂:+παρ' αὐτοῦ (Τ)B

κειται ὁ λογισμὸς ἐπὶ τῇ τοῦ φόνου ἀμαρτίᾳ· δις τοσοῦτον ἔλεγεν ἀπέχειν λύπης ώς καὶ προσευχαριστεῖν ἐπὶ τῷ φόνῳ· γεγένηται γὰρ αὐτῷ ὑπόθεσις σωτηρίας ὁ ἀκούσιος φόνος. ἔλεγε δὲ ἀπὸ γραφῶν φέρων τὴν μαρτυρίαν ὅτι οὐκ ἀν Μωσῆς 5 ἡξιοῦτο τῆς θεϊκῆς ὁπτασίας ^Γκαὶ τῆς τοσαύτης δωρεᾶς καὶ τῆς συγγραφῆς τῶν ἀγίων λόγων⁷, εἰ μὴ φόβῳ τοῦ Φαραὼ διὰ τὸν φόνον δὲν ἔδρασεν ἐν τῇ Αἰγύπτῳ κατειλήφει τὸ ὄρος τὸ Σινᾶ. ταῦτα δὲ λέγω οὐχ ὁδοποιῶν εἰς φόνον, δεικνύων δὲ ὅτι εἰσὶ καὶ περιστατικὰ ἀρετάλ, ὅταν μὴ ἔκουσίως τις τῷ 10 ἀγαθῷ προσέλθῃ· τῶν γὰρ ἀρετῶν αἱ μέν εἰσι προαιρετικαί, αἱ δὲ περιστατικαί.

(XVI) Γέγονεν ἄλλος τις τῶν παλαιῶν ὄνόματι Ναθαναήλ. τοῦτον ἐγὼ ζῶντα μὲν οὐ κατείληφα· κεκοίμητο γὰρ πρὸ τῆς ἐμῆς εἰσόδου πρὸ ἐτῶν δεκαπέντε· τοῖς δὲ συνασκήσασι αὐτῷ καὶ 15 χρονίσασι περιτυχών ἐφιλοπραγμόνουν τοῦ ἀνδρὸς τὴν ἀρετήν· ἔδειξαν δέ μοι αὐτοῦ καὶ τὴν κέλλαν, εἰς ἣν ὥκει οὐκέτι μὲν οὐδεὶς διὰ τὸ ἐγγυτέρω αὐτὴν εἶναι τῆς οἰκουμένης· ἐκεῦνος γὰρ τότε αὐτὴν ἔκτισεν ὅτε σπάνιοι ἥσαν οἱ ἀναχωρηταί. διηγοῦντο οὖν τοῦτο περὶ αὐτοῦ ἐξαιρέτως, ὅτι τοσαύτην ἔσχεν ὑπομονὴν 20 ἐν τῷ κελλίῳ ώς μὴ σαλευθῆναι τῆς προθέσεως. ἐν οἷς ἐμπαιχθεὶς κατ’ ἀρχὰς παρὰ τοῦ πάσιν ἐμπαίζοντος καὶ ἀπατῶντος δαιμονος, ἔδοξεν ἀκηδιάν εἰς τὴν πρώτην κέλλαν· καὶ ἀπελθὼν ἄλλην ἔκτισε πλησιώτερον κώμης. μετὰ οὖν τὸ τελέσαι τὴν

1—3 Soz. (13) "Ἐλεγον δὲ οἵ γε αὐτοῦ ἀκηκόεσταν ώς πολλὴν ὡμολόγει χάριν τῇ συμφορᾷ καὶ σωτήριον ἀπεκάλει τὸν ἀκούσιον φόνον, φιλοσοφίας καὶ μακαρίου βίου αἴτιον αὐτῷ γεγενημένον." 12 In P xvi. comes between xii. and xiii.

PTls₂

2 καὶ] om Tl 3 αὐτῷ] Pl; μοι, φησίν, (T)B 4 Μωϋσῆς TB 5, 6 καὶ..... λόγων] Bls₂; om PT 6 τῷ δέει TB 7 διὰ τὸν φ.....Αἰγύπτῳ] Pls₂^{vat} (s₂^{add} slightly altered); διὸ ἔδρασεν ἐξ Αἰγ. καὶ B; ἀπέδρασε τῆς Αἰγ. καὶ T; ἀποδράσας γὰρ ἐξ Αἰγ. A^B ἔδρασεν] + ἀκουσίως P 8 λέγων P* πρὸς T φόνον]+τινὰ Bl: + ἄλλὰ TB: + μᾶλλον Bl δὲ] P; om TB 11 περιστατικαὶ] s₂ adds a passage accounting for the Syriac name given to M. 'the Child of the Cross.' Anan-Isho inserted it in his *Paradise* (Bed. p. 55): it is printed also by Assemani and Budge (cf. *Prol.* 87).

XVI (Περὶ Ναθαναήλ): PTll₂ss₂

14 αὐτῷ after χρονίσασι T 15 χρονίσασι] Pl (per multum tempus) (s₂); συγχρ. (T)B; om l₂ 16 καὶ] TBll₂ss₂; om P εἰς ἣν ὥκει taken with each clause in ll₂ μὲν before οὐκέτι TB 17 ἐγγύτερον T αὐτὴν]+μὲν P ἐκεῦνος] ἐκεὶ P τότε] om P 18 ὅτε] ὅτι P 19 ἐξαιρέτως] Pl₂; ἐξαιρετον TB1 20 σαλευθ.] + ἀπὸ TB 21 πάντας T καὶ]+πάντας P

κέλλαν καὶ οἰκῆσαι, μετὰ μῆνας τρεῖς ἡ τέσσαρας παραγίνεται ὁ δαίμων ἐν νυκτὶ, ταυρέαν κατέχων καθάπερ οἱ δήμοι, καὶ σχῆμα ἔχων στρατιώτου ῥακοδυτοῦντος, καὶ ψόφον εἰργάζετο ἐν τῇ ταυρέᾳ. πρὸς ὅν ἀπεκρίνατο ὁ μακάριος Ναθαναὴλ καὶ ἔλεγε· Τίς εἶ σὺ ὁ ταῦτα δρῶν ἐν τῇ ἐμῇ ἔνειδι; ἀπεκρίνατο ὁ δαίμων· 5 Ἐγώ εἰμι ὁ ἔξ ἐκείνης τῆς κέλλης ἐλάσσας σε· ἥλθον οὖν καὶ ἐκ ταύτης φυγαδεῦσαί σε. γνοὺς οὖν ὅτι | ἐνεπαίχθη, ὑποστρέφει αὐθις εἰς τὴν πρώτην κέλλαν. καὶ πληρώσας τριάκοντα καὶ ἑπτὰ ἔτη, οὐχ ὑπερέβη τὴν θύραν, φιλονεικήσας τῷ δαίμονι· 10 ὃς τοσαῦτα αὐτῷ ἐνεδείξατο καταναγκάζων αὐτὸν ἔξελθεῖν, 15 ὅσα διηγήσασθαι οὐκ ἔστιν. ἐν οἷς καὶ τοῦτο· ἐπιτηρήσας ἑπτὰ ἐπισκόπων ἀγίων ἐπίσκεψιν, ἡ ἐκ θεοῦ προνοίας γενομένην ἡ ἐκ πειρασμοῦ ἐκείνου, παρ' ὀλίγον αὐτὸν ἔξωκειλε τῆς προθέσεως. τῶν γὰρ ἐπισκόπων μετὰ τὴν ἐπίσκεψιν εὐξα- μένων καὶ μετὰ τὴν εὐχὴν ἔξιώτων, οὐ προέπεμψεν αὐτὸν ὁ γενναῖος οὐδὲ βῆμα ποδός (+ ἵνα μὴ δῷ χώραν τῷ μισοκάλῳ B). 17, 18 TB: Ἐγὼ καὶ τοὺς κυρίους μου τὸν ἐπισκόπους σέβω καὶ πάντα τὸν κλῆρον τιμῶ, καὶ πάντων ἀνθρώπων (+ ἔγὼ ὁ ἀμαρτωλὸς B) περίψημά εἴμι (B om εἴμι). πᾶσι δὲ τούτοις καὶ ὅλῳ τῷ κόσμῳ (B ὅλῳ τῷ βίῳ ὅστον τὸ ἐπ' ἐμοὶ τῇ προθέσει) ἀπέθανον. s₂ begins: 'I worship my lords the bishops and all holy men; but know this, my brethren,'—and goes on differently.

PTll₂ss₂

1 καὶ]+ ἐν αὐτῇ B(l₂ss₂) (cf. p. 31 l. 14) ἐνοικῆσαι T ὡς μετὰ μῆνας τέσσ. P; 'about 3 months' s₂ 2 ὥσπερ TB 3 ἐποιεὶ δὲ ψόφους τῇ τ. T 4 ἀπεκρίνατο after Naθ. T λέγων (om καὶ) TB 5 ὁ δὲ δ. ἀπεκρ. TB 6 ἐκείνης τῆς PTl₂; τῆς πρώτης Bl (priore) (ss₂) 7 φυγαδεῦσαί ἀπελάσας T εξελάσας T σε]+ καὶ TB: + νῦν Bl οὖν] om TB 8 καὶ²] om T 9 ὑπερέβῃ] ἔξηλθε T τὸν οὐδὸν Bl(l₂) 10 ἵνα αὐτὸν ἀναγκάσῃ TB 11 παρατ. T 11–15 ἑπτὰ ἐπισκόπων.....βῆμα ποδός] T here presents an interpolation from B: it is printed in full below the text 14 ἐπίσκεψιν] P; εὐχὴν ll₂ss₂; (TB see above) 15 διάκονοι]+ τῶν ἐπισκόπων Bl (s 'with them') 16 ποιεῖς] ἐργάζῃ TB ἀββᾶ] PBs₂; om Tll₂s 17 ὁ δὲ] om T 17, 18 ἔγὼ.....ἀπέθανον] T presents the B text; see above 17 καὶ] ll₂s(TB); om P(s₂) 18 γὰρ] δὲ T

σκοπόν, καὶ οἶδεν ὁ θεὸς τὴν καρδίαν μου, διὸ οὐ προπέμπω αὐτούς. ἀστοχήσας οὖν ὁ δαίμων τοῦ δράματος τούτου σχηματίζεται πρὸ ἐννέα μηνῶν τοῦ θανάτου αὐτοῦ, καὶ γίνεται παιδίον ὧστεὶ δέκα ἑτῶν, ἐλαῦνον ὅνον βαστάζοντα ἄρτους ἐν 5 σαργίνῃ. καὶ γενόμενος ἐν ἑσπέρᾳ βαθείᾳ πλησίον τῆς κέλλης τούτου ἐσχηματίσατο πεπτωκέναι τὸν ὅνον καὶ κράζον τὸ παιδίον· Ἀββᾶ Ναθαναὴλ, ἐλέησόν με καὶ δός μοι χεῖρα. ὁ δὲ ἀκούσας τῆς φωνῆς τοῦ δῆθεν παιδίου καὶ παρανοίξας τὴν θύραν, ἔστως ἔνδοθεν ἐλάλει αὐτῷ· Τίς εἰ, καὶ τί θέλεις ὡν
10 ποιήσω σοι; λέγει αὐτῷ· Εἰμὶ τοῦδε τὸ μειράκιον, καὶ ἄρτους ἀποφέρω, ἐπειδὴ ἀγάπη ἐστὶ τοῦδε τοῦ ἀδελφοῦ, καὶ αὔριον σαββάτου διαφαίνοντος χρεία τῶν προσφορῶν· δέομαί σου, μὴ παρίδῃς με, μή ποτε καὶ ὑπὸ ὑαινῶν βρωθῶ. πολλαὶ γὰρ ὑαιναι γίνονται εἰς τοὺς τόπους ἐκείνους. στὰς οὖν ἐννεὸς ὁ
15 μακάριος Ναθαναὴλ σφόδρα ἵλιγγίασε τὰ σπλάγχνα ταραττόμενος, καὶ ἐλογίζετο καθ' ἑαυτὸν λέγων· "Η τῆς ἐντολῆς ἔχω ἐκπεσεῖν, ἢ τῆς προθέσεως. ὕστερον μέντοι ἐπιλογισάμενος ὅτι ἀμεινόν ἐστι μὴ σαλεῦσαι τῶν τοσούτων ἑτῶν τὴν πρόθεσιν εἰς αἰσχύνην τοῦ διαβόλου, προσενέξαμενος λέγει
20 τῷ προσλαλοῦντι δῆθεν παιδίῳ· "Ακούσον, παιδίον· πιστεύω εἰς τὸν θεὸν φιλατρεύω, ὅτι, εἰ χρεία σοι ἐστί, πέμπει σοι ὁ θεὸς βοήθειαν, καὶ οὕτε ὑαινάλ σε ἀδικήσουσιν οὕτε ἄλλο τι· εἰ δὲ πειρασμὸς εῖ, τὸ πρᾶγμα ἐντεῦθεν ἥδη ἀποκαλύψει ὁ

11, 12 See Note 25.

PTll₂ss₂

1 τὰ κρυπτὰ τῆς ἐμῆς καρδίας Bl 2 αὐτὸν] κυρίους μον T; sanctos uiros 1 δαίμων] + ἐκ T 3 γίνεται] + ὡς Tl₂ 4 ὡστεὶ] om Tl₂B (ὡς ἐλαῦνον B) ἐλαῦνον δνον] om T βαστάζων T 5 ἐσπέραν βαθεῖαν (om ἐν) T τούτου κελλ. TB 6 σχηματίζεται T καὶ κράζον τὸ π.) + ἐβόα P (ll₂ss₂ inquit); καὶ κράζει φησὶ τὸ π.)· Ἀβ. κ.τ.λ. T; txt B 7 ὁ δὲ ἀκούσας] Pll₂; ἥκουσεν ἐκεῖνος TB 8 δῆθεν] om T 9 ἔνδοθεν] ἔσω TB εἴ] + σὺ T 10 σοι ποιήσω T τοῦδέ εἰμι τοῦ μοναχοῦ μελλάκιον (T)Bs₂ 11 ἀδέλφου] μοναχοῦ P 12 χρεία] + ἐστὶ T 13 παρεῖδος T ὑαινῶν] Bl₂s(Is₂); ὑαινῆς PT 14 εὑρίσκονται T (l noseuntur) ἐνεὸς οὐν ἐστηκώς TB 15 ταραττόμενος] om T 16 καθ' ἑαυτὸν] Pll₂; τι ποιήσει (T)B λέγων] + ὅτι T 17 προθέσεως] + ἔξολισθῆσαι Bl μέντοι Pl₂; om TBl ἐπιλογ.] + τῷ εὐσεβεῖ λογισμῷ Bl (rationabili ingenio) 18 ὅτι] εἰπεν ἐν αὐτῷ (T)B ἐστὶ] + τὸ TBl σαλευθῆναι T τῶν] om TBl 19 τὴν] om TBl διαβόλου] + καὶ Tl₂ προσενξ.] + τοίνυν τῷ κυρίῳ Bl (deum) 20 παιδίον] + ἦ δι τι ποτε εἰ (T)B (ἥ δοτις δή ποτε εἰ) 21 τῷ θεῷ (om εἰς) T εἴ] om T 22 ἄλλος τις Tll₂ 23 πειρασμὸς] + τις T (πιστει sic) B (txt A^B) 1 καὶ τοῦτο (+ δὲ θεὸς μον B) ἐντεῦθεν ἥδη τὸ δρᾶμα ἀποκ. (om ὁ θεὸς) (T)B

θεός. καὶ κλείσας τὴν θύραν εἰσῆλθεν. αἰσχυνθεὶς δὲ ὁ δαιμων ἐπὶ τῇ ἡττῃ εἰς λαίλαπα ἀνέλυθη καὶ εἰς ὄνάγρους σκιρτῶντας καὶ φεύγοντας καὶ ψόφους ἀποτελοῦντας. τοῦτο τὸ ἀθλον τοῦ μακαρίου Ναθαναήλ, καὶ αὕτη ἡ διαγωγή, καὶ τοῦτο τὸ τέλος. |

(XVII) Τὰ κατὰ τοὺς δύο Μακαρίους τοὺς ἀοιδίμους ἄνδρας, πολλὰ καὶ μεγάλα καὶ δύσπιστα ὅντα, ὅκνῳ καὶ λέγειν καὶ γράφειν, μήποτε καὶ ψεύστου ὑπόληψιν ἀπεινέγκωμαι. ὅτι δὲ ἀπολλύει Κύριος πάντας τοὺς λαλοῦντας τὸ ψεῦδος ἀπεφήνατο τὸ πνεῦμα τὸ ἄγιον. ἐμοῦ τοίνυν μὴ ψευδομένου, πιστότατε, μὴ ἀπιστήσης. τούτων τῶν Μακαρίων ὁ μὲν εἰς 10 Αἰγύπτιος τὸ γένος, ὁ δὲ ἄλλος Ἀλεξανδρεύς, τραγήματα πιπράσκων.

Καὶ πρῶτον διηγήσομαι περὶ τοῦ Αἰγυπτίου, ὃς ἔξησε τὰ σύμπαντα ἔτη ἐνενήκοντα. ἐκ τούτων ἐν τῇ ἐρήμῳ πεποίηκεν ἔξηκοντα ἔτη, τριακονταετής ἀνελθὼν νέος· καὶ τοσαύτης 15 ἥξιώθη διακρίσεως ὡς λέγεσθαι αὐτὸν παιδαριογέροντα· διὸ

5 (xvii) Throughout this and the next chapter, even more than in the preceding, T has been largely contaminated by revision on a B ms. Such B readings found in T are not recorded. As the texts here presented by T and 33 cannot be relied on, only occasional select readings are entered from them, and no conclusion must be drawn from silence in regard to these two mss. Ordinarily only in cases where P and B differ from each other, and T differs from both, are the readings of T recorded. On 33 cf. *Introd.* § 9.

5 On the various Macarii see Note 26. 5, 6 Soz. III. 14 (1) "Αρξομαι δὲ ἐξ Αἰγύπτου καὶ Μακαρίων τῶν δύο, τῶν ἀοιδιμωτάτων ἡγεμόνων τῆς Σκήτεως καὶ τοῦ τῆδε ὅρους. 10—12 (1) Τούτοιν δὲ ὁ μὲν Αἰγύπτιος, ὁ δὲ πολιτικὸς ὡς ἀστὸς ὀνομάζετο· ἦν γὰρ τῷ γένει Ἀλεξανδρεύς. 13—3 (p. 44) (2) Διεβίω δὲ ἀμφὶ τὰ ἐνενήκοντα ἔτη, ἔξηκοντα δὲ ἐκ τούτων ἐν ταῖς ἐρήμοις διέτριβεν. αὐτίκα τε φιλοσοφεῖν ἀρχόμενος ἔτι νέος ὡν διέπρεπεν, ὡς παιδαριογέροντα παρὰ τῶν μοναχῶν ὀνομάζεσθαι, καὶ τεσσαράκοντα ἔτη γεγονότα χειροτονηθῆναι πρεσβύτερον. 8 Ps. v. 7.

PTll₂ss₂

1 δὲ] οὖν T 3 ἀπολύνοντας TB 4 τοῦτο] om TB

XVII (Περὶ Μακαρίογ τοῦ Αἰγυπτίογ) : P[33]ll₂s[T]

5 δύο] om Bl₂ ἀοιδίμους] 1 de praedicabilibus ac beatis (sess. and rev), de beatis ac uenerabilibus (cass); de magnis et praecipuis et sanctis ac beatissimis l₂; 'the holy men whose name was one's 6 μεγάλα καὶ δύσπ.] ἀξιάκουστα 33 (from hence to ἀπιστήσης (l. 10) is completely altered in 33) 10 τῶν M.] P33ll₂; om Ts (Soz); (Baltered): + 'two' ll₂s εἰς] om 33 (Soz): + ἐστὶ 33; ἦν T 16 παιδαριογέροντα] PB† Soz; παιδαριογέροντα TB¹; neapoteponta (ΝΕΔΡΟΓΕΡΟΝΤΑ) l₂; (semis puer l, sim. s, —<—>—)

καὶ θâττον προέκοψε· τεσσαρακονταετής γάρ γενόμενος κατὰ πνευμάτων ἔλαβε χάριν ἴαμάτων τε καὶ προρρήσεων· κατηξιώθη δὲ καὶ ἰερωσύνης.

Τούτῳ συνῆσαν δύο μαθηταὶ εἰς τὴν ἔρημον τὴν ἐνδοῦ τάτω, τὴν καλουμένην Σκῆτιν· ὃν ὁ μὲν εἰς ὑπηρέτης ἦν πλησίον αὐτοῦ διὰ τοὺς ἔρχομένους θεραπεύεσθαι, ὁ δὲ ἄλλος ἐσχόλαζεν ἐν κελλίῳ ἐγγυτάτῳ. χρόνου δὲ προκόψαντος διορατικῷ ὅμματι προβλέψας λέγει τῷ ὑπηρετοῦντι αὐτῷ, καλουμένῳ Ἰωάννῃ, ἐς ὕστερον γενομένῳ πρεσβυτέρῳ εἰς τὸν τόπον αὐτοῦ τοῦ Μακαρίου "Ακουσόν μου, ἀδελφὲ Ἰωάννη, καὶ ἀνάσχου μου τῆς νουθεσίας πειράζῃ γάρ, καὶ πειράζει σε τὸ πνεῦμα τῆς φιλαργυρίας. οὕτω γάρ ἐώρακα· καὶ οἶδα ὅτι ἐάν μου ἀνάσχῃ τελειωθήσῃ ἐν τῷ τόπῳ τούτῳ καὶ δοξασθήσῃ, καὶ μάστιξ οὖκ ἐγγίει ἐν τῷ σκηνώματι σογ· 15 ἐὰν δέ μου παρακούσῃς, τοῦ Γιεζῆ ἥξει ἐπί σε τὰ τέλη, οὐ καὶ τὸ πάθος νοσεῖς. συνέβη δὲ αὐτὸν παρακοῦσαι μετὰ τὴν κοίμησιν τοῦ Μακαρίου μετὰ ἄλλα δεκαπέντε ἡ εἴκοσιν ἔτη, καὶ οὕτως ἡλεφαντίασε νοσφισάμενος τὰ τῶν πτωχῶν, ὡς μὴ ἐνρεθῆναι εἰς τὸ σῶμα αὐτοῦ ἀκέραιον τόπον ἐν φ τις δάκτυλον 20 πήξει. αὕτη ἐστὶν ἡ προφητεία τοῦ ἀγίου Μακαρίου. περὶ μὲν οὖν βρώσεως καὶ πόσεως περιπτὸν τὸ διηγήσασθαι, ὅπότε οὐδὲ παρὰ | τοῖς ῥαθύμοις ἔστιν εὑρεθῆναι ἀδδηφαγίαν ἡ ἀδιαφορίαν ἐν τοῖς τόποις ἐκείνοις, καὶ διὰ τὴν σπάνιν τῶν χρειῶν καὶ τὸν ἔηλον τῶν κατοικούντων. περὶ δὲ τῆς ἄλλης αὐτοῦ 25 ἀσκήσεως λέγω· ἐλέγετο γάρ ἀδιαλείπτως ἐξίστασθαι, καὶ μᾶλλον πλείονι χρόνῳ θεῷ προσδιατρίβειν ἡ τοῖς ὑπ' οὐρανὸν πράγμασιν. οὐ καὶ φέρονται θαύματα τοιάδε.

'Ανήρ τις Αἰγύπτιος ἐρασθεὶς ἐλευθέρας γυναικὸς ὑπάνδρου, καὶ μὴ δυνάμενος αὐτὴν δελεάσαι, προσωμίλησε γόντι λέγων·

14 Ps. xc. 10.

P[33]ll₂s[T]

5 Σκῆτην T 7 ἐσχόλαζεν ἐν κελλίῳ ἐγγυτάτῳ] P33 (πλησίον αὐτοῦ for ἐγγυτ.) s ('that was near to him'); ἀνεχώρει κατ' ίδιαν εἰς κέλλαν (T) Bll₂ 11 νουθεσίας]+καὶ συνενέγκαι σοι ἔχει Bl 11, 12 πειράζῃ γάρ καὶ πειράζει σε] Bls (καὶ δυωδέκα ψήφισματα); πειράζει γάρ σε (om πειράζῃ and καὶ) PT33l₂ 13 τῷ] om T 14 σκηνώματα] corpori l (cf. Prol. 72) 20 πήξει]+καὶ Bll₂ αὕτη] +τοινν TBl 22 ῥαθυμοτέροις Bl₂ 24 τὸν]+κατὰ θεὸν Bs 25 γάρ] αὐτὸν (om γάρ) T; οὗτος ὁ ἄγιος B 28 35 begins here (see Introd. § 9) Alγύπτιος] om P ἐλευθέρας]+τινὸς 35 29 λέγων]+δέομαι σον P

"Ελκυστον αὐτὴν εἰς τὸ ἀγαπῆσαι με, ἡ ἔργασαι τι ἵνα ρίψῃ
αὐτὴν ὁ ἀνὴρ αὐτῆς. καὶ λαβὼν ὁ γόνης τὸ ίκανὸν ἐχρήσατο
ταῖς γοητικαῖς μαγγανείαις, καὶ παρασκευάζει φοράδα αὐτὴν
φανῆναι. θεασάμενος οὖν ὁ ἀνὴρ ἔξωθεν ἐλθὼν ἔξενίζετο ὅτι
εἰς τὸν κράββατον αὐτοῦ φορβᾶς ἀνέκειτο. κλαίει, ὀδύρεται
ὁ ἀνὴρ· προσομιλεῖ τῷ ζῷῳ· ἀποκρίσεως οὐ τυγχάνει. παρα-
καλεῖ τοὺς πρεσβυτέρους τῆς κώμης εἰσάγει, δεικνύει· οὐχ
εὑρίσκει τὸ πρᾶγμα. ἐπὶ ἡμέρας τρεῖς οὔτε χόρτου μετελάβεν
ώς φορᾶς οὔτε ἄρτου ὡς ἄνθρωπος, ἀμφοτέρων ἐστερημένη
τῶν τροφῶν. τέλος, ἵνα δοξασθῇ ὁ θεὸς καὶ φανῆ ἡ ἀρετὴ τοῦ
τοῦ ἀγίου Μακαρίου, ἀνέβη ἐπὶ τὴν καρδίαν τοῦ ἀνδρὸς αὐτῆς
ἀγαγεῖν αὐτὴν εἰς τὴν ἔρημον· καὶ φορβιάσας αὐτὴν ὡς ἵππον,
οὕτως ἥγαγεν εἰς τὴν ἔρημον. ἐν δὲ τῷ πλησιάσαι αὐτοὺς
εἰστήκεισαν οἱ ἀδελφοὶ πλησίον τῆς κέλλης τοῦ Μακαρίου,
μαχόμενοι τῷ ἀνδρὶ αὐτῆς καὶ λέγοντες· Τί ἥγαγες ὁδε τὴν
φορβάδα ταύτην; λέγει αὐτοῖς· "Ινα ἐλεθῇ. λέγουσιν αὐτῷ·
Τί γὰρ ἔχει; ἀπεκρίνατο αὐτοῖς ὁ ἀνὴρ αὐτῆς ὅτι Γυνή μου
ἡν, καὶ εἰς ἵππον μετεβλήθη, καὶ σήμερον τρίτην ἡμέραν ἔχει
μὴ γευσαμένη τινός. ἀναφέρουσι τῷ ἀγίῳ ἔνδον προσευχο-
μένω· ἀπεκαλύφθη γὰρ αὐτῷ, καὶ προσηγένετο περὶ αὐτῆς. ἀποκρίνεται οὖν
αὐτοῖς· "Ιπποι οὐκέτι ἐστέ, οἱ τῶν ἵππων ἔχοντες τοὺς ὀφθαλ-
μούς. ἐκείνη γὰρ γυνή ἐστι, μὴ μετασχηματισθεῖσα, ἀλλ' ἡ

P35[33]ll₂s[T]

1 ἡ ἔλον 35TB τι]+τῇ τέχνῃ σον 35Bs ('by thy magic') 1, 2 ἵνα μισήσῃ
αὐτὴν ὁ ἀν. καὶ ρίψῃ 35. 2 λαβὼν δὲ 35; λ. οὖν TB 3 ταῖς αὐτοῦ γοητίαις
καὶ μαγγ. 35B αὐτὴν φοράδα 35 (ὡς φ. TB) 4 οὖν] δὲ 35 ἔξωθεν] οἴκου Τι
5 φορβᾶς] P; φορᾶς 35 33TB ἀνάκειται 35 7 κώμης]+εἰς τὸν οἴκον (Τ)Bl
8 εὐρίσκει] P35ls; συνῆκαν B (Τ -ov); ἔγνωσαν A^B; inuenerunt l₂ 10 τέλος]+οὖν
35 12 φορβιάσας] P; φορβεώσας 35; B φορβιάσας, φορβεάσας, φορτιάσας; T
καπιστρώσας 13 ἀπήγαγεν 35 εἰς τ. ἔρημον] om 35T τῷ] τὸ P 14 τοῦ]
+ἄγιον (Τ)Bl(s) τοῦ M.] om 35 15 ἦγε 35 ὡδε] om 35 16 φοράδα 35
TB ἵνα λαθῇ τῇ πρεσβείᾳ τοῦ δικαίου M. 35 (τῇ προσευχῇ τοῦ δικ. B) οἱ δὲ πρὸς
αὐτὸν 35 B 17 ἔχει]+κακόν 35B ἀποκρ. καὶ λέγει (οι δὲ ἀν. αὐτῆς) 35
18 ἦν]+ἡ ἀθλία, καὶ οὐκ οἶδα τι γέγονεν αὐτῇ 35 (B) ἔχει τρ. ἡμ. 35T(B)
19 μηδενὸς γενος. 35 TB: +οι δὲ ἀκούσαντες 35 TB ἀγίων]+Μακαρίων 35Bll₂
προσευχομένω]+περὶ αὐτῆς 35TB 20 αὐτῷ]+ἀπὸ θεοῦ B: ἦν γὰρ αὐτῷ κεκαλυμμένον
παρὰ θεοῦ τὰ περὶ αὐτῆς Τ; ἀποκεκαλύφε γὰρ αὐτῷ ὁ θεὸς 35(l₂s): txt PAB:+καὶ
λέγουσι· Φοράδα ἥγαγέ τις ἐνταῦθα 35(B) καὶ προσηγέν. π. αὐτῆς] om 35TB 21 οὖν]
om 35 καὶ λέγει αὐτοῖς] om 35 22 ἵπποι after ἐστὲ 35T

μόνον ἐν τοῖς ὀφθαλμοῖς τῶν ἡπατημένων. καὶ εὐλογήσας ὕδωρ καὶ ἀπὸ κορυφῆς ἐπιχέας αὐτῇ γυμνῇ ἐπηύξατο· καὶ παραχρῆμα ἐποίησεν αὐτὴν γυναικα φανῆναι πᾶσι. | δοὺς δὲ αὐτῇ τροφὴν ἐποίησεν αὐτὴν φαγεῖν, καὶ ἀπέλυσεν αὐτὴν μετὰ τοῦ ἴδιου ἀνδρὸς εὐχαριστοῦσαν τῷ κυρίῳ. καὶ ὑπέθετο αὐτῇ εἰπών Μηδέποτε ἀπολειφθῆς τῆς ἐκκλησίας, Γμηδέποτε ἀπόσχη τῆς κοινωνίας⁷ ταῦτα γάρ σοι συνέβη τῷ ἐπὶ πέντε ἔβδομάδας μὴ προσεληλυθέναι τοῖς μυστηρίοις.

"Αλλην αὐτοῦ πρᾶξιν τῆς ἀσκήσεως τῷ μακρῷ χρόνῳ οὐ νπὸ τὴν γῆν ποιήσας σύριγγα ἀπὸ τῆς κέλλης αὐτοῦ μέχρις ἡμισταδίου σπῆλαιον εἰς τὸ ἄκρον ἀπετέλεσε. καὶ εἴποτε πλείονες αὐτῷ ὥχλουν, κρυπτῶς ἐκ τῆς κέλλης αὐτοῦ ἔξιὼν ἀπίει εἰς τὸ σπῆλαιον, καὶ οὐδεὶς αὐτὸν εὑρισκε. διηγεῖτο οὖν ἡμῖν τις τῶν σπουδαίων αὐτοῦ μαθητῶν καὶ ἔλεγεν ὅτι ἀπιώντι ἔως τοῦ σπηλαίου εἰκοσιτέσσαρας ἐποίει εὐχάς, καὶ ἐρχόμενος εἰκοσιτέσσαρας.

Περὶ τούτου ἔξῆλθε φήμη ὅτι νεκρὸν ἤγειρεν, ἵνα αἱρετικὸν πείσῃ μὴ ὄμολογοῦντα ἀνάστασιν εἶναι σωμάτων. καὶ αὕτη ἡ φήμη ἐκράτει ἐν τῇ ἐρήμῳ.

7 See Note 27. 17—19 Soz. III. 14 (2) Τὸν δὲ Αἰγύπτιον λόγος ὡς καὶ νεκρὸν ζῆν ἐποίησεν ὑ' ἔτεροδοξον πείση νεκρῶν ἀνάστασιν ἔσεσθαι. P substitutes: ⁷Ηλθε δὲ καὶ εἰς ἐμὲ ἄλλο αὐτοῦ διήγημα πάνυ μέγα καὶ θαυμαστόν. Παρὰ

P35(1—8)[33]ll₂s[T]

1 μόνον] + φαινομένη (om ἐν) (T) Bl₂ 2 ἀπὸ κορ. after αὐτῇ 35 ἐπιχέας]
 35 33TB (ἐκχέας B[†]) ls ; ἐπιχρίσας Pl₂ (oleum for ὕδωρ) αὐτῇ γυμνῇ] 35TBll₂ ;
 αὐτὴν δλην P (s 'her whole body'); om 33 : + μέχρις ὄνυχων 35: (s 'he poured it
 (the water) on her head while it flowed down over her whole body') 3 ἐποίησεν
πᾶσι] 35TBll₂s; ἔδειξεν αὐτοῖς πᾶσιν ὅπερ ἦν τὸ πρότερον γυναικα P πᾶσι] + τοῖς
 ὄρῶσι 35(B) 4 καὶ] + ιασάμενος Bs ('in health') 5 ἀνδρὸς] + αὐτῆς (om lōloū) 35
 εὐχαριστοῦντας Bs κυρίῳ] P35s ; θεῷ 33TBll₂ 6 λέγων 35 μηδέποτε¹.....
 ἐκκλησίας] om l₂ ἀπολειφθῆς] ἀπόσχη P (ὑστερεῖσθαι 33) 6, 7 μηδέποτε².....
 κοινωνίας] om P35 33 ; txt TBls ('do not withdraw thyself from the oblation and
 from the church') 6 μηδὲ T 7 κοινωνίας] + τῶν μυστηρίων Bl διὰ τὸ 35
 8 τοῖς] + ἀχράντοις 35 33B ; θεοῖς T ; diuina ll₂ μυστηρίοις] 35 ceases 9 ἀλλην] +
 πάλιν B (txt A^B) ll₂ 10 ποιήσας σύριγγα] 33TB (+ δρύγματος TB) ll₂s ('for a long
 time he made under the earth a cavity (~~κλιτα~~) from his cell for half a mile');
 ὑπενόησε καὶ ὄρύξας P : (san appears to combine both readings) 10—12 αὐτοῦ.....
 κέλλης] om T (homoeotel.) 13 σπῆλαιον] + τοῦ ἀπερισπάστως τῷ θεῷ προσομιλεῖν T
 17—19 περὶ.....ἐρήμῳ] om P, but attested by all the other authorities, including Soz
 and s, (see Note above) 18 εἶναι] ἔσεσθαι Soz 1 ; om T : + τῶν T 19 ἐκράτει]
 + περὶ αὐτοῦ B[†]

Τούτῳ προσηνέχθη ποτὲ δαιμονιῶν νεανίσκος παρὰ τῆς ἰδίας μητρὸς ὀλοφυρομένης, σὺν δυσὶ νεανίσκοις δεδεμένοις. καὶ ταύτην εἶχε τὴν ἐνέργειαν ὁ δαίμων μετὰ τὸ φαγεῖν τριῶν μοδίων ἄρτους καὶ πιεῖν κιλικίσιον ὕδατος, ἐρευγόμενος εἰς ἀτμὸν ἔλυε τὰ βρώματα· οὕτω γάρ ἀνηλίσκετο τὰ βρω-⁵ θέντα καὶ ποθέντα ώς ὑπὸ πυρός. ἔστι γάρ τάγμα τὸ λεγό-⁵ μενον πύρινον. διαφορὰ γάρ εἰσι δαιμόνων, ὥσπερ καὶ ἀνθρώπων, οὐκ οὐσίας ἀλλὰ γνώμης. οὗτος τοίνυν ὁ νεανίσκος μὴ ἐπαρκούμενος παρὰ τῆς ἰδίας μητρὸς τὴν οἰκείαν ἡσθιε κόπρον· πολλάκις καὶ τὸ ἴδιον ἔπινεν οὖρον. κλαιούσης οὖν τῆς μητρὸς καὶ παρακαλούσης τὸν ἄγιον, λαβὼν ἐπηγένετο αὐτῷ τὸν θεὸν ἵκετέων. καὶ μετὰ μίαν ἡ δευτέραν ἡμέραν ὑπολωφήσαντος τοῦ πάθους λέγει αὐτῇ ὁ ἄγιος Μακάριος· Πόσον θέλεις ἵνα ἐσθίῃ; ἡ δὲ ἀπεκρίνατο λέγουσα· Δεκάλιτρον ἄρτου. ἐπιτιμήσας οὖν αὐτῇ ὅτι πολύ ἐστιν, ἐν ἐπτὰ ἡμέραις ¹⁵ ἐπευξάμενος αὐτῷ μετὰ τηστείας, ἔστησεν αὐτὸν εἰς τρίλιτρον, ώς ὀφείλοντα καὶ ἐργάζεσθαι· καὶ οὕτως ἀποθεραπεύσας ἀπέδωκεν αὐτὸν τῇ μητρὶ. καὶ τοῦτο τὸ θαῦμα πεποίκεν ὁ θεὸς διὰ τοῦ θαυμασίου Μακαρίου. τούτῳ ἐγὼ οὐ συντε-²⁰ τύχηκα· πρὸ ἐνιαυτοῦ γάρ τῆς εἰσόδου μου τῆς εἰς τὴν ἔρημον ²⁰ ἐκεκοίμητο. |

(XVIII) Τῷ δὲ ἄλλῳ συντετύχηκα Μακαρίῳ τῷ Ἀλεξανδρεῖ, πρεσβυτέρῳ ὃντι τῶν λεγομένων Κελλίων. εἰς ἀ Κελλία παρώκησα ἐγὼ ἐνναετίαν ἐν οἷς τὴν τριετίαν τὴν ἐμὴν ἐπέζησε· καὶ τὰ μὲν εἶδον, τὰ δὲ παρ' αὐτοῦ ἀκήκοα, τὰ ²⁵

γὰρ τὸν Ἀρσενοῖτην κ.τ.λ. (cf. Migne, P. G. xxxiv. 209, and for critical text, Preuschen Pall. u. Ruf. 124—130) (see Note 28).

22—2 (p. 48) Soz. III. 14 (3) ‘Ο δὲ ἔτερος χρόνῳ μὲν ὑστερον πρεσβύτερος ἐγένετο, παντοδαπῆς δὲ σχεδὸν ἀσκήσεως ἐπειράθη, τὰ μὲν αὐτὸς περιωνάν, ἀ δὲ παρ' ἄλλοις ἥκουσεν ἐκ παντὸς τρόπου κατορθῶν.

P[33]ll₂s[T]
 2 σὺν] P; om T; συνδεδ. B δυσὶ δεδεμένος αὐτῷ νεανίσκοις ἐκατέρωθεν T
 5 ἀτμὸν] ἑαυτὸν P (33 as text) γὰρ] om P 6 τάγμα]+δαιμόνων TBl; txt Pl₂
 8 γνώμης]+ἄλλοιοι μένης B (txt A^b) l 11 τῆς μητρὸς] ἐκείνης P 13 αὐτῇ] Ps; τῇ μητρὶ αὐτοῦ 33ll₂ (B τοῦ νεανίσκου); (Τ καὶ προσκαλεσάμενος τὴν μ. τοῦ ν. λέγει αὐτῇ) ὁ ἄγιος M.] om ll₂s (om M. T) 14 ἐσθῆτῃ]+ό νιός σου (T)Bl δέκα λιτρῶν PB^t
 15 ἄρτους P πολλή P 16 τριλιτρ.] +ἄρτου Bl

XVIII (Περὶ Μακαρίογ τοῦ Ἀλεξανδρέως): P[33]ll₂s[T cf. Note p. 43]
 25 μὲν]+σημεῖα ls(B) παρ' αὐτοῦ] om l₂s(B)

δὲ καὶ παρ' ἑτέρων μεμάθηκα. | ἡ τοίνυν ἄσκησις αὐτοῦ ἦν αὕτη εἴ τι ἀκήκοε πώποτε, πάντως τούτῳ κατώρθωσεν. ἀκούσας γὰρ παρά τινων ὅτι οἱ Ταβεννησιῶται διὰ πάσης τῆς τέσσαρακοστῆς ἐσθίουσιν ἄπυρον, ἔκρινεν ἐπταετίαν τὸ διὰ πυρὸς διαβαῖνον μὴ φαγεῖν, καὶ πλὴν λαχάνων ωμῶν εἴ ποτε παρευρέθησαν καὶ διπρίων βρεκτῶν οὐδενὸς ἀλλού ἐγεύσατο. κατορθώσας οὖν ταύτην τὴν ἀρετὴν, ἥκουσε περὶ τινος πάλιν ἀλλού ὅτι λίτραν ἐσθίει ἄρτου· καὶ κλάσας ἐαυτοῦ τὸν βουκέλλατον καὶ καταγγίσας εἰς τσαΐτας τὰ κεράμια†, ἔκρινε τοσοῦτον 10 ἐσθίειν ὅσον ἂν ἡ χεὶρ ἀνενέγκῃ. καὶ ὡς διηγεῖτο χαριεντιζόμενος ὅτιπερ Ἐδρασσόμην μὲν πλειόνων κλασμάτων, οὐκ ἡδυνάμην δὲ ὅλους ἐξενεγκεῖν ὑπὸ τοῦ στένου τῆς ὀπῆς· τὸ γὰρ παντελῶς μὴ ἐσθίειν ὁ τελώνης μοι οὐ συνεχώρει. ἐπὶ τρία οὖν ἔτη ταύτην ἔσχηκε τὴν ἄσκησιν, τέσσαρας ἡ πέντε 15 οὐγγίας ἄρτου ἐσθίων καὶ τοσοῦτον πίνων ὕδωρ, ξέστην δὲ ἐλαίου τὸν ἐνιαυτόν.

"Αλλη αὐτοῦ ἄσκησις ἔκρινεν ὑπνου περιγενέσθαι, καὶ διηγήσατο ὅτι οὐκ εἰσῆλθεν ὑπὸ στέγην ἐπὶ εὔκοσι ἡμέρας ἵνα νικήσῃ ὑπνου, τοῖς μὲν καύμασι φλεγόμενος, τῇ δὲ νυκτὶ 20 στυφόμενος τῇ ψυχρότητι. καὶ ὡς ἔλεγεν ὅτι Εἰ μὴ τάχιον εἰσῆλθον ὑπὸ στέγην καὶ ἐχρησάμην ὑπνωφ, οὕτω μου ἐξηράνθη ὁ ἐγκέφαλος, ὡς εἰς ἔκστασίν με ἐλάσαι λοιπόν. καὶ τὸ μὲν ὅσον ἐπ' ἐμοὶ ἐνίκησα· τὸ δὲ ὅσον ἐπὶ τῇ φύσει τὴν χρείαν ἔχούσῃ τοῦ ὑπνου παρεχώρησα.

25 Τούτου καθεξομένου πρωὶ ἐν τῷ κελλίῳ κώνωψ στὰς ἐπὶ τοῦ ποδὸς ἐκέντησεν αὐτόν· καὶ ἀλγήσας κατέαξεν αὐτὸν τῇ

25—2 (p. 49) Τούτου.....ἐκδικήσαντος ἐαυτὸν] P Bls ; TA^Bl₂ read : Οὐδός ποτε ὠχλήθη ὑπὸ τοῦ πάθους (Tl₂ ; πνεύματος A^B) τῆς πορνείας· καὶ κατεδίκασεν κ.τ.λ.

P[33]ll₂s[T]

2 πώποτε]+τινα πεποικότα (T)Bl 3 Ταβενησ. PTB† 5 καὶ] om TBl₂
 πλὴν λ. ωμ.] ἥσθιε δὲ ωμὰ λάχανα Τ 6 παρευρέθη Τ; παρεῦρε B ἐγεύσατο] P;
 γευσάμενος (T)Bl₂; (l alters ; s om οὐδενὸς ἀλ. ἐγεύσ.) 7 ταύτην τὴν ἀρετὴν] Ps;
 τούτῳ 33Bl₂; om T :+κατέπτυσε ταύτης τῆς πολιτείας (T)Bll₂ 9 καταγγίσας] T
 (-σαι); καταλύσας P; κατήγαγε B†; ἔβαλε A^BB†; (ll₂ misit) εἰς σαΐτας τὰ κεράμια] P; the others om σαΐτας τὰ κεράμιον Tl₂ 10 διηγεῖτο]+ἡμᾶν Bl (mīhi)
 11 ὅτι Περιεδρασσ. (T)B 12, 13 τὸ γάρ.....συνεχώρει] om l₂; (l and s alter text
 independently, yet somewhat similarly) 15 οὐγγίας P; οὐγκίας TB†; ὀγκλας B†
 ἀρτον] Pls; om TBl₂ 17 αὐτοῦ]+πάλιν Tll₂ 19 ὑπνον] αὐτὸν P φλεγόμενος]
 +τὴν ἡμέραν Bll₂; (s 'at midday')

χειρὶ μετὰ κόρου τοῦ αἵματος. καταγνοὺς οὖν ἑαυτοῦ ώς ἐκδικήσαντος ἑαυτόν, κατεδίκασεν ἑαυτὸν εἰς τὸ ἔλος τῆς Σκήτεως, ὃ ἐστιν ἐν τῇ πανερήμῳ, καθίσαι γυμνὸν ἐπὶ μῆνας ἔξ, ἔνθα οἱ κώνωπες καὶ συάγρων δέρματα τιτρώσκουσιν, ώς σφῆκες ὅντες. οὕτως οὖν κατετρώθη ὄλος καὶ σπονδύλους ἐξέβαλεν 5 ώς νομίσαι τινὰς ὅτι ἡλεφαντίασεν. ἐλθὼν οὖν μετὰ μῆνας ἔξ εἰς τὸ κελλίον αὐτοῦ, ἀπὸ τῆς φωνῆς ἐγνώσθη ὅτι αὐτός ἐστιν ὁ Μακάριος.

Ἐπεθύμησέ ποτε οὗτος εἰς τὸ κηποτάφιον εἰσελθεῖν Ἰαννῆ καὶ Ἰαμβρῆ, ώς αὐτὸς ἡμῖν διηγήσατο. | τοῦτο δὲ τὸ κηποτάφιον ἐγένετο παρὰ τῶν τότε μάγων παραδυναστευόντων τῷ Φαραῷ. ώς οὖν κεκτημένοι τὴν δυναστείαν ἐκ μακρῶν τῶν χρόνων, ἐν τετραποδικοῦ λίθοις ἔκτισαν τὸ ἔργον, καὶ τὸ μνῆμα δὲ αὐτῶν ἐκεῖ ἐποίησαν, καὶ χρυσὸν ἀπέθεντο πολύν· ἐφύτευσαν δὲ καὶ δένδρα, ὑπικμος γάρ ἐστιν ὁ τόπος, ἐν οἷς 15 καὶ φρέαρ ὥρυξαν. ἐπεὶ οὖν τὴν ὁδὸν ἡγνόει ὁ ἄγιος, στοχασμῷ δέ τινι ἡκολούθει τοῖς ἀστροῖς καθάπερ ἐν πελάγει τὴν ἕρημον διοδεύων, λαβὼν καλάμων δέμα κατὰ μίλιον ἐν 20 ἵστα σημειούμενος ἵνα εὔρῃ τὴν ὁδὸν ὑποστρέψαν. διοδεύσας οὖν ἐντὸς ἐννέα ἡμερῶν τῷ τόπῳ ἐπλησίασεν. ὁ τοίνυν 25 δαίμων ὁ ἀεὶ τοῖς ἀθληταῖς τοῦ Χριστοῦ ἀντιπράττων, συναγαγὼν ὄλους τοὺς καλάμους, καθεύδοντος ώς ἀπὸ σημείου τοῦ κηποταφίου πρὸς τῇ κεφαλῇ αὐτοῦ τέθεικεν. ἀναστὰς οὖν εὑρε τοὺς καλάμους, τάχα καὶ τοῦτο τοῦ θεοῦ συγχωρήσαντος εἰς πλείονα αὐτοῦ γυμνασίαν, ἵνα μὴ καλάμοις ἐπελ- 25 πίζῃ, ἀλλὰ τῷ στύλῳ τῆς νεφέλης τῷ ὁδηγήσαντι τὸν Ἰσραὴλ τεσσαράκοντα ἔτη ἐν τῇ ἐρήμῳ. ἔλεγεν ὅτι 'Εβδομήκοντα

9 On this episode see Note 29.

P[33]ll₂s[T]

2 ἑαυτὸν²] + ὥστε Bl 3 μῆνας] TBl ll₂s; ἡμέρας P 4 δέρμα ll₂T (συάγρου δέρμα) 5 ἐξέβαλεν] + καθ' ὄλου τοῦ σώματος (T)Bl (per omnia ipsius membrorum) 6 μῆνας] ἡμέρας P 7 ἐγνώσθη] + μόνον Bl (Τ μόνης)

P[33]ll₂ss₂[T]

9 ἐπεθύμησε] s₂ begins 10 Ἰαμβρῆ] PTBss₂; Mambre ll₂ herv. (from the Latin Bibles) 16 ὁδὸν] + ἄγονταν ἐπὶ τοῦτον τὸν τόπον Bl (κῆπον B†) 17 τινι] + μόνον Bl καθάπερ] + οἱ ναυτικοὶ Bl ll₂s₂ 19 σημειούμενος] Pl; χάριν σημείου Bl₂; (om ss₂) τὴν ὁδὸν] om Bl ὑποστρέψαν] Ps₂; ὑποστρέψαι Bl ll₂s 21 ὁ] ως P 22 καθεύδοντος] + τοῦ ἀγίου P; τοῦ M. B 27, 1 (p. 50) ἐθδ. δαίμονες ἐξηλθον] PBlls₂; παρατάξεις δαιμόνων ὑπῆρχμενοι Tl₂

δαιμονες ἐξῆλθον εἰς συνάντησίν μου ἀπὸ τοῦ κηποταφίου,
βοῶντες καὶ πτερυσσόμενοι ώς κόρακες κατὰ τῆς ὅψεώς μου,
καὶ λέγοντες. Τί θέλεις, Μακάριε; τί θέλεις, μοναχέ; τί ἥλθες
ἡμῶν εἰς τὸν τόπον; οὐ δύνασαι μεῖναι ὡδε. εἰπον οὖν αὐτοῖς,
5 φησίν, ὅτι Εἰσέλθω μόνον καὶ ἴστορήσω καὶ ἀπέρχομαι. εἰσ-
ελθὼν οὖν, φησίν, εὑρον κάδιον χαλκοῦν κρεμάμενον καὶ ἄλυσιν
σιδηρᾶν κατὰ τοῦ φρέατος, λοιπὸν τῷ χρόνῳ ἀναλωθέντα, καὶ |
καρπὸν ῥοῶν οὐκ ἔχουσῶν ἔνδον οὐδὲν τῷ ἐξηράνθαι ὑπὸ^{τοῦ}
τοῦ ἥλιου. οὕτως οὖν ὑποστρέψας ἥλθε διὰ εἴκοσι ἡμερῶν.
10 ἐκλείψαντος δὲ τοῦ ὕδατος οὐ ἐβάσταζε καὶ τῶν ἄρτων, ἐν
πολλῇ περιστάσει ἐγένετο. καὶ ως ἐγγὺς ἐγένετο τοῦ ὁκλάσαι
ἄφθη αὐτῷ κόρη τις, ως διηγήσατο, καθαρὰν ὀθόνην φοροῦσα
καὶ κατέχουσα βαυκάλιον ὕδατος στάζον· ἦν ἔλεγεν ἄποθεν αὐτοῦ
εἶναι, ως ἀπὸ σταδίου, καὶ ἐπὶ ἡμέρας τρεῖς ὀδεύειν, βλέπων
15 μὲν αὐτὴν μετὰ τοῦ βαυκαλίου ως ἐστῶσαν καταλαβεῖν δὲ
μὴ δυνάμενος, τῶς ἐπὶ τῶν ιερέων,† τῇ δὲ ἐλπίδι τοῦ πιεῦν ὑπο-
μείνας ηὐτόνει. μεθ' ἦν ἐφάνη πλῆθος βουβάλων, ἐξ ὧν ἡ μία
ἐστη ἔχουσα μόσχον· εἰσὶ γὰρ πολλαὶ ἐν τοῖς τόποις ἐκείνοις.

5 ἀπέρχομαι] Here and infra, pp. 51, 57, occur passages in PTAl₂(c) which are not found in Blss₂: on this series of interpolations cf. *Introd.* § 10.

PTAl₂ (c vac): +εἰσερχομένον δὲ αὐτῷ ἐν τῷ κηποταφίῳ ὑπήντησεν αὐτῷ
ὅ σατανᾶς μετὰ ρομφαίας ἐσπασμένης ἀπειλῶν αὐτῷ. πρὸς ὃν ταύτην ἀπεκρίνατο
τὴν ρῆσιν ὁ ἄγιος Μακάριος. Σὺ ἔρχῃ πρός με ἐν ρομφαίᾳ ἐσπασμένη,
καὶ Γῶντος ἔρχομαι πρός σε ἐν ὀνόματι κυρίογ οὐδενὸν θεοῦ παρατάζεως
Ιεραλή (om Blss₂).

[1 ἐν τῷ κ.] εἰς τὸν παράδεισον TA(l₂) 2 διάβολος Α ἐπαπειλῶν ΤΑ ταύτην]
+ τὴν φωνὴν (om τὴν ρῆσιν) A 3 1 Regn. xvii 45 4 πορεύομαι Α; πορεύομαι Τ
4, 5 ἐν παρατάξει θεοῦ Ισ. ΤΑ]

9 ἥλιον] PTAl₂ (c vac): +καὶ ἀναθήματα δὲ (+ἢν ἐκεῖ Α) πλεῖστα χρυσᾶ
(om Blss₂).

PA[33]ll₂ss₂[T]

1 εἰς συνάντ. μον] Bls (^{ταῦτα τοῦ Κανκάλιου}); om P (Tl₂ cf. p. 49) 6 καδ-
διον P ἀλύσει σιδηρῷ (om καὶ) TBl 13 κανκάλιον B ἀποθεν] TA^B (ἀπωθεν);
μακρόθεν B^t; ἀπὸ μήκοθεν B^t; a se separatum 1; longe esse a se l₂; 'distant from
him' ss₂; ἐμπροσθεν PB^t 14 εἶναι] lέναι P ως] om Tl καὶ] om P ὥδενεσse
TBs(l₂) s₂ 'she came after him and she was distant from him about a stade,
and for three days he saw her coming after him' (om μετὰ τοῦ.....ιερέων) 15 δὲ]
+ αὐτὴν TB (ταύτην) 1 16 ως ἐπὶ τῶν ιερέων] PTB (+καὶ τῶν μυστηρίων ἔστιν ldein
TB); sicut somnians l₂; quod in curuatura celi fieri (ras.) uideri ambulantibus solet
le^{ass} (erasures in l^{sess}); om ABs₂l^{rev}; s quite altered: l₂ suggests ωςεπιγεονειρων
17-2 (p. 51) ἐξ ὧν.....ηρκέσθη] om s₂

καὶ ὡς ἔλεγεν ὅτι ἕρρει αὐτῆς τὸ οὖθαρ τοῦ γάλακτος. ὑπεισελθὼν οὖν τῇ βουβάλῳ καὶ θηλάσας ἤρκεσθη. καὶ ἔως τοῦ κελλίου αὐτοῦ ἥλθεν ἡ βούβαλος θηλάζουσα αὐτόν, τὸ δὲ μοσχάριον αὐτῆς μὴ δεχομένη.

⁵Αλλοτε πάλιν ὄρύσσων φρέαρ πλησίον βλαστῶν φρυγάνων ὑπὸ ἀσπίδος ἐδήχθη· ἀναιρετικὸν δέ ἐστι τὸ ζῷον λαβὼν οὖν αὐτὴν ταῖς δύο χερσὶν ἀπὸ τῶν χελυνίων κρατήσας διέσχισεν, εἰπὼν αὐτῇ· Μὴ ἀποστείλαντός σε τοῦ θεοῦ, πῶς ἐπελθεῖν μοι ἐτόλμησας; |

Εἶχε δὲ κέλλας διαφόρους ἐν τῇ ἐρήμῳ· μίαν ἐν τῇ Σκήτῃ ¹⁰ τῇ ἐνδοτέρᾳ πανερήμῳ, καὶ μίαν εἰς Λίβα, καὶ μίαν εἰς τὰ λεγόμενα Κελλία, καὶ μίαν εἰς τὸ ὅρος τῆς Νιτρίας. ὃν ἔνιαί εἰσιν ἀθυρίδωτοι, εἰς ἣς ἔλεγετο καθέξεσθαι τῇ τεσσαρακοστῇ ἐν σκοτίᾳ· ἡ δὲ ἄλλη στενωτέρα, εἰς ἣν ἐκτεῖναι πόδας οὐκ ἴσχυεν· ἄλλη δὲ πλατυτέρα, ἐν ᾧ συνετύγχανε τοῖς φοιτῶσι ¹⁵ πρὸς αὐτόν.

Οὕτος τοσοῦτον πλῆθος δαιμονιζομένων ἐθεράπευσεν ὡς ἀριθμῷ μὴ ὑποπεσεῖν. ὅντων δὲ ἡμῶν ἐκεὶ παρθένος ἡνέχθη αὐτῷ ἀπὸ Θεσσαλονίκης εὐγενῆς, πολυετίαν ἔχουσα ἐν παραλύσει. ταύτην ἐν εἴκοσι ἡμέραις ἐλαίῳ ἀγίῳ ἀλείφων ταῖς ²⁰ ἑαυτοῦ χερσὶ καὶ προσενχόμενος, ὑγιῆ ἀπέστειλεν εἰς τὴν ιδίαν πόλιν. ἦτις ἀπελθοῦσα πολλὴν καρποφορίαν αὐτῷ ἀπέστειλεν. |

1 γάλακτος] PTAl₂c : +καὶ φωνὴ ἐγένετο ἄνωθεν λέγουσα· Μακάριε, πρόσελθε τῇ βουβάλῳ καὶ θήλασον (om Bls) (s₂ vac).

[**1 ἐγένετο]** γέγονεν αὐτῷ TA(c) ἄνωθεν] om Tc **2 θηλάσθητι Α]**

10—23 In A, this section, which presents a pure text, is transferred to p. 54, l. 21. **10—12** See Note 14.

P[33]ll₂css₂ (1—4) [T]

1 ἔρρει] c begins here **4 δεχομένην]** s₂ ceases **5 βλαστῶν φρυγάνων]** Pl₂(l); θρύων καὶ φ. (T)B; ‘reeds’ c; (s om)

PA[33]ll₂cs[T]

10 οὗτος ὁ ἄγιος εἶχε διαφ. κελ. (om ἐν τῇ ἐρ.) Α μίαν] + μὲν Α τῇ²] om A **11** τῇ ἐνδοτέρᾳ παν.] ATBll₂c (om τῇ Σκήτῃ) s; τῆς πανερήμου (om τῇ ἐνδοτέρᾳ) P Λιβά] PA; Λιβύην TBlc (s Aulbia); (l₂ om clause) καὶ μίαν²] om (T)B **12** λεγόμενα] om A Νητρίας PA ὧν ἔνιατ] Ps; καὶ αἱ μὲν ATB **13** καθ.] + ἐν A **17—23** For trans. of c see Prol. 149 **17** δαιμονιώντων Α **18** ἡμῶν] ‘I and holy Evagrius’ s^{an} **19** αὐτῷ] Α(B)l₂es; illuc l; om PT εὐγενῆς] om l₂cs ἐν] + τῇ Α **20** ἐν] om Α **21** ἔξαπέστ. Α **22** αὐτῷ] PA (after ἀπ.) s(c); τῷ ἀγίῳ 33; τοῖς ἀγίοις B; τοῖς ἐν τῇ ἐρήμῳ ἀγίοις T; ad solitudines l; per diuersu sancta monasteria l₂

Ούτος ἀκούσας ὅτι μεγάλην ἔχουσι πολιτείαν οἱ Ταβεννησιῶται, μεταμφιασάμενος καὶ λαβὼν κοσμικὸν σχῆμα ἐργάτου, δὶ' ἡμερῶν δεκαπέντε ἀνῆλθεν εἰς τὴν Θηβαΐδα διὰ τῆς ἐρήμου ὁδεύσας. καὶ ἐλθὼν ἐν τῷ ἀσκητηρίῳ τῶν Ταβεννησιωτῶν 5 ἐπεξήγεται τὸν ἀρχιμανδρίτην τούτων, Παχώμιον ὄνόματι, ἀνδρα δοκιμώτατον καὶ χάρισμα ἔχοντα προφητείας· φῶτερον δὲ τὸν Μακάριον. περιτυχὼν οὖν αὐτῷ λέγει· Δέομαί σου δέξαι με εἰς τὴν μονήν σου ἵνα γένωμαι μοναχός. λέγει αὐτῷ ὁ Παχώμιος· Λοιπὸν εἰς γῆρας ἥλασας, καὶ ἀσκέν οὐ δύνασαι· 10 οἱ ἀδελφοί εἰσιν ἀσκηταί, καὶ οὐ φέρεις αὐτῶν τοὺς πόνους· καὶ σκανδαλίζῃ καὶ ἐκβαίνεις κακολογῶν αὐτούς. καὶ οὐκ ἐδέξατο αὐτὸν οὔτε τὴν πρώτην οὔτε τὴν δευτέραν, μέχρις ἡμερῶν ἑπτά. ὡς δὲ ηὐτόνησε παραμένων νῆστις, ὕστερον λέγει αὐτῷ· Δέξαι με, ἀββᾶ, καὶ ἐὰν μὴ νηστεύσω κατ' αὐτὸὺς καὶ 15 ἐργάσωμαι, κέλευστον ἐκριφῆναι με. πείθει τοὺς ἀδελφοὺς εἰσδέξασθαι αὐτὸν· ἔστι δὲ τὸ σύστημα τῆς μιᾶς μονῆς χίλιοι τετρακόσιοι ἀνδρες μέχρι τῆς σήμερον. εἰσῆλθεν οὖν παρελθόντος δὲ χρόνου δλίγουν | ἐπέστη ἡ τεσσαρακοστή, καὶ εἰδεν ἔκαστον διαφόρους πολιτείας ἀσκοῦντας· τὸν μὲν ἐσθίοντα 20 ἐσπέρας, τὸν δὲ διὰ δύο, τὸν δὲ διὰ πέντε· ἄλλον δὲ πάλιν ἐστῶτα διὰ πάσης υπερτός, ἐν ἡμέρᾳ δὲ καθήμενον. βρέξας οὖν θαλλοὺς τοὺς ἐκ φοινίκων εἰς πλῆθος ἔστη ἐν γωνίᾳ μιᾷ, καὶ μέχρις οὗ αἱ τεσσαράκοντα ἐπληρώθησαν ἡμέραι καὶ τὸ πάσχα παραγέγονεν οὐκ ἄρτου ἥψατο, οὐχ ὕδατος· οὐ γόνυ ἔκαμψεν, 25 οὐκ ἀνέπεσε· παρεκτὸς φύλλων κράμβης δλίγων οὐκ ἐλάμβανε, καὶ τοῦτο κατὰ κυριακὴν, ἵνα δόξῃ ἐσθίων. καὶ εἴ ποτε ἐξέβαινεν εἰς τὴν χρείαν ἑαυτοῦ, θάττον πάλιν εἰσιάν ἵστατο, μὴ λαλήσας μηδενί, μὴ ἀνοίξας τὸ στόμα, ἀλλὰ σιωπῇ ἐστώς· ἐκτὸς δὲ προσευχῆς τῆς ἐν τῇ καρδίᾳ καὶ τῶν θαλλῶν τῶν

1 For l₂ see *Bibl. Casin. III. Florileg.* 294.

9 See Note 30.

P[33]ll₂css₂[T]

1 s₂ recommends: for c see *Prol.* 120—22 αὐτὸς οὐτος Bl (hic ipse) ἀκούσας]
+ δ Μακάριος Bl₂c 5 τούτων] + θεάσασθαι T(l₂) 6 ἀπεκρύβη] + nutu dei l₂
(c 'God did not tell him') 7 σου] + κύριε TBs₂; ἀββᾶ se; domine pater l₂
8 σου] om P (l₂a) 10 πόνους] κέπους 33 13 ηὐτόνησε] c as if ηὐτόνησε cf. *Prol.*
122, and ὑπομείνας ηὐτόνει p. 50, l. 17 where s translates as if ηὐτόνει 15 ἐργάσω-
μαι] + sicut et illi l₂c(B) με] + τῆς μονῆς (T)Bc; foras l₂s: + (ἀκούσας) ll₂
19 ἀναλαβόντα[s] B; ποιοῦντα T 26 τοῦτο] τούτων T καὶ²] From this point
to the end of the chapter l₂ becomes rather loose

ἐν ταῖς χερσὶν οὐδὲν ἐποίει. θεασάμενοι οὖν πάντες οἱ ἀσκηταὶ ἐστασίασαν κατὰ τοῦ ἡγουμένου λέγοντες· Τοῦτον ἡμῖν πόθεν ἥγαγες τὸν ἄστρον, εἰς κατάκρισιν ἡμῶν; ἢ ἐκβαλε αὐτόν, ἢ ἵνα εἰδῆς ὅτι πάντες ἡμεῖς ἀναχωροῦμέν σου. ἀκούσας οὖν αὐτοῦ τὰ τῆς πολιτείας, προσηνέξατο τῷ θεῷ, ἵνα αὐτῷ ἀποκαλυφθῇ 5 τίς ἐστίν. ἀπεκαλύφθη οὖν αὐτῷ· καὶ κρατήσας αὐτοῦ τῆς χειρὸς ἔξαγει αὐτὸν εἰς τὸν εὔκτήριον οἶκον, ἔνθα τὸ θυσιαστήριον ἦν, καὶ λέγει αὐτῷ· Δεῦρο, καλόγυρε· σὺ εἰς Μακάριος, καὶ ἀπέκρυψας σεαυτὸν ἀπ' ἐμοῦ. διὰ πολλῶν σε ἐτῶν ἐπεπόθουν 10 ἰδεῖν. χάριν σοι ἔχω ὅτι ἐκονδύλισας τὰ παιδία μου, ἵνα μὴ μέγα φρονῶσιν ἐπὶ ταῖς ἑαυτῶν ἀσκήσεσιν. ἄπελθε οὖν εἰς τὸν τόπον σου· αὐτάρκεις γάρ φοιδόμησας ἡμᾶς· καὶ εὕχον ὑπὲρ ἡμῶν. τότε ἀξιωθεὶς ἀνεχώρησεν.

"Αλλοτε πάλιν διηγήσατο ὅτι Πάσαν πολιτείαν ἦν ἐπεθύμησα κατορθώσας, τότε εἰς ἄλλην ἥλθον ἐπιθυμίαν ὅθεν ἥθε- 15 λησά ποτε πέντε ἡμέρας μόνον τὸν νοῦν μου ἀπερίσπαστον ἀπὸ τοῦ θεοῦ ποιῆσαι. καὶ κρίνας τοῦτο ἀπέκλεισα τὴν κέλλαν καὶ τὴν αὐλήν, ὥστε μὴ δοῦναι ἀνθρώπῳ ἀπόκρισιν, καὶ ἔστην ἀρξάμενος ἀπὸ τῆς δευτέρας. παραγγέλλω οὖν μου τῷ νῷ εἰπών· Μὴ κατέλθῃς τῶν οὐρανῶν· ἔχεις ἐκεῖ ἀγγέλους, ἀρχαγ- 20 γέλους, τὰς ἄνω δυνάμεις, τὸν θεὸν τῶν ὅλων· μὴ κατέλθῃς ὑποκάτω τοῦ οὐρανοῦ. καὶ διαρκέσας ἡμέρας δύο καὶ νύκτας δύο, οὕτω παρώξυνα τὸν δαίμονα ως φλόγα πυρὸς γενέσθαι καὶ κατακαῦσαι μου πάντα τὰ ἐν τῷ κελλίῳ, ως καὶ τὸν 25 ψιάθιον ἐν φῷ εἰστήκειν πυρὶ καταφλεχθῆναι καὶ νομίσαι με ὅτι ὅλως ἐμπέπρησμαί τοι. τέλος πληγεὶς φόβῳ ἀπέστην τῇ τρίτῃ

P[33]ll₂ess₂[T]

2 ἡγουμένου]+αὐτῶν Bl(s); monasterii l₂c 3 αὐτὸν]+ἐντεῦθεν B(c); ξξω T; a nobis 1 4 οὖν]+ὸ Παχώμιος (T)Bc; praepositus monasterii l₂s 6 ἐστιν] +οὗτος Bl αὐτῷ]+ὅτι οὗτος ἐστι Μακάριος (T)Bl₂ (+ὸ μοναχὸς B; 'the Alexandrian, he who dwelt in Scete,' c) (s₂) 'then God said to him: "This is M." for he had changed his name') 8 καὶ]+ἀσπασάμενος αὐτὸν Bl₂ 10 Ιδεῖν] om P

P[33]lcs[T]

14 διηγήσατο]+ἡμῖν Blc 17 ποιῆσαι]+καὶ μηδὲν ἄλλο τι ὅλως (om T) ἐννοῆσαι (T)B; 'being above all anxiety and thought of creatures' s; 'taking no trouble in any work (way) of this world' c 18 τοῦτο]+ἐν ἐμαντῷ Blc 20 εἰπών] om P: +βλέπε (T)Bc(l) 21 δυνάμεις]+τὰ Χερουβίμ, τὰ Σεραφίμ Be (which, however, has long list—patriarchs, prophets, apostles &c.) 26 ἀπέστην]+τῆς προθέσεως ταύτης Bl

ἡμέρα, μὴ δυνηθεὶς ἀπερίσπαστόν μου τὸν νοῦν ποιῆσαι, ἀλλὰ κατῆλθον εἰς θεωρίαν τοῦ κόσμου, | ὥντα μή μοι λογισθῆ τῦφος.

Τούτῳ ποτὲ τῷ ἀγίῳ Μακαρίῳ παρέβαλον ἐγώ, καὶ εὑρου ἔξω τῆς κέλλης αὐτοῦ πρεσβύτερον κώμης κατακείμενον, οὗ 5 ἡ κεφαλὴ πᾶσα ἐβέβρωτο ὑπὸ τοῦ πάθους τοῦ λεγομένου καρκίνου, καὶ αὐτὸν τὸ ὀστέον ἀπὸ τῆς κορυφῆς ἐφαίνετο. παρεγένετο οὖν ἴαθῆναι, καὶ οὐκ ἐδέχετο αὐτὸν εἰς συντυχίαν. παρεκάλεσα οὖν αὐτὸν ὅτι Δέομαί σου, κατοικτείησον αὐτόν, καὶ δὸς αὐτῷ τὴν ἀπόκρισιν. καὶ λέγει μοι· Ἀνάξιός ἐστι 10 τοῦ ἴαθῆναι παιδεία γάρ αὐτῷ ἀπεστάλη. εἰ δὲ θέλεις αὐτὸν ἴαθῆναι, πεῖσον αὐτὸν ἀποστῆναι τῆς λειτουργίας πορνεύων γάρ ἐλειτούργει, καὶ διὰ τοῦτο παιδεύεται· καὶ ὁ θεὸς αὐτὸν ἴαται. ὡς οὖν εἶπον τῷ κακουμένῳ συνέθετο, δομόσας μηκέτι 15 ἰερατεύειν. τότε ἐδέξατο αὐτὸν καὶ λέγει αὐτῷ· Πιστεύεις ὅτι ἔστι θεός; λέγει αὐτῷ· Ναί. Μὴ ἡδυνήθης διαπαῖξαι τὸν θεόν; ἀπεκρίνατο ὅτι Οὔ. Γλέγει αὐτῷ· Εἴ γνωρίζεις σου τὴν ἀμαρτίαν καὶ τὴν τοῦ θεοῦ παιδείαν δι' ἣν τοῦτο ὑπέστης, διορθώθητι εἰς τὸ ἔξῆς. ἐξωμολογήσατο οὖν τὴν αἰτίαν, καὶ ἔδωκε λόγον μηκέτι ἀμαρτῆσαι μήτε λειτουργῆσαι, ἀλλὰ τὸν λαικὸν ἀσπά- 20 σασθαι κλῆρον. καὶ οὕτως ἐπέθηκεν αὐτῷ χεῖρα, καὶ ἐν δλίγαις ἡμέραις ἴαθη καὶ ἐτρίχωσε καὶ ἀπῆλθεν ὑγιῆς.

Ἐπ' ὄψειν ἐμαῦς προσηνέχθη αὐτῷ παιδαρίσκος ἐνεργού- μενος ὑπὸ πονηροῦ πνεύματος. ἐπιθεὶς οὖν αὐτῷ χεῖρα ἐπὶ τῆς κεφαλῆς καὶ τὴν ἄλλην ἐπὶ τῆς καρδίας, ἐπὶ τοσοῦτον

P[33]lcs[T]

2 τῦφος]+‘he said also: “I have spent fifty years in ascetical practices ; I have not suffered as on that day”’ c

P[33]ll₂cs[T]

3 ἐγώ]+‘with the holy Albinus’ c (cf. Prol. 151) 4 κώμης] om l₂s 6 καρ- κίνου]+ώς (T)Bl 7-11 εἰς συντυχίαν...πεῖσον αὐτὸν] om T 8 σον] om P 10, 11 παιδεῖα.....ιαθῆναι] om l₂c (c om πεῖσον.....λειτουργίας) 10 γάρ]+κυρίου Bl† (ex praecepto diuinitatis) s (‘from God’) αὐτῷ]+αὕτη Bl† 12 παιδεύεται] (Bll₂s each inserts a clause here, but the clauses are different) 13 κακουμένῳ]+ταῦτα TB(l₂s); txt PAB 15 θεός]+δν οὐδὲν λανθάνει (T)Bl₂ Να!] +εἴτα (om l₂) λέγει αὐτῷ (+δ M. B) Bl₂s 16 Οὐ] PT (οὐχὶ κύριε μου) l₂s; οὐκ ἡδυνήθην Bl λέγει αὐτῷ] Bl₂s(l); om PT 21 ὑγιῆς]+εἰς τὸν οἰκον αὐτοῦ B (l ad propria)

PA[33]ll₂cs[T]

22-10 (p. 56) A presents a pure text 22 ἐπ' ὄψ. ἐμ.] In ls attached to pre- ceding section ; in l₂ it occurs in both places 23 πονηροῦ] om Ales 22 ἐπ'] PB†; ὑπ' ATB† ὄψειν] + δὲ AT παῖς A 23 πονηροῦ] om Ales 22 ὑπν] δὲ AB

η̄ξατο ἔως οὐδὲν ἀπὸ ἀέρος ἐποίησε κρεμασθῆναι. οἰδήσας οὖν ὡς ἀσκὸς ὁ παῖς τοσοῦτον ἐφλέγμανεν ὡς γενέσθαι τὸ πᾶν ρυσιπέλαντος. καὶ αἱφνίδιον ἀνακράξας, διὰ πασῶν τῶν αἰσθήσεων ὕδωρ ἐνήνοχε, καὶ λωφήσας πάλιν γέγονεν εἰς τὸ μέτρον ὃ ἦν. παραδίδωσιν οὖν τῷ πατρὶ αὐτόν, ἀλείφας ἐλαίῳ ἀγίῳ, 5 καὶ ἐπιχέας ὕδωρ, | παρήγγειλεν ἐπὶ τεσσαράκοντα ὥμερας μὴ κρεῶν ἄφασθαι, μὴ οἶνου. καὶ οὕτως αὐτὸν ίάσατο.

"Ωχλησαν τούτῳ ποτὲ λογισμοὶ κενοδοξίας ἐκβάλλοντες αὐτὸν τῆς κέλλης, καὶ ὑποτιθέμενοι οἰκονομίας χάριν καταλαμβάνειν τὴν Ἀρμαίων πρὸς θεραπείαν τῶν ἀρρωστούντων· 10 μεγάλως γὰρ ἐνήργει ἡ χάρις εἰς αὐτὸν κατὰ πνευμάτων. καὶ ὡς ἐπὶ πολὺ οὐχ ὑπήκουσε, σφοδρῶς δὲ ἤλαύνετο, πεσὼν ἐπὶ τῆς φλιᾶς τῆς κέλλης τοὺς πόδας ἀφῆκεν ἐπὶ τὰ ἔξω καὶ λέγει· "Ελκετε, δαίμονες, καὶ σύρετε· ἐγὼ γὰρ τοῖς ποσὶ τοῖς ἐμοῖς οὐκ ἀπέρχομαι· εἰ δύνασθέ με οὕτως ἀπενεγκεῖν ἀπε- 15 λευσομαι· διοινὺς αὐτοῖς ὅτι Κέιμαι ἔως ἐσπέρας· ἐὰν μὴ με σαλεύσετε, οὐ μὴ ὑμῶν ἀκούσω. ἐπὶ πολὺ οὖν πεσὼν ἀνέστη· ἐπιγενομένης δὲ νυκτὸς πάλιν αὐτῷ ἐπέθεντο· καὶ σπυρίδα μοδίων δύο ϕάμμου πληρώσας καὶ θεὶς ἐπὶ τῶν ὕμων, διεκίνει ἀνὰ τὴν ἔρημον. συνήντησεν οὖν αὐτῷ Θεοσέβιος ὁ 20 κοσμήτωρ, Ἀντιοχεὺς τῷ γένει, καὶ λέγει αὐτῷ· Τί βαστάζεις, ἀββᾶ; παραχώρησον ἐμοὶ τὸ φορτίον, καὶ μὴ σκύλλου. ὁ δὲ λέγει αὐτῷ· Σκύλλω τὸν σκύλλοντά με· ἄνετος γὰρ ὁν

PA[33]ll₂(1—18)cs[T]

1 ἐπηγένετο ΑΒ οὐδὲν om AB† αὐτὸν] τὸ πνεῦμα 33 se(cf. Prol. 151) (l₂ su-
spendit eum ille immundus spiritus) αὐτὸν] τὸ πνεῦμα 33 se(cf. Prol. 151) (l₂ su-
πώματι B; totus ll₂: +ἐπὶ A 2, 3 τοσοῦτον.....ρυσιπέλαντος] om s πᾶς
ρυσιπέλαντος] (sic) P; πολυτάλαντον A33TB (+τῷ σηκώματι (T)B); supra quam
aestimare quis possit 1; (l₂s om clause): (perhaps ἐρυσιπέλατος?) 4 πάλιν] PA;
om TBll₂cs 5 καὶ παραδίδ. αὐτὸν A 6 καὶ ἐπ. ὕδωρ] om l₂ 7 ὕδωρ]
+ηὐλογημένον Bl 8 ποτε τούτῳ ATB πειρώμενοι ἐκ-
βάλλειν (T)Bl (uolentes ..abstrahere) 9 τοσοῦτον.....ρυσιπέλαντος] om s πᾶς
θεραπ.] Pll₂cs; εὐεργεσταν ATB 10 Ἀρμαίων] P; Ἀρμην ATB; ἐν Ἀρμῃ 33
θεραπ.] Pll₂cs; εὐεργεσταν ATB 11 εἰς αὐτὸν before ἐνήργει ΑΒ πνεύματων]
+immundi ll₂ 12 σφόδρα (om δὲ) A ἤλαύνετο]+καὶ Α 13 τῆς^ο] +έαυτοῦ
TB(ll₂cs) 14 δαίμονες]+έὰν δύνασθε 33 (+βαστάζετε καὶ ἀπαγάγετε) Blc τοὺς
ἐμοῖς π. ΑΒ 15 εἰ δύνασθε.....ἀπελεύσομαι] om A 16, 17 έὰν.....άκούσω] om
l₂c 18 ὠχλησαν ATB 19 ἀνὰ] ὥλην Α 20 ἔρημον]+τούτῳ (om οὐν αὐτῷ) ATB(l)
23 αὐτῷ] Ples; om ATB

ἀποδημίας μοι ὑποβάλλει. ἐπὶ πολὺ οὖν διακινήσας εἰσῆλθεν εἰς τὴν κέλλαν, συντρίψας τὸ σῶμα. |

Οὗτος ἡμῖν ὁ ἄγιος Μακάριος διηγήσατο, ἦν γὰρ πρεσβύτερος, ὅτι Ἐπεσημηνάμην κατὰ τὸν καιρὸν τῆς διαδόσεως τῶν μυστηρίων ὅτι Μάρκῳ τῷ ἀσκητῇ οὐδέποτε ἔδωκα ἐγὼ προσφοράν, ἀλλὰ ἄγγελος αὐτῷ ἐπεδίδου ἐκ τοῦ θυσιαστηρίου μόνον δὲ τὸν ἀστράγαλον ἐθεώρουν τῆς χειρὸς τοῦ διδόντος. Μάρκος δὲ οὗτος νεώτερος ἦν, παλαιὰν καὶ καυνήν γραφήν ἀποστηθίζων, πραῦς καθ' ὑπερβολήν, σώφρων εἰ καί τις ιο ἄλλος.

Μιᾶς οὖν τῶν ἡμέρων εὐκαιρηθεὶς ἐγώ, εἰς τὸ ἔσχατον αὐτοῦ γῆρας, ἀπέρχομαι καὶ παρακαθίζομαι αὐτοῦ τῇ θύρᾳ νομίσας αὐτὸν ὑπὲρ ἀνθρωπον, ώς ἄτε ἀρχαῖον, ἀκροώμενος τί λέγει ἢ τί διαπράττεται. καὶ μονώτατος ὥν ἔνδον, περὶ τὰ 15 ἔκατὸν ἐλάσας ἔτη ἥδη καὶ τοὺς ὀδόντας ἀπολέσας, ἔαυτῷ διεμάχετο καὶ τῷ διαβόλῳ, καὶ ἔλεγε· Τί θέλεις, κακόγηρε; ἵδοὺ καὶ ἐλαίου ἥψω καὶ οἴνου μετέλαβες· λοιπὸν τί θέλεις, πολιόφαγε; ἔαυτὸν ὑβρίζων. εἶτα καὶ τῷ διαβόλῳ· Μὴ ἀκμήν

3-10 Soz. vi. 29 (11) Φασὶ δὲ Μάρκον μὲν καὶ ἐν τῷ νέῳ τῆς ἡλικίας εἰς ἄγαν πρᾶον καὶ σώφρονα καὶ μνήμονα ἱερῶν γραφῶν γενέσθαι. Θεοφιλῆ δὲ ἐπὶ τοσοῦτον ὡς ἰσχυρίζεσθαι Μακάριον τὸν αὐτόν, πρεσβύτερον ὅντα τῶν Κελλίων, μηδὲ πώποτε παρ' αὐτοῦ λαβεῖν ἀ θέμις ἱερεῦσι διδόναι τοῖς μεμυημένοις περὶ τὴν ιερὰν τράπεζαν. ἄγγελος δὲ αὐτῷ ἔδίδου οὖν τὴν χείρα μέχρι τοῦ καρποῦ μόνου ἔλεγε θεωρεῖν.

PA[33]ll₂es[T]

1 οὖν] PT; δὲ A; καὶ B 3-10 For s in this paragr. cf. *Introd.* § 9 3-3 (p. 57) This section is transferred to end of cap. in A 3 ἦν γὰρ πρεσβ. ATB Soz ll₂es (om ἦν γὰρ); om P 5 τῶν] +θείων Tll₂ (sacrosancta communio) ἐγὼ ἐδ. A 6 ἐπεδ. αὐτῷ A 8 Μάρκος] On confusions in the Greek mss. between Marcus and Macarius, from this point to the end of the chapter, see Note 30: at this point a new cap. begins in P (and several B mss.), περὶ Μάρκου τοῦ νεωτέρου γραφῆν] om P 9 καὶ σ. εἰς ἄκρου] A: here A ceases and A^B recommences

P[33]ll₂es[T]

11 εὐκαιρηθεὶς] PB† (εὐκαιρούμενος) l; ἀκαιρούμενος TB†A^B; om l₂c; (s 'when a feverish chill held me') 12 αὐτοῦ viz. Macarius, named in l₂c; but the Greek mss. understand it of Marcus \ ἀπέρχομαι] + πρὸς αὐτὸν Bl₂c θύρᾳ] + ἡσυχῇ P 13 νομίσας.....ἀνθρωπον] om l₂c \ ὑπὲρ ἀνθ.] om s ως ἄτε ἀρχαῖον] Ps; ως ἄτε ἐγὼ ἀρχάριος ὧν Bl (quasi inperitus ac nouus) before νομίσας; om Tl₂c 17 καὶ ἐλαίου ἥψω] om P; (Bc transfer clauses) 18 πολιόφαγε] TB†A^Blsc (l in extremis aetatis tuae canis: sc 'thou that eatest white hairs'); πολύφαγε PB†; decrepitate senex l₂ (so l for κακόγηρε l. 16) 18-3 (p. 57) μὴ ἀκμήν.....μετὰ σοῦ] om l₂

τί σοι χρεωστῶ; οὐδὲν εὑρίσκεις ἄπελθε ἀπ' ἐμοῦ. καὶ ὡς τερετίζων ἑαυτῷ διελέγετο Δένρο, πολιόφαγε ἔως πότε ἔσομαι μετὰ σοῦ;

Διηγεῦτο δὲ ἡμῖν Παφινύτιος ὁ μαθητὴς αὐτοῦ, ὅτι μιᾶς τῶν ἡμερῶν ὕστερα λαβοῦσα τὸν ἑαυτῆς σκύμνον, τυφλὸν ὅντα, ἥνεγκε τῷ Μακαρίῳ· καὶ τῇ κεφαλῇ κρούσασα τῆς αὐλῆς τὴν θύραν εἰσῆλθεν ἔξω αὐτοῦ καθημένου, καὶ ἔρριψεν ὑπὸ τοὺς πόδας αὐτοῦ τὸν σκύμνον. λαβὼν δὲ ὁ ἄγιος καὶ ἐπιπτύσας τοῖς ὀφθαλμοῖς αὐτοῦ ἐπηγένετο, καὶ παραχρῆμα ἀνέβλεψε. καὶ θηλάσασα αὐτὸν ἡ μήτηρ αὐτοῦ λαβοῦσα αὐτὸν ἀπῆλθε. καὶ τῇ ἀλλῃ ἡμέρᾳ κώδιον μεγάλου προβάτου ἐνήνοχε τῷ ἄγιῳ. ὡς δὲ ἡ μακαρία Μελανία μοι εἶπεν ὅτι Παρὰ τοῦ Μακαρίου ἐγὼ ἔλαβον τὸ κώδιον ἐκεῖνο ξένιον.

12 τῷ ἄγιῳ] PTA₁sc: + καὶ θεατάμενος ὁ ἄγιος τὸ κώδιον ταῦτ' ἔλεγε τῇ ὕστερη Πόθεν σοι τοῦτο, εἰ μὴ βεβρώκεις πρόβατόν τινος; τὸ οὖν ἔξι ἀδικίας ὃν ἐγὼ οὐ λαμβάνω παρὰ σοῦ. ἡ δὲ ὕστερα κλίνασα τὴν κεφαλὴν ἑαυτῆς εἰς τὸ ἔδαφος ἐγονυπέτει αὐτῷ, καὶ πρὸς τοῖς ποσὶ τοῦ ἄγίου ἐτίθει τὸ κώδιον. αὐτὸς δὲ ἔλεγεν αὐτῷ· Εἴρηκά σοι ὅτι οὐ λαμβάνω αὐτό, ἐὰν μή μοι ἀπὸ τοῦ νῦν συνθῆται τοῦ μηκέτι λυπεῖν πένητας κατεσθίουσα αὐτῶν τὰ πρόβατα. ἡ δὲ καὶ ἐπὶ τούτῳ ἐπένευσε τῇ κεφαλῇ αὐτῆς, ὡς συντιθεμένη τῷ ἄγιῳ. τότε ἐδέξατο τὸ κώδιον παρὰ τῆς ὕστερης (om Bls) (s₂ vac).

[1 ἄγιος] + Μάρκος P; Μακάριος T [ταῦτ'] om T λέγει T 2 βεβρώκεις (sic) PTA τινος] + πτωχοῦ Tl₂ 3 ὃν ἐγώ] om T δέχομαι A ἑαυτῆς] om TA 4 αὐτῷ καὶ] om TA ἄγιον] + Μακαρίου T: + καὶ A 5 ἔφη T αὐτῷ] om A μοῦ (sic) P 5, 6 ἀπό.....τοῦ] ὅμοσεις A 5 συνθῆται (sic) T 6 μηκέτι] μὴ T 7 τοῦτο A διένευσε A ἄγιῳ] + Μακαρίῳ TA τότε] + οὖν A 8 παρὰ τῆς ὕστερης] om T]

12, 13 ὡς δὲ.....ξένιον] The text has been reconstructed in the following manner: the B mss present a progressive series of corruptions, and the group A^b preserves in this place the purest extant form of the B text. It reads: ‘Ως δὲ ἡ μακαρία δούλη τοῦ Χριστοῦ Μελάνη μοι εἶπεν ὅτι Παρὰ τοῦ μακαρίου ἐκείνου ἐγὼ ἔλαβον τὸ κώδιον ἐκείνο ξένιον [ξένην] τῆς

P[33]ll₂cs[T]

1 εὑρίσκεις] + ἐν (or παρ') ἐμοὶ (T)Bsc: (+ δ θέλεις συλῆσαι (T)B; ‘that belongeth to thee’ c) 2 πολύφαγε] TB[†] (λῆρε, πολ., φαγόγνηρε B); πολύφαγε PB[†]; pessime senex l; ‘traitorous horse’ c; om s 4 διηγεῦτο κ.τ.λ.] c of this episode is translated Prol. 123—6 6 Μακαρίῳ] P (Μάρκων interlined m. 2) TA^Bl₂; Μάρκων B; om lsc 7 εἰσῆλθεν] added in margin of P; attested by TB₂ (s ‘she came and knocked’; c altered) 8 ὁ ἄγιος] PTB (+ Μακάριος or Μάρκος); om ll₂cs 10 θηλάσαντα TBl; txt PA^Bl₂s 12 τῷ ἄγιῳ] αὐτῷ Pl₂: + Μακαρίῳ TA^BB[†]; Μάρκων B[†] 12, 13 ὡς δὲ.....ξένιον] Blsc; om Pl₂: T influenced by B: (for text see above)

καὶ τί θαῦμαστὸν εἰ ὁ τοὺς λέοντας τῷ Δανιὴλ ἡμερώσας, καὶ τὴν ὕαιναν ἐσυνέτισεν;

Ἐλεγε δὲ ὅτι ἀφ' οὐ ἐβαπτίσθη οὐκ ἐπτυσε χαμαί, ἐξηκοστὸν | ἔχων ἔτος ἀφ' οὐ ἐβαπτίσθη. ἦν δὲ τὸ εἶδος αὐτοῦ ὑποκόλοβον, σπανόν, ἐπὶ τοῦ χείλους μόνον ἔχων τρίχας, καὶ εἰς τὸ ἄκρον τοῦ πώγωνος ὑπερβολῇ γάρ ἀσκήσεως οὐδὲ αἱ τρίχες τῆς γενειάδος αὐτοῦ ἐφύησαν.

Τούτῳ ἐγὼ προσῆλθόν ποτε ἀκηδιάσας, καὶ λέγω αὐτῷ. Ἀββᾶ, τί ποιήσω; ὅτι θλίβουσί με οἱ λογισμοὶ λέγοντες ὅτι Οὐδέν ποιεῖς, ἄπειλθε ἔνθεν. καὶ λέγει μοι ὅτι Εἰπὲ αὐτοῖς. Ἐγὼ διὰ τὸν Χριστὸν τοὺς τοίχους τηρῶ.

Ταῦτα ἐκ τῶν πολλῶν ὀλίγα σοι ἐσήμηνα τοῦ ἀγίου Μακαρίου.

(XIX) Μωσῆς οὗτος τις καλούμενος, Αἰθίοψ τῷ γένει, 15 μέλας, οἰκέτης ὑπῆρχε πολιτευομένου τινός· ὃν διὰ πολλὴν δυστροπίαν καὶ ληστείαν ἔρριψεν ὁ ἴδιος δεσπότης· ἐλέγετο γάρ καὶ μέχρι φόνων φθάνειν· ἀναγκάζομαι γάρ λέγειν αὐτοῦ τὰ τῆς πονηρίας, ἵνα δείξω αὐτοῦ τὴν ἀρετὴν τῆς μετανοίας.

ἵναίνης ἐπιλεγόμενον. The words in spaced type represent the text of s: ‘As also the holy Melanou said to me that: “That fleece I received from the hands of Macarius as a blessing”: l quam mihi et sancta Melania [Melanius lsess, sanctae Melaniae (sic) less] postea accepisse se dixit: c ‘he (Macarius) gave her (Melania) as an inheritance that skin’ (cf. Prol. 126). On the corruptions in BT, and the introduction of St Athanasius’ name, see Note 31. 6, 7 Soz. III. 14 (3) ‘Ος ὑπὸ τοῦ ἄγαν κατεσκληκέναι μὴ φύειν τοῦ γενείου τὰς τρίχας. 14 On Moses see Note 33. For l₂ see Bibl. Casin. III. Florileg. 296. 14—2 (p. 59) Soz. VI. 29 (15) Μωσῆς δὲ δοῦλος ὡν διὰ μοχθηρίαν ἐξηλάθη τῆς οἰκίας τοῦ κεκτημένου· καὶ εἰς ληστείας τραπεῖς ληστρικοῦ τάγματος ἥγεῖτο.

P[33]ll₂cs[T]

1, 2 καὶ τι.....ἐσνν.] om s 1 τῷ]+προφήτῃ Bl₂ 2 τὴν ὕαιναν ἐσυνέτισεν] Tl₂ (hienam fecit sensatam, Bibl. Casin.) B (ταῦτη τῇ ὕαινῃ σύνεσιν ἔχαρισατο) l (huic beluae talem sapientiam dedit) c (‘who giveth understanding to beasts also,’ altered, cf. Prol. 125); τὴν ὕαιναν τεταπείνωκεν P; (s om, 33 vac): +εἰς τὴν τιμὴν τοῦ δούλου αὐτοῦ T 3 ἐλέγετο TBl ἀφ' οὐ ἐβαπτ.] ‘it is seven years to-day’ c οὐκ ἐπτυσε χαμαί] om T; (l₂ non est locutus otiosum sermonem) ἐπτυσε] ἥπλωσε P 3, 4 ἐξηκοστὸν.....ἐβαπτ.] om c 4 ἀφ' οὐ ἐβαπτ.] om P 6 πώγωνος] PA^B; γενελού TBS: +εἰχεν ὀλίγας Bl(s) 7 c ceases here 13 Μάρκου PB[†] (cf. Note 30)

XIX (Περὶ Μωσέως τοῦ Αἰθίοπος): Pll₂s₂[T]

14 Μωσῆς] PB[†]l^{cass}₂^a Soz; Μωϋσῆς TB[†]l^{sess}₂^b 18 τὴν ἀρετὴν τῆς μετανοίας] TBl₂s₂; τῆς ἀρετῆς τὴν μεγαλόνιαν P

διηγοῦντο γοῦν ὅτι καὶ ἀφηγούμενος ἦν ληστηρίου ἐνός· οὐ καὶ τὸ ἔργον φαίνεται ἐν τοῖς ληστρικοῖς, ὅτι ποιμένι τινὶ ἐμνησικάκησέ ποτε παρεμποδίσαντι αὐτῷ εἰς πρᾶγμά τι | μετὰ τῶν κυνῶν ἐν νυκτὶ· ὃν ἀποκτεῖναι θελήσας περινοστεῖ τὸν τόπον ἔνθα τὴν στάσιν εἶχε τὴν τῶν προβάτων· καὶ ἐμηνύθη 5 αὐτῷ πέραν τοῦ Νείλου· καὶ πλημμυροῦντος τοῦ ποταμοῦ καὶ κρατοῦντος ὡσεὶ σημείου ἐν, δακὼν τὴν μάχαιραν ἐν τῷ στόματι καὶ τὸν χιτωνίσκον θεὶς τῇ κεφαλῇ διεπέρασεν οὕτω κολυμβήσας τὸν ποταμόν. ἐν τῷ τούτον οὖν διακολυμβᾶν ἥδυνήθη ὁ ποιμὴν διαλαθεῖν αὐτόν, ἑαυτὸν καταχώσας εἰς τὴν 10 ἄμμον. τοὺς οὖν ἐξ ἐπιλογῆς τέσσαρας κριοὺς σφάξας καὶ δῆσας σειρᾶ, διεκολύμβησεν αὐθις· καὶ ἐλθὼν εἰς μικρὸν προαύλιον ἀπέδειρε, καὶ φαγὼν τὰ κάλλιστα τῶν κρεῶν καὶ εἰς οἶνον διαπωλήσας τὰ κώδια καὶ σαΐτην πιὼν ὡς ἵταλικῶν δεκαοκτὼ ξεστῶν, πεντήκοντα σημεῖα ἀπῆλθεν ὅπου τὸ κολλή- 15 γιον εἶχεν.

Οὗτος ὁ τοσοῦτος ὄψέ ποτε κατανυγεὶς ἐκ περιστάσεώς τινος, ἐπέδωκεν ἑαυτὸν μοναστηρίῳ καὶ οὕτως τῷ πράγματι τῆς μετανοίας ὡς ^Γκαὶ αὐτὸν τὸν συμπράκτην αὐτοῦ τῶν κακῶν ἐκ νεότητος δαίμονα τὸν αὐτῷ συναμαρτόντα ἀντικρυς εἰς 20 ἐπίγνωσιν ἀγαγέων τοῦ Χριστοῦ¹⁹. ἐν οἷς λέγεται ποτε ὅτι λησταὶ τούτῳ ἐπέπεσον ἐν τῷ κελλίῳ καθημένῳ ἀγνοήσαντες

17—4 (p. 60) Soz. (15) Πολλοὺς δὲ κακουργήσας καὶ πολλοὺς φόνους τολμήσας, ἐκ περιπετείας τινὸς τὸν μοναδικὸν μετῆλθε βίον, καὶ ἀθρόον εἰς ἀρετὴν φιλοσοφίας ἐπέδωκεν. (18) Λέγεται γοῦν ποτὲ ληστὰς καταδραμόντας τὸν τόπον ἐν φύμανος ἐφιλοσόφῃσι συλλαβέσθαι πάντας καὶ δῆσαι, καὶ τέσσαρας ὄντας τοῖς ὕμνοις ἐπιθεῖναι καὶ εἰς τὴν ἐκκλησίαν ἀγαγέων, καὶ συμμονάζουσιν ἐπιτρέψαι τὰ περὶ αὐτῶν, ὡς μὴ θεμιτὸν αὐτῷ ἔτι μηδένα κακῶς ποιεῖν.

19 See Note 34.

Pl₂s₂[T]

1 γοῦν	οὐν	TΛ^B	2 καὶ	+τοῦτο TBls₂	φαίνεται]	Pl₂ (ostenditur);	φέρεται
TBls₂	3 ποτε]	P; om TB(l₂s₂)	6 πέραν]	+εἴναι T; δτι...έστι B	7 ἐν]		
+ἐν πλάτει Bl₂	μάχαιραν]	+αὐτοῦ Bl	10 διαβράσαι (sic) T	εἰς τὴν ἄμμον]			
Pls₂; om Tl₂; (εἰς κρύφιον B; που A^B)		12 σειρᾶ Pll ₂ ; σειρὰν TΛ^B ; σειράδην B ;					
om s₂	προαύλιον PB†; ἐπαύλιον TΛ ^B ; ἐναύλιον B†	13 ἀπέδειρε] +τοὺς κριοὺς B(l)s₂	18 οὕτως] +προσῆλθε (T)B (Soz ll ₂ s ₂)	19-21 ὡς καὶ αὐτὸν...τοῦ Xρ.] Bls ₂ ; ὡς ἔστι P; ὡς τὰ πράγματα ἔδειξαν Λ ^B ; om T; (l ₂ enlarges and alters): (Ιτον clemonem is for demonem)			
πάντα B	22 καθημένῳ] PB (καθεζομένῳ); om Tll ₂ s ₂ : +εἰς τὴν ρημον (sic) P						

τὸ τίς ἔστιν. ήσαν δὲ τέσσαρες· οὓς δήσας πάντας καὶ καθάπερ ζαβέρναν ἐπιθεὶς ἀχύρου τῷ νώτῳ ἦνεγκεν εἰς τὴν ἐκκλησίαν τῶν ἀδελφῶν εἰπών· Ἐπειδὴ οὐκ ἔξεστί μοι ἀδικεῖν οὐδένα, τί κελεύετε περὶ τούτων; οὔτως ἐκεῖνοι ἔξομολογησάμενοι, καὶ 5 γνόντες ὅτι Μωσῆς ἔστιν ἐκεῖνος, ὃ ποτε ὄνομαστὸς καὶ περιβόητος ἐν τοῖς λησταῖς, δοξάσαντες τὸν θεὸν κάκεῦνοι ἀπετάξαντο διὰ τὴν τούτου μεταβολήν, λογισάμενοι ὅτι Εἴ οὗτος ὁ οὔτως ἵκανὸς καὶ δυνάμενος ἐν τοῖς ληστρικοῖς τὸν θεὸν ἐφοβήθη, ἡμεῖς τί ἀναβαλλόμεθα τὴν σωτηρίαν;

10 Τούτῳ τῷ Μωσεῖ ἐπέθεντο δαίμονες εἰς τὴν συνήθειαν τῆς ἀκολασίας τῆς πορνικῆς κατελαύνοντες· ὃς ἐπὶ τοσοῦτον ἐπειράσθη, ως αὐτὸς διηγεῖτο, ως μικροῦ δεῖν τῆς προθέσεως ἔξοκεῖλαι. παραγενόμενος οὖν πρὸς τὸν μέγαν Ἰσίδωρον τὸν ἐν τῇ Σκήτῃ, ἀνήνεγκε τὰ τοῦ πολέμου. καὶ λέγει αὐτῷ·
15 Μὴ λυπηθῆς· ἀρχαί εἰσι, καὶ διὰ τοῦτο σφοδρότερόν σοι ἐπέθεντο ζητοῦντες τὴν συνήθειαν. ὥσπερ γὰρ κύων ἐν μακέλλῳ τῇ συνηθείᾳ οὐκ ἀφίσταται, ἀν δὲ κλεισθῇ τὸ μάκελλον καὶ μηδεὶς αὐτῷ μηδὲν δῷ, οὐκέτι ἐγγίζει· οὔτω καὶ σὺ ἐάν ἐπιμείνῃς, ἀκηδιάσας ὁ δαίμων ἔχει σου ἀποστῆναι. ἀναχωρήσας
20 οὖν ἀπὸ τῆς ὥρας ἐκείνης σφοδρότερον ἡσκεῖτο, καὶ μάλιστα | ἀπὸ βρωμάτων, οὐδενὸς μεταλαμβάνων πλὴν ἄρτου ἔνδηροῦ ἐν δώδεκα οὐγγίαις, ἐργαζόμενος ἔργον πλεῖστον, καὶ πεντήκοντα προσευχὰς ἐκτελῶν. κατατήξας οὖν αὐτὸν τὸ σωμάτιον, ἔμεινε πυρούμενος ἔτι καὶ ἐνυπνιαζόμενος. πάλιν παρέβαλεν ἄλλῳ
25 τινὶ τῶν ἀγίων καὶ λέγει αὐτῷ· Τί ποιήσω ὅτι σκοτίζουσί

20—23 Soz. (16) Ἐπεὶ γοῦν ἐκ τῆς προτέρας διαίτης εὐεξίᾳ ζέων καὶ πρὸς φαντασίας ἥδουν κινούμενος, μυρίαις ἀσκήσεσι τὸ σῶμα κατέτηξε· πῆ μὲν δίχα ὅψιν δλίγῳ ἄρτῳ ἀρκούμενος· πῆ δὲ πλεῖστον ἔργον ἀνύων καὶ πεντηκοστὸν εὐχόμενος.

PlI₂ (1—13) s₂[T]

1 πάντας] om T A^B 2 ζαβέρναν] PT ven (-νον) l₂ (see Du Cange); σάκκον Bl ; marsupium=καυστόν s₂ 3 οὐκ] PT A^B s₂; οὐκέτι Bl(Soz) 4—7 οὔτως..... λογισάμενοι] T adds to and alters the B text in a manner not found in any other authority 9 σωτηρίαν]+έαντῶν A^B (nostram); τῶν ἡμετέρων ψυχῶν B(T τῶν ψ. ἡμῶν); (l₂s₂ altered) 10 εἰς] oī P τὴν]+ἀρχαῖαν Bl l₂s₂ 13—9 (p. 61) παραγενόμενοςἡδυνήθη] l₂ omits nearly all 13 οὖν] δὲ T A^B 14 ἀνήνεγκε]+αὐτῷ TB (τούτῳ) l₂ 15 ἀρχαῖ] + γὰρ TB l₂ ἐπέθεντο]+οἱ δαίμονες P; huiusmodi cogitationes l; txt T B s₂ 16 τὴν]+προτέραν Bl 23 ἐκτελῶν]+τὴν ἡμέραν T B s₂

μου τὸν λογισμὸν τὰ ἐνύπνια τῆς ψυχῆς κατὰ συνήθειαν ἡδονῆς; λέγει αὐτῷ· Ἐπειδὴ τὸν νοῦν σου οὐκ ἀπέστησας τῶν περὶ ταῦτα φαντασιῶν, τούτου χάριν ὑφίστασαι τοῦτο· Γδὸς ἔαυτὸν εἰς ἀγρυπνίαν καὶ προσεύχου νηφόντως καὶ ἐλευθεροῦσαι ἀπὸ τούτων ταχέως. ὃς ἀκούσας καὶ ταύτης τῆς ὑποθέσεως ἀπελθὼν 5 ἐν τῇ κέλλῃ ἔδωκε λόγον μὴ κοιμηθῆναι διὰ πάσης νυκτός, μὴ κλῖναι γόνυν. μείνας οὖν ἐν τῷ κελλἴῳ ἐπὶ ἔτη ἕξ, τὰς νύκτας πάσας εἰς τὸ μέσον τοῦ κελλίου ἵστατο προσευχόμενος, ὀφθαλμὸν μὴ καμμύων· καὶ τοῦ πράγματος περιγενέσθαι οὐκ ἡδυνήθη. ὑπέθετο οὖν ἔαυτῷ πάλιν ἄλλην πολιτείαν, καὶ ἔξερχόμενος τὰς 10 νύκτας ἀπήγει εἰς τὰς κέλλας τῶν γερόντων καὶ ἀσκητικωτέρων, καὶ λαμβάνων τὰς ὑδρίας αὐτῶν λεληθότως ἐπλήρουν ὑδατος. ἀπὸ μήκους γὰρ ἔχουσι τὸ ὑδωρ, οἱ μὲν ἀπὸ δύο, οἱ δὲ ἀπὸ πέντε σημείων, ἄλλοι ἀπὸ ἡμίσεος. μιᾶς οὖν τῶν νυκτῶν ἐπιτηρήσας ὁ δαίμων καὶ μὴ καρτερήσας, ἐγκύψαντι αὐτῷ εἰς 15 τὸ φρέαρ δέδωκε κατὰ τῶν ψιῶν ροπάλῳ τινὶ καὶ ἀφῆκεν αὐτὸν νεκρόν, μὴ αἰσθανόμενον μήτε ὁ πέπονθε μήτε παρὰ τίνος. τὴν ἄλλην οὖν ἡμέραν ἐλθών τις ἀντλῆσαι ὑδωρ εὑρεν αὐτὸν ἐκεῖ κείμενον, καὶ ἀνήγγειλε τῷ μεγάλῳ Ἰσιδώρῳ τῷ πρεσβυτέρῳ τῆς Σκήτεως. λαβὼν οὖν αὐτὸν ἀνήνεγκεν εἰς 20 τὴν ἐκκλησίαν· καὶ ἐπὶ ἔτος ἐν ἐνόσησεν ὡς μόλις γενέσθαι τὸ σῶμα αὐτοῦ καὶ τὴν ψυχὴν ἐν ἴσχυΐ. λέγει οὖν αὐτῷ ὁ

5—14 Soz. (16) πῆ δὲ ἐπὶ ἔξ ἔτεσιν ὄλόκληρον ἔκάστην νύκτα ἔστὼς προσ-
νύχετο, μήτε γόνυν κλίνων, μήτε τοὺς ὀφθαλμοὺς μύων εἰς ὑπνον. (17) ἄλλοτε δὲ
νύκτωρ περιῶν τὰς οἰκήσεις τῶν μοναχῶν, λάθρᾳ τὴν ἔκάστου ὑδρίαν ἐπλήρουν
ὑδατος· ἦν δὲ τοῦτο λίαν ἐργάδες· τῶν μὲν γὰρ σταδίους δέκα, τῶν δὲ εἴκοσι, τῶν
δὲ καὶ τριάκοντα καὶ πλέον διειστήκει ὁ τόπος ὅθεν ὑδρεύοντο. διέμεινε δὲ ἐπὶ
πολὺ τὴν προτέραν ἴσχὺν ἔχων καίπερ ταῖς πολλαῖς ἀσκήσεσι καθελεῖν ταύτην
σπουδάζων καὶ τὸ σῶμα ταῖς ταλαιπωρίαις πιέζων.

PlI₂ (10—22) s₂[T]

1 κατὰ] + τὴν ἀρχαλαν (T)Bs₂ 3—5 δὸς.....ταχέως] TBl₂; om P: (l₂ vac)
 4 ἀγρυπνίαν] + κατὰ μικρὸν Bl ἐλευθεροῦσαι] TB^tA^b; ἐλευθερωθῆσῃ B^t ἀπὸ
 τούτων] om T 7 κλῖναι] TB Soz; κάμψαι P 9 καὶ] + ταῦτα ποιῶν B^t (l nec sic
 quidem) 10 ὑπέθετο] l₂ recommences καὶ] Pl; om TBl₂s₂ ἔξερχόμενος]
 + γὰρ Ts₂ 11 καὶ ἀσκητικωτέρων] om l₂s₂ 12 λεληθότως] P(Soz); ἀγνοούντων
 ἐκείνων (T)B; nullo sentiente l; om l₂s₂ 14 ἄλλοι ἀπὸ ἡμίσεος] om ll₂ 16 φρέαρ]
 + dum aquam tollit ll₂ (hauriret) 19 ἐκεῖ] PB; om Tll₂s₂ 20 Σκήτεως] + qui
 misit l₂s₂ 21 ἐν] P'T; πλήρη B; δλον A^b; totum l 22 l₂ much paraphrased
 to end

μέγας Ἰσιδώρος· Παῦσαι φίλονεικῶν, Μωσεῖ, τοῖς δαίμοσι· μέτρα γάρ εἰσι καὶ τῆς ἀνδρείας τῆς ἐν τῇ ἀσκήσει. ὁ δὲ λέγει αὐτῷ· Οὐ μὴ παύσωμαι μέχρις οὗ παύσηται μου ἡ φαντασία τῶν δαιμόνων. λέγει οὖν αὐτῷ· Ἐν τῷ ὄνόματι 5 Ἰησοῦ Χριστοῦ πέπαυται σου τὰ ἐνύπνια· κοινώνησον οὖν μετὰ παρρησίας· ἵνα γὰρ μὴ καυχήσῃ ὡς περιγενόμενος | πάθους, τούτου χάριν κατεδυναστεύθης πρὸς τὸ συμφέρον. καὶ ἀπῆλθε πάλιν ἐπὶ τὴν κέλλαν αὐτοῦ. μετὰ ταῦτα ἐρωτηθεὶς παρὰ Ἰσιδώρου ὡς μετὰ μῆνας δύο, ἔλεγε μηκέτι μηδὲν πεπονθέναι. 10 κατηξιώθη δὲ οὗτος χαρίσματος κατὰ δαιμόνων οὕτως ὡς τὰς μυίας ταύτας ἡμᾶς φοβεῖσθαι μᾶλλον ἢ ἐκεῖνον τοὺς δαιμονας. αὕτη ἡ πολιτεία Μωσέως τοῦ Αἰθίοπος, ὃς καὶ αὐτὸς ἦν ἐν τοῖς μεγάλοις τῶν πατέρων συναριθμούμενος. τελευτā οὖν ἐτῶν ἑβδομήκοντα πέντε ἐν τῇ Σκήτῃ γενόμενος πρεσβύτερος, κατα- 15 λιπὼν καὶ μαθητὰς ἑβδομήκοντα.

(XX) "Ορος ἐστὶν ἐν τῇ Αἰγύπτῳ ἀπάγον ἐπὶ τὴν Σκήτιν τὴν πανέρημον ὁ καλεῖται Φέρμη. ἐν τούτῳ τῷ ὅρει καθέζονται ὡς πεντακόσιοι ἄνδρες ἀσκούμενοι· ἐν οἷς καὶ Παῦλος τις, οὕτω καλούμενος, ταύτην ἔσχε τὴν πολιτείαν· οὐκ ἔργου ἥψατο, οὐ 20 πράγματος, οὐκ ἔλαβε παρά τινος παρεκτὸς οὗ ἥσθιεν. ἔργον

10—15 Soz. (19) Φασὶ γὰρ ἀπὸ κακίας εἰς ἀρετὴν μηδενὶ τοσαύτην ὑπάρξαι μεταβολήν, ὥστε ἄκρου μὲν ἐπιφανῶς μοναστικῆς φιλοσοφίας, ἔξαισιον δὲ φόβον τοῖς δαίμοσιν ἐμποιῆσαι καὶ πρεσβύτερον γενέσθαι τῶν ἐν Σκήτῃ μοναχῶν. ὁ μὲν οὖν τοιοῦτος ὃν πολλοὺς ἀρίστους μαθητὰς καταλιπὼν ἀμφὶ τὰ ἑβδομήκοντα καὶ πέντε ἔτη γεγονὼς ἐτελεύτησεν.

16 See Note 35.

16—4 (p. 63) Soz. VI. 29 (20) "Ωικουν δέ, Παῦλος μὲν ἐν Φέρμῃ· ὅρος δὲ τοῦτο ἐν Σκήτῃ οὐ μείους πεντακοσίων ἀσκητὰς ἔχον (al. ἔχων). εἰργάζετο δὲ οὐδέν, οὐδὲ † ἐλάμβανε τι παρά τουτὸν πλὴν ὅσον ἥσθιεν. (21) ηὔχετο δὲ μόνον ὥσπερ φόρον τινὰ τριακοσίας εὐχὰς ἑκάστης ἡμέρας ἀποδιδοὺς τῷ θεῷ· ἵνα δὲ μὴ λαθὼν διαμάρτη τοῦ ἀριθμοῦ, τριακοσίας ψηφίδας τῷ κόλπῳ ἐμβάλλων καθ' ἑκάστην εὐχὴν ψηφίδα ἐκρίπτει· ἀναλωθέντων δὲ τῶν λίθων δῆλον ἐγένετο τὰς ἰσαριθμους τοῖς λίθοις εὐχὰς πεπληρῶσθαι.

PlI₂s₂[T]

1 δαίμοσι] + καὶ μὴ αὐτοῖς (+ οὕτως B†l) ἐπέμβαινε (T)Bls₂ ('and do not wish to attack them') 4 δαιμόνων] ἐνυπνίων (T)Bl 5 οὖν] + τοῖς μυστηρίοις Bls₂

14 Σκήτῃ] TBll₂s₂ Soz; ἀσκήσει P

XX (Περὶ Παγύλογ): PTls₂

17 Φέρμῃ] TBls₂ Soz; Φερμᾶν P 19 καλούμενος] + δς TBl ἥψατο] + ποτε Bl
20 πραγματείας TB ἔλαβε] + τι B†l (Soz) ἔκτὸς T

δὲ αὐτῷ καὶ ἀσκησις γέγονε τὸ ἀδιαλείπτως προσεύχεσθαι. τετυπωμένας οὖν εἶχεν εὐχὰς τριακοσίας, τοσαῦτα οὖν ψηφία συνάγων καὶ ἐν τῷ κόλπῳ κατέχων, καὶ ρίπτων καθ' ἔκαστην εὐχὴν ἔξω τοῦ κόλπου μίαν ψῆφον. οὗτος παραβαλὼν συντυχίας ἔνεκεν τῷ ἄγιῷ Μακαρίῳ τῷ λεγομένῳ πολιτικῷ, λέγει 5 αὐτῷ· Ἄββᾶ θλίβομαι. ἡνάγκασεν οὖν αὐτὸν εἰπεῖν διὰ ποίαν αἰτίαν. ὁ δὲ λέγει αὐτῷ· Ἐν κώμῃ τινὶ παρθένος κατοικεῖ τις τριακοστὸν ἔτος ἔχουσα ἀσκουμένη· περὶ ἣς μοι διηγήσαντο ὅτι παρεκτὸς σαββάτου ἡ κυριακῆς οὐδέποτε γεύεται· ἀλλὰ τὸν χρόνον ὅλον ἔλκουσα τὰς ἑβδομάδας διὰ πέντε ἐσθίουσα ἡμερῶν 10 ποιεῖ εὐχὰς ἐπτακοσίας. καὶ ἀπευδόκησα ἐμαυτοῦ ὅτι ὑπὲρ τὰς τριακοσίας οὐκ ἥδυνήθην ποιῆσαι. ἀποκρίνεται αὐτῷ ὁ ἄγιος Μακάριος· Ἐγὼ ἔξηκοστὸν ἔτος ἔχω τεταγμένας ἐκατὸν εὐχὰς ποιῶν καὶ τὰ πρὸς τροφὴν ἐργαζόμενος καὶ τοῖς ἀδελφοῖς τὴν ὁφειλὴν τῆς συντυχίας ἀποδιδούς, καὶ οὐ κρίνει με ὁ 15 λογισμὸς ὡς ἀμελήσαντα. εἰ δὲ σὺ τριακοσίας ποιῶν ὑπὸ τοῦ συνειδότος κρίνῃ, δῆλος εἶ καθαρῶς αὐτὰς μὴ εὐχόμενος, ἢ δυνάμενος πλείονας εὔχεσθαι καὶ μὴ εὐχόμενος.

(XXI) Κρόνιός μοι διηγήσατο ὁ πρεσβύτερος τῆς Νιτρίας ὅτι Νεώτερος ὧν καὶ ἀκηδίας χάριν φυγὴν ἐκ τῆς μονῆς τοῦ 20 ἀρχιμανδρίτου μου, ἀλώμενος ἔφθασα ἕως τοῦ ὄρους τοῦ ἀγίου Ἀντωνίου. | ἐκάθητο δὲ μεταξὺ Βαβυλῶνος καὶ Ἡρακλέους εἰς τὴν πανέρημον τὴν φέρουσαν κατὰ θάλασσαν τὴν ἐρυθρὰν ὡς ἀπὸ τριάκοντα σημείων τοῦ ποταμοῦ. ἐλθὼν οὖν αὐτοῦ εἰς τὸ μοναστήριον τὸ παρὰ τὸν ποταμόν, ἔνθα οἱ τούτου 25 μαθηταὶ ἐκαθέζοντο εἰς τὸ λεγόμενον Πίσπιρ Μακάριος καὶ

9 See Note 36.

19 For l₂ see *Bibl. Casin. III. Florileg.* 297.

21, 26 See Note 37.

26, 1 (p. 64) On Macarius and Amatas see Note 26.

PTls₂

2 τριακοσίας] + καὶ T	οὖν] om B	4 ψ. μιλαν TB	οὕτοις] + ποτε Tl
6 ἄββᾶ] + Μακάριε TBls ₂	θλίβομαι] + σφόδρα Bls ₂ ^{add} (om s ₂ ^{rat})	τὴν αἰτίαν διὰ	
ποιῶν T	7 τις κατ. TB	8 τις διηγήσατο Ts ₂ ('abba Pior')	10 σύμ-
19 Chronius ll ₂ ^a Νητρίας PW ^o	ἐβδομ.] + καὶ TB	ἡμερῶν] om T	παντα χρ. TB
22 Ἡρακλίου W ^o ; -κλειας Bt	12 ποιῆσαι] om T	11 ποιεῖ] + quotidie ls ₂	18 ἐβδομ.] + καὶ TB
24 αὐτοῦ] om Tl ₂	ἀποκρ.] + οὖν T	ἀποκρ.] + οὖν T	17 εἴ] + η
25 ἔνθα] + αὐτοῦ (om τούτου) W ^o			TB ¹ ταύτας T

XXI (Περὶ Εὐλογίογ καὶ τοῦ λελωβημένογ): PTWoll₂ss₂

20 ἔξελθων W ^o	21 ὄρους] 'monastery' ss ₂
23 κατὰ τὴν ἐρ. θαλ. TB; ἐπὶ (om θαλ.) W ^o	
25 Ηρακλίου W ^o ; -κλειας Bt	26 Ηίσπιρ] TW ^o B ¹ Rufinus
26 Ηίσπιρη B ¹ ₂ ; Ηίσπιτις P; Isper s; Pester s ₂	(Pispiri Hist. Eccl. II. 8); Ηίσπιρη B ¹ ₂ ; Ηίσπιτις P; Isper s; Pester s ₂

Αμάτας οὶ καὶ ἔθαψαν αὐτὸν κοιμηθέντα, ἐξεδεξάμην ἡμέρας πέντε ἵνα συντύχω τῷ ἀγίῳ Ἀντωνίῳ. ἐλέγετο γάρ παραβάλλειν τῷ μοναστηρίῳ τούτῳ, ποτὲ μὲν διὰ δέκα, ποτὲ δὲ διὰ εἴκοσι, ποτὲ δὲ διὰ πέντε ἡμερῶν, καθὼς ἀν αὐτὸν ὁ θεὸς ἥγεν σ ἐπ' εὐεργεσίᾳ τῶν παρατυγχανόντων ἐν τῷ μοναστηρίῳ. διάφοροι οὖν συνήχθησαν ἀδελφοί, διαφόρους ἔχοντες χρείας· ἐν οἷς καὶ Εὐλόγιος τις Ἀλεξανδρεὺς μονάχων καὶ ἄλλος λελωβημένος, οἱ παρεγένοντο δι' αἰτίαν τοιάνδε.

Οὗτος ὁ Εὐλόγιος σχολαστικὸς ὑπῆρχεν ἐκ τῶν ἐγκυκλίων παιδευμάτων, δις ἔρωτι πληγεὶς ἀθανασίας ἀπετάξατο τοῖς θορύβοις, καὶ πάντα διασκορπίσας τὰ ὑπάρχοντα κατέλιπεν ἑαυτῷ βραχέα νομίσματα, ἐργάσασθαι μὴ δυνάμενος. ἀκηδιῶν οὖν καθ' ἑαυτὸν καὶ μήτε εἰς συνοδίαν βουλόμενος εἰσελθεῖν μήτε μόνος πληροφορούμενος, εὑρέ τινα κατὰ τὴν ἀγορὰν ἐρριμένον λελωβημένον δις οὔτε χείρας εἶχεν οὔτε πόδας. τούτῳ μόνῃ ἡ γλώττα ἀκατάτριπτος ὑπῆρχε πρὸς συμφορὰν τῶν ἐντυγχανόντων. ὁ οὖν Εὐλόγιος στὰς ἐνατενίζει αὐτῷ καὶ προσεύχεται τῷ θεῷ, καὶ διατίθεται διαθήκην μετὰ τοῦ θεοῦ ὅτι Κύριε, ἐπὶ τῷ ὀνόματί σου λαμβάνω τοῦτον τὸν λελωβημένον καὶ διαναπαύω αὐτὸν μέχρι θανάτου, ἵνα διὰ τούτου κάγῳ σωθῶ. χάρισαί μοι ὑπομονὴν τῆς τούτου ὑπηρεσίας. καὶ προσελθῶν τῷ λελωβημένῳ λέγει αὐτῷ· Θέλεις, ὁ μέγας, λαμβάνω σε εἰς τὴν οἰκίαν καὶ διαναπαύω σε; λέγει αὐτῷ· Καὶ πάνυ. Οὐκοῦν, φησί,

PTW^oll₂ss₂

1 Ἀμάτας B^tl₂^a Hieron. (Amathas et Mac. Vita Pauli); Ἀμάτος PA^B (-τᾶς); Ἀμάτος Woll₂^b; Ματώιος B^t; Σαρματᾶς T (cf. Hieron. Chron. 'Sarmata Amathas et Macarius discipuli Antonii'); s ~~ωκληστάς~~ ἐξεδεξάμεθα W^o 2 συντύχωμεν W^o μακαρίψ T παραβαλεῖν W^o 3 δέκα] + πέντε W^o 4 ποτὲ δὲ διὰ πέντε ἡμ.] om ll₂s₂ 5 εὐεργεσίας T; (εὐεργετεσίᾳ P) 6 συνήχθημεν Bl₂ 7 μονάχων] om l₂s 8 λελωβημένος] elephantiosus 1; leprosus l₂; 'a leper mutilated in his body' s; (s₂ sim.) 9 ὁ] om T ἐκ] om W^o 10 τοῖς θορύβοις] PB⁴⁵⁻⁶; τοῖς βιωτικοῖς θορ. W^o; τῶν θορύβων TB^t 11 ὑπάρχοντα διασκορπ. (om τὰ) W^o κατέλειπεν T 12 βραχέα] ὀλιγα T ἐργάζεσθαι TB μῆ] οὐ TW^o 12, 13 ἀκηδιῶν.....έαυτὸν] om l₂s 13 οὖν] om T 13, 14 μήτε μόνος πλ. before μήτε.....εἰσελθεῖν W^o 15 λελωβ.] om T οὔτε χ. ἔχοντα (om δις) W^oB⁴⁵⁻⁶ 16 μόνον W^o ἀκατάτρ. ἡ γλ. W^o συμπάθειαν T 17 ἐντυγχ.] PB⁴⁵⁻⁶; παρατυγχ. TW^oB^t στὰς οὖν ὁ Εὐλ. W^o 18 τίθεται TB θεοῦ] + εἰπὼν Bl₂(lss₂) 19 ἐπὶ] ἐν W^o τὸν λελ. τ. W^o 20 ἀναπαύω W^o μέχρι] + ἡμέρας Bl τούτου] PA^BB^t; αὐτῷ TW^oB⁴⁵⁻⁶ κάγῳ before διὰ TB^t (not A^BB⁴⁵⁻⁶) 21 χάρισαι] + οὖν TBll₂ μοι] + Χριστὲ Bl₂: + τὴν TW^oB 23 οἰκίαν] + μοῦ TW^oB⁴⁵⁻⁶ll₂(s) ἀναπαύω TW^oB σε] om TBl: + ὁ δὲ W^o φησί] om TW^o

φέρω ὅνον καὶ λαμβάνω σε; συνέθετο. ἐνέγκας οὖν ὅνον ἥρειν αὐτόν, καὶ ἀπήνεγκεν εἰς τὸ ἔδιον ξένιον, καὶ ἦν αὐτοῦ ἐπιμελούμενος. διακαρτερήσας οὖν ὁ λελωβημένος ἐπὶ ἔτη δεκαπέντε ἐνοσοκομεῖτο παρ' αὐτοῦ, λουόμενος καὶ θεραπευόμενος ταῖς χερσὶ τοῦ Εὐλογίου καὶ ἀξίως τρεφόμενος τῆς νόσου. μετὰ δὲ 5 τὰ δεκαπέντε ἔτη δαίμων ἐνέσκηψεν εἰς αὐτὸν καὶ ἀποστασιάζει πρὸς τὸν Εὐλόγιον· καὶ ἥρξατο τοσαύταις δυσφημίαις καὶ λοιδορίαις πλύνειν τὸν ἄνδρα, ἐπιλέγων. Σχάστα, φυγοκύρι, ἀλλότρια χρήματα ἔκλεψας, καὶ δὶ’ ἐμοῦ θέλεις σωθῆναι. | ρίφον με εἰς τὴν ἀγοράν· κρέα θέλω. ἤνεγκεν αὐτῷ κρέα. πάλιν οὖν 10 ἀνέκραξεν. Οὐ πληροφοροῦμαι· ὅχλους θέλω· εἰς τὴν ἀγορὰν θέλω. ὡς βίᾳ· ρίφον με ὅπου με εὑρεῖς. ως εἰ εἶχε χεῖρας τάχα ἀν καὶ ἀπήγξατο, τοῦ δαίμονος αὐτὸν οὕτως ἀγριώσαντος. ἀπέρχεται τοίνυν πρὸς τὸν ἐκ γειτόνων ἀσκητὰς ὁ Εὐλόγιος καὶ λέγει αὐτοῖς· Τί ποιήσω, ὅτι εἰς ἀπελπισμόν με ἤγαγεν ὁ 15 λελωβημένος οὗτος; ρίφω αὐτόν; θεῷ δεξιὰς ἔδωκα καὶ φοβοῦμαι. ἀλλὰ μὴ ρίφω αὐτόν; κακάς μοι ἡμέρας καὶ νύκτας δίδωσι. τί οὖν αὐτῷ ποιήσω οὐκ οἶδα. οἱ δὲ λέγουσιν αὐτῷ· ‘Ως ἔτι ζῇ ὁ μέγας, οὕτω γάρ ἐκάλουν τὸν Ἀντώνιον, ἀνελθε πρὸς αὐτὸν βαλὼν τὸν λελωβημένον εἰς πλοῖον, καὶ ἀνένεγκε 20

19—1 (p. 66) s (add. 17177) ‘Go to him, taking him with thee in a boat and going up to him, and convey him to his monastery, and wait there till he come from the desert.’

PTW^oll₂ss₂
 1 ζῶον T λαμβάνω] ἀπενέγκω W^o σε] + ὁ δὲ TW^oB ἐνέγκων TB
 ἤνεγκεν οὖν ὁν. καὶ W^o ἐπῆρεν TW^oB 2 ξενίδιον TW^oB ἐπιμελούμενος]
 + diligenter l₂s; ‘in everything’ s₂ (cf. B κατὰ πᾶσαν αὐτὸν χρέαν) 4, 5 αὐτοῦ
 and τοῦ Εὐλ. tr P 5 καὶ before ταῖς χ. W^o δὲ] om T 6 τὰ] PW^oB^{45–6};
 om TB[†] στασιάζει TW^o: + ὁ λελ. W^o 7 τοιαύταις TW^o 8 λέγων T: + αὐτῷ
 W^oB σχάστα] PTW^oB[†]; σχάτα B[†]; ἔσχατα l₂ (ultima mala); fugitive 1; om
 ss₂; + γλούττων B φυγοκύρι] PTW^oB[†]l₂s; φαγοκύρι B[†]ls₂ 10 θέλω] + ἐσθίειν
 Bll₂ss₂ αὐτῷ] αὐτὸν W^o: + καὶ W^oB^{45–6} οὖν] om TW^o 11 ἀνέκραξεν] P;
 ἀνέκραξεν TW^o (ἐκρ.) ; ἀνακράξει B θέλω] + θεωρεῖν W^o; βλέπειν B[†]; (ll₂ss₂)
 12 θέλω] on insertion in T cf. *Introd.* § 2 13 οὕτως] om W^o ἔξαγρ. W^oB
 14 τοίνυν] οὖν TW^o; om B ἐκ γείτ.] ἔγγιστα W^o 16 αὐτὸν] + ἀλλὰ Bl: + τῷ TB
 17 ἀλλὰ after αὐτὸν B[†]l 18 οὖν] om W^o οὐκ οἶδα] om TW^o οἱ δὲ] om TW^o
 19 μέγας]+’Αντώνιος l₂ οὕτω.....’Αντ.] om. l₂s 20 καὶ ἀνελθε π. αὐτὸν after πλοῖον P(s) πρὸς αὐτὸν] om TW^o βαλὼν]
 W^oB(l₂); λαβὼν T; βάλε P καὶ ἀνένεγκε αὐτὸν] om P ἀπένεγκαι W^o (ἀν.
 corr. m. 1); ἀπένεγκον A^B

αὐτὸν εἰς τὸ μοναστήριον καὶ ἔκδεξαι ἕως ἐξέλθη ἐκ τῆς ἐρήμου, καὶ ἀνένεγκε αὐτῷ τὸ κρῖμα· καὶ ὃ ἐάν σοι εἴπῃ, στοίχησον αὐτοῦ τῇ ἐπικρίσει, ὁ θεὸς γάρ σοι λαλεῖ δι' αὐτοῦ. καὶ ἡνέσχετο αὐτῶν, καὶ βαλὼν τὸν λελωβημένον εἰς σκαφίδιον βουκόλικόν, ἐξῆλθεν ἐν νυκτὶ τῆς πόλεως, καὶ ἀνήνεγκεν αὐτὸν εἰς τὸ μοναστήριον τῶν μαθητῶν τοῦ ἀγίου Ἀντωνίου. συνέβη δὲ τὴν ἄλλην ἡμέραν ἐλθεῖν τὸν μέγαν ἐσπέραν βαθεῖαν, ὡς διηγήσατο ὁ Κρόνιος, ἐμπεφιβλωμένος χλανίδα δερματίνην. ἐρχόμενος οὖν εἰς τὸ μοναστήριον αὐτῶν ταύτην εἶχε τὴν συνήθειαν ¹⁰ καλεῖν τὸν Μακάριον καὶ ἐρωτᾶν αὐτόν· Ἄδελφὲ Μακάριε, ἥλθόν τινες ἀδελφοὶ ὅδε; ἀπεκρίνατο· Ναί. Αἰγύπτιοι εἰσιν ἦ· Ἱεροσολυμῖται; σημεῖον δὲ αὐτῷ δεδώκει ὡς Ἐὰν ἀπραγοτέρους ἴδης, λέγε ὅτι Αἰγύπτιοι εἰσιν· ὅταν δὲ εὐλαβεστέρους καὶ λογιωτέρους, λέγε Ἱεροσολυμῖται. ἥρωτησεν οὖν αὐτῷ ¹⁵ κατὰ τὸ εἰωθός· Αἰγύπτιοι εἰσιν οἱ ἀδελφοί, ἦ· Ἱεροσολυμῖται; ἀπεκρίνατο ὁ Μακάριος καὶ λέγει αὐτῷ· Μίγμα εἰσίν. ὅτε μὲν ἔλεγεν αὐτῷ· Αἰγύπτιοι εἰσιν, ἔλεγε πρὸς αὐτὸν ὁ ἄγιος Ἀντώνιος· Ποίησον φακὸν καὶ δὸς αὐτοῖς φαγεῖν· καὶ ἐποίει αὐτοῖς εὐχὴν μίαν, καὶ ἀπέλυνεν αὐτούς. ὅτε δὲ ἔλεγεν ὅτι Ἱεροσολυμῖται εἰσιν, ἐκάθητο διὰ πάσης νυκτός, λαλῶν αὐτοῖς τὰ πρὸς σωτηρίαν. ἐν ἐκείνῃ οὖν τῇ ἐσπέρᾳ καθεσθείς, φησί, προσκαλεῖται | πάντας, καὶ μηδενὸς μηδὲν αὐτῷ εἰρηκότος ὅποιον ὄνομα

PTW^oBll₂ss₂

1 εἰς τὸ μον. after ἔκδεξαι P ἀσκητήριον W^o ἔκδεξαι] + ibi ll₂s ἕως] + οὐ TB; ὅτε W^o ἐλθῃ TW^oA^B τῆς ἐρήμου] Ps; τοῦ σπηλαίου TW^oBll₂ **2** ἀνένεγκαι P; -κον A^B ὡς ἄν.-ομ σοι T; εἴ τι ἐάν W^o **3** ὃ γάρ θ. TW^oB λαλεῖ] Ps; λέγει TW^o (after αὐτοῦ) Bl₂; (l paraphr.) δι' αὐτοῦ] ὃ δ' ἄν σοι εἴπη T(l) ἥρεσχ. οὖν αὐτῶν W^o; om Tl₂ **4** τὸν λελ.] αὐτὸν TW^o σκαφίδιον] PW^oB⁴⁵⁻⁶; σκάφος B†; σκάφη (βουκολικὴν) T **4**, 5 βουκολικὸν.....πόλεως] om l₂s **6** δὲ] οὖν W^o **7** διηγένετο TW^o **8** ὃ om TB ἐμπεφιβλωμένος W^o χλανίδα] PTAB^B; χλαμύδα BW^o(ls) **9** αὐτῶν] Pl; ἐαυτοῦ W^oBT (αὐτοῦ) s; om l₂ τὴν] om T **11** ἥλθαν W^o ἀδ. τινες T ὥδε] + ὃ δὲ TB εἰσιν] om W^o **12** ὡς] P; ἵνα T; ὅτι B⁴⁵⁻⁶; om W^oB† ἐάν] P; ὅταν TW^oB **13** ἥδη λέγει T εἰσιν] om W^o **14** λογικοτέρους W^o; ὀλιγωτέρους T λέγει T: + ὅτι TW^oB αὐτῷ] (sic) P; αὐτὸν T; om W^o **16** ἀποκρίνεται TW^o αὐτῷ] PTW^oBs; om A^Bll₂ss₂ μὲν] P; δὲ TW^o; οὖν B **17** αὐτῷ] P; ὅτι TW^oB εἰσιν] om W^o ἔλεγε²] φησὶ T πρὸς.....Ἀντ.] om W^o Ἀντώνιος] om TBS **18** ποίησον] + αὐτοῖς TW^oB **18**, **19** καὶ ἐποίει.....αὐτοὺς] TW^o (om μίαν) Bl₂ss₂; om P **19** ὅτι] om T **20** εἰσιν] om W^oB **21** οὖν] om W^o νυκτὶ W^o παρακαθ. W^o φησὶ] om TB⁴⁵⁻⁶ **22** μηδὲν] om TW^oB εἰρηκότος] + διτι T: + τις Tl(s): + τὸ B ποῖον TB

ἔχει, σκοτίας οὕσης φωνεῖ καὶ λέγει· Εὐλόγιε, Εὐλόγιε, Εὐλόγιε,
ἐκ τρίτου. ἐκεῖνος οὐκ ἀπεκρίνατο ὁ σχολαστικός, οἰόμενος
ἄλλον Εὐλόγιον καλεῖσθαι. λέγει αὐτῷ ἔπειτα πάλιν· Σοὶ
λέγω, Εὐλόγιε, τῷ ἀπὸ Ἀλεξανδρείας ἐλθόντι. λέγει αὐτῷ ὁ
Εὐλόγιος· Τί κελεύεις, δέομαί σου; Τί ἥκεις; ἀποκρίνεται ὁ
Εὐλόγιος καὶ λέγει αὐτῷ· Ὁ ἀποκαλύψας σοι τὸ ὄνομά μου,
καὶ τὸ πρᾶγμά σοι ἀπεκάλυψε. λέγει αὐτῷ ὁ Ἀντώνιος· Οἴδα
διὸ ἥλθες· ἀλλ’ ἐπὶ πάντων τῶν ἀδελφῶν εἰπέ, ἵνα καὶ αὐτοὶ
ἀκούσωσι. λέγει αὐτῷ ὁ Εὐλόγιος· Τοῦτον τὸν λελωβημένον
εὗρον ἐν τῇ ἀγορᾷ· καὶ δεξιὰς ἔδωκα τῷ θεῷ ἵνα αὐτὸν νοσο-
κομήσω, κἀγὼ σωθῶ δι’ αὐτοῦ, καὶ αὐτὸς δι’ ἐμοῦ. ἐπεὶ οὖν μετὰ
τοσαῦτα ἔτη εἰς ἄκρον με χειμάζει καὶ ἐνεθυμήθην αὐτὸν ρίψαι,
τούτου χάριν ἥλθον πρὸς τὴν σὴν ἀγιωσύνην, ἵνα μοι συμβου-
λεύσῃς τί ὁφείλω ποιῆσαι, καὶ προσεύξῃ περὶ ἐμοῦ· δεινῶς γὰρ
χειμάζομαι. λέγει αὐτῷ ὁ Ἀντώνιος ἐμβριθεῖ καὶ αὐστηρᾶ τῇ 15
φωνῇ· Πίπτεις αὐτόν; ἀλλ’ ὁ ποιῆσας αὐτὸν οὐ ρίπτει αὐτόν.
ρίπτεις αὐτὸν σύ; ἐγείρει ὁ θεὸς τὸν καλλίονά σου καὶ συνάγει
αὐτόν. ἐφησυχάσας οὖν ὁ Εὐλόγιος κατέπτηξε. καὶ κατα-
λείψας πάλιν τὸν Εὐλόγιον ἀρχεται τῇ γλώττῃ μαστίζειν τὸν
λελωβημένον καὶ ἀποβοᾶν· Λελωβημένε πεπηρωμένε, ἀνάξιε τῆς 20
γῆς καὶ τοῦ οὐρανοῦ, οὐ παύῃ θεομαχῶν; οὐκ οἶδας ὅτι ὁ
Χριστός ἐστιν ὁ ὑπηρετῶν σοι; πῶς τολμᾶς κατὰ τοῦ Χριστοῦ
τοιαῦτα φθέγγεσθαι; οὐ διὰ τὸν Χριστὸν ἑαυτὸν ἐδούλωσεν εἰς

PTW₂ss₂

1 οὕσης] + subito l₂s Εὐλογ. Εὐ. Εὐ.] twice only in TA^{Bl₂}; suo illum nomine
ter vocavit ls₂ 2 ἐκ τρίτου] om Ts ἐκεῖνος] + δὲ TW^o ὁ ἀπὸ σχολαστικῶν
W^o σχολ.] + Εὐλόγιος Bsl₂ (om σχολ.) 3 Εὐλόγιον] om Bs εἶπε (om αὐτῷ) W^o
ἔπειτα] Pl₂; ἐκ δευτέρου B; om TW^oA^Bss₂; l vac πάλιν] om A^{Bl₂} 4 ἐξ W^o
5 σον] + λέγει ὁ μέγας TB; ἔφη ὁ Ἀντ. W^o (various similar clauses in ss₂l₂rev(l vac))
ἥκας TW^o ἀπεκρίθη TW^o 6 ὁ Εὐ. κ. λεγ. αὐτῷ] om T 7 ἀποκαλύψει Bss₂: + δι'
οὐ ἥλθον B₂(ls) 8 διὸ] πῶς W^o καὶ αὐτὸν] om TW^os 9 ὁ δὲ ἔφη (om ὁ Εὐλ.)
W^o αὐτῷ] PTW^os; ἐπὶ πάντων B; om ll₂s₂ 10 ἀγορᾶ] + ἐρριμμένον ... ἀνέλαβον
αὐτὸν Bl₂ (iacentem in platea et leuaui eum) 11 αὐτὸς] + ἀναπαυθῆ B (ἀναπαῆ
B⁴⁵⁻⁶)l₂ (repausationem habeat) 12 τόσα TW^o χ. με εἰς ἄκρον T καὶ] om
PB† ρίψαι αὐτὸν W^o 15 χειμάζομαι] TB⁴⁵⁻⁶ll₂s₂; χειμάζει με PA^BB†s₂; με χειμ.
W^o: (ll₂s have two synonymous verbs) τῇ] om T 17 ἐγερεῖ B⁴⁵⁻⁶l₂ 18 ἀφησ.
W^oB† οὖν] δὲ T κατέπτηξε] + ταῦτ' ἀκούσας Bs καταλείψας δὲ TB
19 πάλιν] om TW^oBs 20 βοᾶν TB⁴⁵⁻⁶; ἀναβ. W^o: + πρὸς αὐτὸν Bll₂ πεπηρωμένε]
PTs (see Note 38); πεπηλωμένε Bl(s₂ ‘unclean’); ven λελωβημένον καὶ πεπηρωμένον
(sic ap. Rosw.); inueterate dierum malorum l₂; om A^BW^o ἀνάξιε] + καὶ TB (A^Btxt)
21 tr τ. γῆς and τ. οὐρ. W^oB⁴⁵⁻⁶l₂ θεομαχεῖν W^o 22 πῶς] + οὖν W^o

τὴν σὴν ὑπηρεσίαν; στύψας οὖν καὶ τοῦτον ἀφῆκε. καὶ διαλεχθεὶς τοῖς λοιποῖς πᾶσι τὰ πρὸς τὴν χρέαν ἀπολαμβάνεται τὸν Εὐλόγιον καὶ τὸν λελωβημένον καὶ λέγει αὐτοῖς· Μή περιστραφῆτε μηδαμοῦ, ἀπέλθετε μὴ χωρισθῆτε ἀπ' 5 ἄλληλων, ἀλλ' ἡ εἰς τὴν κέλλαν ὑμῶν εἰς ἣν ἔχρονίσατε. ἥδη γὰρ ἀποστέλλει ὁ θεὸς ἐφ' ὑμᾶς. ὁ πειρασμὸς γὰρ οὗτος συνέβη ὑμῖν ἐπειδὴ ἀμφότεροι περὶ τὸ τέλος ἔχετε καὶ στεφάνων μέλλετε ἀξιούσθαι. μὴ οὖν ἄλλο τι ποιήσητε, καὶ ἐλθὼν ὁ ἄγγελος μὴ εὑρῃ ὑμᾶς ἐν τῷ τόπῳ. θάττον οὖν ὁδεύσαντες 10 ἥλθον εἰς τὴν κέλλαν ἑαυτῶν. καὶ ἐντὸς τεσσαράκοντα ἡμερῶν τελευτὴ ὁ Εὐλόγιος· ἐντὸς δὲ ἄλλων τριῶν ἡμερῶν τελευτὴ ὁ λελωβημένος. |

Χρονοτριβήσας δὲ ὁ Κρόνιος ἐν τοῖς περὶ τὴν Θηβαΐδα τόποις κατῆλθεν εἰς τὰ μοναστήρια Ἀλεξανδρείας. καὶ συνέβη 15 τοῦ μὲν τὰ τεσσαρακοστὰ ἐπιτελεῖσθαι, τοῦ δὲ τὰ τρίτα παρὰ τῆς ἀδελφότητος. ἔμαθεν οὖν ὁ Κρόνιος καὶ ἔξεστη· καὶ λαβὼν εὐαγγέλιον καὶ θεὶς ἐν μέσῳ τῆς ἀδελφότητος διωμόσατο ἀφηγούμενος τὸ συμβάν ὅτι Τῶν λόγων τούτων ὅλων ἐρμηνεὺς

4, 5 s (add. 17177): ‘Do not turn anywhere, but go; and do not separate from one another, but return to your cell in which you lived long.’

15 See Note 39.

PTW^oll₂ss₂

1 τοῦτον] + τοῖς ἐπιπλήκτοις λόγοις Bl (mordaci sermone) ἀφῆκε] + τούτους Bs
 2 ἐπιλαμβ. W^o: + πάλιν Bl 3 τὸν λελ. καὶ τὸν Εὐ. T 4, 5 μὴ περιστρ... ἔχρονισατε] thus s (see above) s₂(B) 4 μὴ περιστρ... ἀπέλθετε] om l₂ μηδαμοῦ] + ἀλλ' B(ss₂) ἀπέλθετε] om 1: + εἰς τὸν τόπον ὑμῶν P; μετ' εἰρήνης B: + καὶ W^o ἀπ' ἄλληλων] B inserts a clause 5 ἀλλ' ἡ... ἔχρονισατε] om P ἀλλ' ἡ] TW^o (om ἡ); ἀλλ' ὑποστρέψατε B (ll₂ss₂) εἰς ἡν ἔχρονισατε] om l₂ 6 ὁ θεὸς] + τὸν ἄγγελον αὐτοῦ P; ἄγγελον B⁴⁵⁻⁶; ‘the end’ s: txt TW^oA^BBl₂s₂ (I iam nunc enim ad uos dñus deus mittet; l₂ incontinenter enim uisitat vos dñus al deus); (same use of ἀποστέλλω in Vita Pachomii passim) 7 ὑμῖν συν. T τὸ] om T 8 μὴ οὖν... ποιήσητε] om l₂s καὶ] TW^oB; as if μὴ ll₂ss₂ (ne ueniens ang. non inueniat l₂); ἵνα P 9 μὴ] οὐχ W^o; om P τῷ] + αὐτῷ B(l₂); ‘your’ ss₂ 10 αὐτῶν TW^o ἐντὸς] + δὲ T (om καὶ) τριάκοντα B⁴⁵⁻⁶; εἰκοσι τεσσάρων A^B 11 Εὐ.] + καὶ (om δὲ) T ἄλλων] om l₂ ἡμερῶν] om T τελευτὴ²] + καὶ W^o 13 δὲ] οὖν W^o εἰς τοὺς π. Θ. τόπους W^oB 14 τὸ μοναστήριον W^oA^B 15 τοῦ μὲν] Tlss₂; + Εὐλογίου PW^oBl₂ τὸ¹] om T τεσσαρακοστὰ] W^oBl₂ss₂; τριακοστὰ PTA^B τοῦ δὲ] Tlss₂; + λελωβημένου PW^oBl₂ 17 θῆσας W^o τῆς ἀδελφ.] om T ἀφηγησάμενος TW^oB 18 τὸ συμβάν] τὴν πρόγνωσιν τοῦ μεγάλου Ἀντ. περὶ αὐτῶν καὶ περὶ πάντων τῶν συμβεβηκότων Bl₂ (quomodo omnia quae uenerunt Eulogio et leproso praedixisset beatus Ant.) τῶν λόγων] om W^o ἐρμηνεὺς] + ἐγὼ W^o 18—3 (p. 69) ὅτι... αἰγυπτιστὶ] om l₂

γέγονα τοῦ μακαρίου Ἀντωνίου, ἐλληνιστὶ μὴ εἰδότος· ἐγὼ γὰρ ἡ πιστάμην ἀμφοτέρας τὰς γλώσσας, καὶ ἡρμήνευσα αὐτοῖς, τοῖς μὲν ἐλληνιστί, ἐκείνῳ δὲ αἰγυπτιστί.

Καὶ τοῦτο δὲ διηγήσατο ὁ Κρόνιος, ὅτι Ἐν τῇ νυκτὶ ἐκείνῃ διηγήσατο ἡμῖν ὁ μακάριος Ἀντώνιος ὅτι Ἐνιαυτὸν ὄλόκληρον 5 ηὔξαμην ἀποκαλυφθῆναι μοι τὸν τόπον τῶν δικαίων καὶ τῶν ἀμαρτωλῶν. καὶ ἐθεασάμην μακρόν τινα γίγαντα μέχρι τῶν νεφελῶν, μέλανα, τὰς χεῖρας ἐκτεταμένας ἔχοντα ἐπὶ τὸν οὐρανόν, καὶ ὑποκάτω αὐτοῦ λίμνην ἔχουσαν μέτρον θαλάσσης· καὶ ἑώρων ψυχὰς ἀνυπταμένας ὡς ὅρνεα. καὶ ὅσαι μὲν ὑπερ- 10 πταντο αὐτοῦ τῶν χειρῶν καὶ τῆς κεφαλῆς διεσώζοντο· ὅσαι δὲ παρὰ τῶν χειρῶν αὐτοῦ ἐκοστίζοντο ἐνέπιπτον εἰς τὴν λίμνην. ἥλθεν οὖν μοι φωνὴ λέγουσα· Ταύτας ἀς βλέπεις ὑπεριπτα- 15 μένας ψυχὰς τῶν δικαίων αἱ ψυχαὶ εἰσιν αἱ εἰς τὸν παράδεισον σώζονται· αἱ δὲ ἄλλαι εἰσὶν αἱ εἰς τὸν ἄδην ὑποσυρόμεναι, τοῖς 20 θελήμασι τῆς σαρκὸς καὶ τῇ μηνισικακίᾳ ἔξακολουθήσασαι.

(XXII) Διηγεῖτο δὲ καὶ τοῦτο ὁ Κρόνιος καὶ ὁ ἄγιος Ἱέραξ καὶ πλείονες ἄλλοι περὶ ὃν μέλλω λέγειν, ὅτι Παῦλος τις ἄγροικος γεωργός, καθ' ὑπερβολὴν ἄκακος καὶ ἀπλοῦς, ὠραιοτάτη ἔξεύχθη γυναικὶ κακοτρόπῳ τῇ γνώμῃ, ἢτις διελάνθανεν ἀμαρτά-

17 The text of s in cc. xxii, xxiii is contained in Tullberg's MSS A and B (*Paradisus* pp. 21—33). Cap. xxii exists in W^o; but as W^o and O are twin texts (see *Introd.* § 9) it seemed sufficient to cite O: any differences will be recorded after the List of Readings of W, at end of Text. On Paul the Simple see Note 40.

18—8 (p. 70) Soz. I. 13 (13) Καὶ Παῦλος ὁ ἐπίκλην ἀπλοῦς· ὃν φασιν ἄγροικον ὄντα καλῇ τὸ εἶδος γυναικὶ συνοικῆσαι· ἐπ' αὐτῷφόρῳ δὲ αὐτὴν καταλαβόντα

PTW_olss₂

1 γὰρ] δὲ Τ

2 τούτοις (om τοῖς) W^o

2, 3 τοῖς...αἰγ.] om Τ

PTW_ol[1₂]s₂

4 καὶ τοῦτο to end of chapter is wanting in s: l₂ much interpolated 4, 5 διηγεῖτο (bis) TB 5 ὁ μ. Ἀντ.] om TW^o Ἀντ.] om B 7 τινα] PlI₂; om TW^oB 9 λίμνην θαλ. μὴ ἔχουσης μέτρον W^o θαλ. before ἔχουσαν TB 10 διπταμένας W^o δσοι P 12 παρὰ] ὑπὸ Τ ἐπιπτον W^o 13 φωνῆ]+φηστ W^o 14 ψυχὰς before ὑπεριπτ. W^o τῶν δικ. after εἰσιν TW^oB αἱ] καὶ Τ 15 αἱ²] om Τ 16 ἔξακολουθήσαντες W^o

XXII (Περὶ Παύλου τοῦ ἀπλοῦ): PTOlss₂

17, 18 διηγεῖτο...ὅτι] om Ts 17 διηγήσατο OB⁴⁵⁻⁶ δὲ] om O καὶ τοῦτο] Ps₂; om OBl 18 τις]+δύματι B⁴⁵⁻⁶ls 19 ὠραιοτάτῃ]+τινι O 20 ἢτις] om O διέλαθεν TB†

νουσα ἐπὶ μήκυιστον χρόνον. εἰσελθὼν οὖν ἐξ ἀγροῦ αἰφνίδιον
ό Παῦλος εὑρεν αὐτοὺς αἰσχροπραγοῦντας, τῆς προνοίας εἰς τὸ
συμφέρον δόηγούσης τὸν Παῦλον. καὶ γελάσας σεμνὸν ἐπι-
φωνεῖ αὐτοὺς καὶ λέγει· Καλῶς, καλῶς· ἀληθῶς οὐ μέλει μοι.
5 μὰ τὸν Ἰησοῦν ἐγὼ αὐτὴν οὐκέτι αἴρω. ὑπαγε, ἔχε αὐτὴν καὶ
τὰ παιδία αὐτῆς· ἐγὼ γὰρ ὑπάγω γίνομαι μοναχός. καὶ μηδενὶ
μηδὲν-εἰρηκὼς ἀνατρέχει τὰς ὁκτὼ μονὰς καὶ ἀπέρχεται πρὸς
τὸν μακάριον Ἀντώνιον καὶ κρούει τὴν θύραν. ἐξελθὼν οὖν
ἐρωτᾷ αὐτόν· Τί θέλεις; λέγει αὐτῷ· Μοναχὸς θέλω γενέσθαι.
10 ἀποκρίνεται | δ' Ἀντώνιος καὶ λέγει αὐτῷ· Ἐτῶν ἐξήκοντα γέρων
ἀνθρωπος ὥδε μοναχὸς οὐ δύνασαι γενέσθαι· ἀλλὰ μᾶλλον
ἀπελθε εἰς κώμην καὶ ἐργάζου, καὶ ξῆθι ἐργατικὸν βίον εὐχα-
ριστῶν τῷ θεῷ· ὑπομεῖναι γὰρ τὰς θλίψεις τῆς ἐρήμου οὐ
δύνασαι. ἀποκρίνεται ὁ γέρων πάλιν καὶ λέγει αὐτῷ· Εἴ τι ἀν
15 με διδάξῃς ἐκεῖνο ποιῶ. λέγει αὐτῷ δ' ὁ Ἀντώνιος· Εἴρηκά σοι
ὅτι γέρων εἰ καὶ οὐ δύνασαι· ἀπελθε εἰ ἄρα θέλεις μοναχὸς
γενέσθαι εἰς κοινόβιον πλειόνων ἀδελφῶν, οἵτινες δύνανται σου
τῆς ἀσθενείας ἀνέχεσθαι. ἐγὼ γὰρ μόνος κάθημαι ὥδε διὰ
πέντε ἑστίων καὶ τοῦτο λιμῷ. τούτοις καὶ τοῖς τοιούτοις ρήμασιν
20 ἀπεσόβει τὸν Παῦλον· καὶ ὡς οὐκ ἦνείχετο αὐτοῦ κλείσας τὴν

μοιχευομένην, ἡρέμα ἐπιγελάσαι καὶ ὅρκον προσθέναι ὡς οὐκ ἔτι αὐτῇ συνοικήσει.
"Εχε δὲ αὐτήν, πρὸς τὸν μοιχὸν εἰπὼν εὐθὺς ἐπὶ τὴν ἐρημίαν ἥλθε πρὸς Ἀντώνιον.

19—10 (p. 72) A and B are printed in full *Prol.* pp. 30—34.

PTOlss₂

1 ἐπὶ μῆκου[ς] τῶν χρόνων Ο οὖν]+ποτὲ B†(lss₂) αιφνιδίως Ο 2 αὐτὴν
αἰσχροπραγοῦσαν Ols₂ 3 καὶ]+θεασάμενος ταύτην μετὰ τοῦ συνήθους B; cum eam
...cum alio iacentem uiro deprehendisset l; ‘when he entered and saw them’ s
σεμνῶς Ο ἐπιφέρει T 5 ἔχει PTAB^B Soz.; ἔχεις OB: + καὶ Ο 6 αὐτῆς] s₂
breaks off to end of chapter

PTOls

6 ὑπάγω] + καὶ OB†(ls) 7 εἰρηκὼς] + ἀναχωρεῖ καὶ T 8 ἐλθὼν T οὖν]+ὸ
ἄγιος T; ὁ μακάριος Ἀντώνιος OB (al. ἄγιος, al. μέγας) s 9 ἐρωτᾷ αὐτὸν] λέγει
αὐτῷ T αὐτῷ] ἐκεῖνος T: + ὁ Παῦλος Bs 10 ὁ] om O καὶ λέγει] om TA^B
αὐτῷ] PB (before ὁ Ἀντ.) s; om TOl 11 δύνασαι] PA^{B38}B†ls; δύνασαι TOA^{B37}B†
γενέσθαι before οὐ TOB 12 ξῆθι] νήθαι (sic) O 14 πάλιν before ὁ TOB
αὐτῷ] Ps; om TOB: (l ille) 15 ἐκεῖνο] τοῦτο TB† ποιῶ] PTAB^{B45-6}s; ποιήσω
OB† ὁ] + ἄγιος P 16 δύνασαι] + ὥδε εἶναι P; + μονάσαι A^BB†; implere quod
quaeris l: txt TOB†s 17 κοινόβιον] + εἰσελθε TOBl; txt Ps 18 τῆς ἀσθ.]
om O ἀνέχεσθαι] PTB†; ἀνασχέσθαι OB^{B45-6}; ἀντέχεσθαι A^B; ἀνέξασθαι B†
20 ἦνείχετο] PTAB^B; ἥρέσχετο OB

θύραν ὁ Ἀντώνιος οὐκ ἐξῆλθεν ἐπὶ ήμέρας τρεῖς δι' αὐτόν, οὐδὲ πρὸς τὴν χρείαν. ὁ δὲ οὐκ ἀνεχώρησε. τῇ δὲ τετάρτῃ ήμέρᾳ χρείας αὐτὸν ἀναγκαζούσης ἀνοίξας ἐξῆλθε καὶ πάλιν λέγει αὐτῷ· Ἀπέλθε ἐντεῦθεν, γέρων· τί με ὑποπιάζεις; οὐ δύνασαι ὥδε μεῖναι. λέγει αὐτῷ ὁ Παῦλος· Ἀμήχανόν μοί ἔστιν ἀλλὰ λαχοῦ τελευτῆσαι ἀλλὰ ἡ ὥδε. περιβλεψάμενος οὖν ὁ Ἀντώνιος καὶ θεασάμενος ὅτι τὰ πρὸς τροφὴν οὐ βαστάζει, οὐκ ἄρτον, οὐχ ὕδωρ, καὶ τετάρτην ἔχει καρτερήσας νῆστις, Μήποτε καὶ ἀποθάνη, φησί, καὶ κηλιδώσῃ μου τὴν ψυχήν, εἰσδέχεται αὐτόν. καὶ τοιαύτην ἀνέλαβεν ὁ Ἀντώνιος ἐν ταῖς ήμέραις ἐκείναις πολιτείαν οἷαν οὐδέποτε ἐν νεότητι. καὶ βρέξας θαλλοὺς λέγει αὐτῷ· Δέξαι, πλέξον σειρὰν ὡς κάγω. πλέκει ὁ γέρων ἔως ἐννάτης ὥργυνίας δεκαπέντε μοχθήσας. θεασάμενος οὖν ὁ Ἀντώνιος δυσηρεστήθη καὶ λέγει αὐτῷ· Κακῶς ἐπλεξας· ἀπόπλεξον καὶ ἄνωθεν πλέξον· νήστει αὐτῷ ὅντι καὶ ἡλικιώτη ταύτην ἐπαγαγὼν τὴν σῆψιν, ἵνα δυσφορήσας ὁ γέρων φύγῃ τὸν Ἀντώνιον. ὁ δὲ καὶ ἀπέπλεξε καὶ πάλιν ἐπλεξε τοὺς αὐτοὺς θαλλούς, εἰ καὶ δυσχερέστερον διὰ τὸ ἐρρυτιδῶσθαι. θεασάμενος δὲ ὁ Ἀντώνιος ὅτι οὔτε ἐγόγγυσεν οὔτε ἐμικροψύχησεν οὔτε ἡγανάκτησε, κατενύγη. καὶ δύναντος τοῦ ἡλίου λέγει αὐτῷ· Θέλεις φάγωμεν ἄρτου κλάσμα; λέγει αὐτῷ ὁ Παῦλος· Ὡς

15—19 Soz. (14) Πραότατον δὲ καὶ καρτερικὸν εἰς ἄγαν λέγεται τόνδε γενέσθαι τὸν ἄνδρα· ἀμέλει τοι καὶ γηραλέω ὅντι καὶ μοναστικῆς τληπαθείας (al. πολιτείας) ἀήθει, ἔτι γὰρ νέλλυς ἦν, παντοδαπαῖς πείραις προσβαλὼν Ἀντώνιος, ἐν οὐδενὶ ἀγεννῆ ἐφώρασε.

PTOls

2 ὡς T δὲ^{2]}] PA^B; οὖν OB; om T 3 ἀναγκαζούσης] POB†; ἀναγκασάσης TB†; καταλαβούσης A^BB† αὐτῷ λεγ. TO 4 ἐντεῦθεν] PTA^B; ἐνθεν OB γέρον TB† 5 μεῖναι] εἶναι OB⁴⁵⁻⁶ ἀμήχανον] ἀδύνατον A^B μοι] με O 6 ἀλλ' ἦ] TOB⁴⁵⁻⁶; ἀλλ' (om ἦ) PB†; el μὴ A^B; ls nisi 8 τετάρτην]+ἡμέραν OA^B⁴⁵⁻⁶ καὶ^{2]} om O 9 φησι] om T αὐτὸν] + τότε Bl (tandem) 11 πολιτείαν before ὁ Ἀντ. O; after ὁ Ἀντ. T οὐδὲ ΤΟ; οὔτε ὅτε ἦν A^B ἐν] + τῇ TB⁴⁵⁻⁶ θαλλοὺς]+ἔκ φουνίκων Bl (s, om s^{an}) 12 μέχρις OB† 13 ἐννάτης] + ὥρας T μοχθήσας] PTOB⁴⁵⁻⁶; μόχθῳ πολλῷ A^BB† (cum maximo labore) οὖν] δὲ TB 14 δυσηρέσθη O 16 ἐπάγων TOB† σῆψιν] sic PTB†; σκέψιν O; στῦψιν B⁴⁵⁻⁶; κόπον B†; pondus ls 17 τοὺς θαλ. τοὺς αὐτοὺς T 18 ἐρρυτιδῶσθαι] PTO (έρυ. TO, and -δεσθ- O); εἶναι αὐτοὺς ἐκ τῆς πρώτης πλοκῆς ἐρρυτιδωμένους (B⁴⁵⁻⁶, al. ἐρυτιδωμένους) B: ('bent' i.e. 'wrinkled' ls) 19 δὲ] P; οὖν OB; om T 19, 20 οὔτε ἡγανάκτησεν οὔτε ἐγόγγυσεν (om οὔτε ἐμικροψ.) O 21 ἄρτων, om κλάσμα O

δοκεῖ σοι, ἀββᾶ. καὶ τοῦτο πάλιν ἔκαμψε τὸν Ἀντώνιον, τὸ μὴ προσδραμένην προθύμως τῇ τῆς τροφῆς ἀγγελίᾳ ἀλλ’ αὐτῷ ἐπιρρήψαι τὴν ἔξουσίαν. θεὶς οὖν τὴν τράπεζαν φέρει ἄρτους. καὶ θεὶς δὲ Ἀντώνιος τὸν παξαμάδας ἔχοντας ἀνὰ ἔξ οὐγγιῶν, 5 ἑαυτῷ μὲν | ἔβρεξεν ἔνα, ξηροὶ γάρ ησαν, ἐκείνῳ δὲ τρεῖς. καὶ βάλλει ϕαλμὸν ὁ Ἀιτώνιος ὃν ἤδει, καὶ δωδέκατον αὐτὸν ϕάλας δωδέκατον ηὔξατο, ἵνα δοκιμάσῃ τὸν Παῦλον. ὁ δὲ πάλιν προθύμως συνηγγέτετο· γέρειτο γάρ ὡς οἷμαι σκορπίους ποιμᾶναι ἢ μοιχαλίδι γυναικὶ συζῆσαι. μετὰ δὲ τὰς δώδεκα 10 προσευχὰς ἔκαθέστησαν φαγεῖν ἐσπέρας βαθείας. φαγὼν οὖν ὁ Ἀντώνιος τὸν ἔνα παξαμᾶν ἄλλου οὐχ ἥψατο. ὁ δὲ γέρων σχολαιότερον ἐσθίων ἔτι εἰχε τοῦ παξαμαδίου· ἐξεδέχετο δὲ Ἀντώνιος ἔως οὗ τελέσῃ καὶ λέγει αὐτῷ· Φάγε, παπία, καὶ ἄλλον παξαμᾶν. λέγει αὐτῷ ὁ Παῦλος· Ἐὰν σὺ ἐσθίης, κάγω· 15 σοῦ δὲ μὴ ἐσθίοντος οὐκ ἐσθίω. λέγει αὐτῷ ὁ Ἀντώνιος· Ἐμοὶ ἐπαρκεῖ· μοναχὸς γάρ εἰμι. λέγει αὐτῷ ὁ Παῦλος· Ἄρκει κάμοι· κάγω γάρ θέλω μοναχὸς γενέσθαι. ἐγείρεται πάλιν καὶ ποιεῖ δεκαδύο εὐχὰς καὶ δεκαδύο ϕαλμοὺς ϕάλλει. καθεύδει μικρὸν τοῦ πρωτουπνίου, καὶ πάλιν ἐγείρεται ϕάλλειν μεσο- 20 νυκτίῳ ἔως ημέρας. ὡς οὖν εἶδε τὸν γέροντα προθύμως ἐπακο- λούθησαντα αὐτοῦ τῇ πολιτείᾳ λέγει αὐτῷ· Ἐὰν δύνασαι καθ’

PTOls

1 πάλιν] + ἐπὶ πλεῖον B; ‘greatly’ s 3 ἐπιρρήψαι] POA^B; ἐπιτρέψαι TB θεὶς...ἄρτους] PO (om τὴν); θεὶς οὖν, φησι, (+ δὲ Ἀντ. τῷ γέροντι B†) τὴν τράπεζαν. καὶ ὑπήκουσε. φέρει ἄρτους ὁ Ἀντ. B; καὶ εἰπεν αὐτῷ· θεὶς τράπ. (om φέρει ἄρτους) T; pone ergo mēnsam, inquit Antonius, et panes affer ls (om Ant.). 4 καὶ θεὶς] PTO; ἐπιτεθεικὼς B^{45–6}; καὶ ἐπιτίθησι B(ls): + τῇ τραπέζῃ Bs παξαμάδας] POB†; -ιμαδ- T; (-αματ-, -αμιτ-, -αμιδ-, B†): + τέσσαρας Bs ἔχοντας] + ὡς TOB†s ἀνὰ PB†; ἔξ B†; ἀπὸ B†; om TO οὐγγιῶν] PB† (Τ τοῦ κιῶν sic); οὐγκίας OB† 5 ξηροὶ γάρ ησαν] om O καὶ] om TOB† 6 βάλλει] PB; βάλλων O: ϕάλλει T δν ἤδει before ὁ Ἀντ. T 7 ἵνα] + καὶ ἐν τούτῳ B; sic l τὸν Π.] αὐτῷ O 8 συνηγ- χετο] P; συνηγάπατο TOB ὡς] om T οἵμαι] + ὁ Π. O σκορπίους] + μᾶλλον Bl 9 γυναικὶ] om TBl συνουκῆσαι γυν. O δὲ] γοῦν T 10 εὐχὰς T ἐσπέρας βαθείας] PB (+ οὐσης); ἐσπέραν βαθείαν TOA^B 11 τὸν παξ. τὸν ἔνα TOB 12 ἐξεδέχετο] POA^B; ἐξεδέξατο TB: + οὖν OB 13 καὶ¹] om P αὐτῷ] τῷ Παύλῳ O παπιὰ] PTB†; παπιὰ OB† 15 οὐκ] οὐδὲ ἐγώ OA^B 16 ἐπαρκεῖ] ἐν ἄρκει O; ἄρκει T κάμοι ἐπαρκεῖ T 17 μον. γάρ θέλω γεν. (om κάγω) T μοναχὸς θέλω OB† 18 δεκαδύο] (bis) P; δώδεκα TOB προσευχὰς OB ϕάλλει] ϕαλῶν (sic) O 19 πρωθυπνίου OB^{45–6} προυπνίου T ἐγέρονται OB ϕάλλειν] ϕαλλού μικρὸν (sic) O μεσονυκτίῳ] P; ἀπὸ τοῦ μεσονυκτίου TB (om τοῦ); μεσονυκτίου O 20 ἔως] + πρωὶ O προθύμως] μετὰ προθυμίας T: + αὐτῷ OB ἐπακολούθουντα O 21 αὐτοῦ] after πολιτείᾳ T; om OB

ἡμέραν οὕτως, μένε μετ' ἐμοῦ. λέγει αὐτῷ ὁ Παῦλος· Ἐὰν μέν τι ποτε πλέον, οὐκ οἶδα· ἐπεὶ ταῦτα ἡ εἰδον ποιῶ εὐχερώς. λέγει αὐτῷ ὁ Ἀντώνιος τῇ ἑξῆς· Ἰδοὺ γέγονας μοναχός.

Πληροφορηθεὶς οὖν ὁ Ἀντώνιος μετὰ μῆνας ρήτοντος ὅτι τελείας ἐστὶ ψυχῆς, | λίαν ὧν ἀπλοῦς, τῆς χάριτος αὐτῷ συνεργούσης, ποιεῖ αὐτῷ κέλλαν ὡς ἀπὸ σημείων τριῶν ἡ τεσσάρων, καὶ λέγει αὐτῷ· Ἰδοὺ γέγονας μοναχός· μένε κατ' ἵδιαν ἵνα καὶ πεῖραν δαιμόνων λάβῃς. οἰκήσας οὖν ἔτος ἐν ὁ Παῦλος χάριτος ἡξιώθη κατὰ δαιμόνων καὶ νοσημάτων. ἐν οἷς ποτὲ καθ' ὑπερβολὴν δεινότατος ἥχθη τῷ Ἀντωνίῳ δαιμονιῶν ἀρχοντικὸν ἔχων πνεῦμα, ὃς καὶ αὐτὸν τὸν οὐρανὸν ἐδυσφήμει. προσχὼν οὖν ὁ Ἀντώνιος λέγει τοῖς ἀγαγοῦσιν· Οὐκ ἐστιν ἐμὸν τοῦτο τὸ ἔργον· κατὰ γὰρ τούτου τοῦ τάγματος τοῦ ἀρχοντικοῦ οὕπω ἡξιώθην χαρίσματος, ἀλλὰ τοῦτο Παῦλου ἐστίν. ἀπελθὼν οὖν Ἀντώνιος πρὸς τὸν Παῦλον ἀπάγει αὐτὸν καὶ λέγει αὐτῷ·¹⁵ Ἄββᾶ Παῦλε, ἔκβαλε τὸ δαιμόνιον τοῦτο ἀπὸ τοῦ ἀνθρώπου ἵνα ὑγιαίνων ἀπέλθῃ εἰς τὰ ἴδια. λέγει αὐτῷ ὁ Παῦλος· Σὺ γάρ τι; λέγει αὐτῷ ὁ Ἀντώνιος· Οὐ σχολάζω ἐγώ, ἀλλο ἔχω ἔργον. καὶ καταλείψας αὐτὸν ὁ Ἀντώνιος πάλιν ἥλθεν εἰς τὴν ἴδιαν κέλλαν. ἀναστὰς οὖν ὁ γέρων καὶ προσευξάμενος ἐνεργῇ προσευχὴν προσλαλεῖ τῷ δαιμονιῶντι. Εἴρηκεν ὁ ἄββᾶς Ἀντώνιος ὅτι "Ἐξελθε ἀπὸ τοῦ ἀνθρώπου. ὃ δὲ δαιμὼν μετὰ δυσφημίας ἔκραξε λέγων· Οὐκ ἐξέρχομαι, κακόγηρε. λαβὼν οὖν τὴν μηλωτὴν αὐτοῦ κατὰ νώτου ἔτυπτεν αὐτὸν λέγων· "Ἐξελθε

4—13 Soz. (14) τελείαν δὲ αὐτῷ φιλοσοφίαν ἐπιμαρτυρήσας καθ' ἑαυτὸν διάγειν ἐπέτρεπεν, ὡς μηδὲν διδασκάλου δεόμενον. ἐπεψηφίζετο δὲ καὶ ὁ θεὸς τῇ Ἀντωνίου μαρτυρίᾳ καὶ τοῖς ἔργοις ἐπεδείκνυε τὸν ἄνδρα ἐνδοξότατον κρείττονα δὲ καὶ αὐτοῦ τοῦ διδασκάλου εἰς τὸ κακοῦν καὶ ἀπελαύνειν τοὺς δαιμόνας.

PTOls

1 μεῖναι Ο	2 πλέον] + ἔχησι μοι δεῖξαι B; iubeas 1	ἀ εἰδον] ἔδε O	3 ἑξῆς]
ἄλλη T; τὴν ἄλλην ἡμέραν B	4 οὖν] om O	ό] + μακάριος Bl	μετὰ μῆνας οὖν
ρήτοντος πλ. ὁ Ἀντ. T	ρήτοντος] τρεῖς O	5 τέλειος OB†	ἀπ. ὧν TB†
+ τοῦ θεοῦ Bl (diuina)	6 ποιεῖ] + δὲ T	κέλλαν αὐτῷ O	ἡ τεσσ.
om T	7 μένε] + τοινυν P (san, not s)	ώς] om T	προσέχων T
10 ἡρέχθη ΤΑ ^B	ἀρχικὸν B	8 χάριτος] PTO; χαρίσματος B	11 δι] ὅτι O
12 οὖν] om T	ἀπαγαγοῦσιν T: + αὐτὸν TB†	τὸν] om T	προσέχων T
τοῦτο τὸ] om T	13 ἀρχοντικὸν] PO; ἀρχικὸν TB	14 οὖν] + ὁ TOB: + μακάριος	19 πάλιν] om Ts
15 ἀγαγὼν (om καὶ) O	21 δαίμονι ὅτι O	20 ἐνεργὴν T	22 ὅτι] om O
φαγόγηρε Bs: (+ λῆρε BA ^B)	23 κακόγηρε] PTyneOA ^B ; T	24 κατὰ] + τοῦ TOB	23 κακόγηρε] PTyneOA ^B ;

εἴρηκεν ὁ ἀββᾶς Ἀντώνιος. λοιδορεῖ καὶ τὸν Ἀντώνιον καὶ
αὐτὸν πάλιν ὁ δαίμων σφοδρότερον. τέλος λέγει αὐτῷ· Ἐκβαί-
νεις, ἡ ὑπάγω λέγω τῷ Χριστῷ. μὰ τὸν Ἰησοῦν, ἐὰν οὐκ
ἐκβαίνης ἥδη ἀρτὶ ὑπάγω λέγω τῷ Χριστῷ, καὶ οὐαί σοι ἔχει
5 ποιῆσαι. προσεδυσθήμει πάλιν ὁ δαίμων κράζων. Οὐκ ἔξερ-
χομαι. χολέσας οὖν ὁ Παῦλος κατὰ τοῦ δαίμονος ἔξηλθεν ἔξω
τῆς ξενίας κατ' αὐτὴν τὴν σταθερὰν μεσημβρίαν· τῶν δὲ
Λιγυπτίων τὸ καῦμα συγγενές ἐστι τῆς καμίνου τῆς Βαθυλωνίας.
καὶ στὰς κατὰ πέτρας ἐν τῷ ὅρει προσεύχεται καὶ λέγει οὕτως·
10 Σὺ βλέπεις, Ἰησοῦ Χριστέ, ὁ σταυρωθεὶς ἐπὶ Ποντίου Πιλάτου,
ὅτι οὐ μὴ κατέλθω ἀπὸ τῆς πέτρας, οὐ φάγω οὐ πίω ἔως οὗ
ἀποθάνω, ἐὰν μὴ ἐκβάλῃς τὸ πνεῦμα ἀπὸ τοῦ ἀνθρώπου καὶ
ἐλευθερώσῃς τὸν ἀνθρωπόν. πρὸ τοῦ δὲ τελεσθῆναι τοὺς λόγους
τοῦ στόματος αὐτοῦ ἀνέκραξεν ὁ δαίμων λέγων· Ὡ βία, ἐλαύνο-
15 μαι· ἡ ἀπλότης με τοῦ Παύλου ἐλαύνει, | καὶ ποῦ ἀπέλθω; καὶ
παραχρῆμα ἔξηλθε τὸ πνεῦμα καὶ εἰς δράκοντα μέγαν ἐβδομή-
κοντα πήχεων μετεβλήθη συρόμενος ἐπὶ τὴν θάλασσαν τὴν
ἐρυθράν, ἵνα πληρωθῇ τὸ ῥῆθέν· Ἐπιδεικνυμένην πίστιν ἀπαγγελεῖ
δίκαιος. τοῦτό ἐστι τὸ θαῦμα Παύλου ὃς ἐπεκλήθη ἀπλοῦς
20 παρὰ πάσης τῆς ἀδελφότητος.

(XXIII) Πάχων τις ὄνοματι ἀμφὶ τὸ ἐβδομηκοστὸν ἔτος

18 Prov. xii. 17.

21 Critical texts of 1 and 1₂ and full collations of s and s₂ for the first half
of this chapter are supplied in *Introd.* § 5. Tullberg's mss. A and B give
the full text of s for the whole chapter (*Paradisus Patrum* 29—33).

PTOls

2 αὐτῷ]+δὸν Παῦλος Bls 3, 4 Μὰ...Χρ.] om TB† (homoeotel.) 3 οὐκ] om O
4 ἥδη] Pl (iam nunc); ἐγὼ OB†(s) 5 δυσφημεῖ T 6 χολώσας O 7 αὐτὴν]
om O δὲ] οὖν O 8 τῆς Βαβ. καμ. TOB 9 πέτραν TO ἐν τῷ ὅρει] om A^Bs
προσηνέστη O καὶ λέγει] PT; λέγων OB οὕτως] TOBls; om P 10 βλέπεις]
+κύριε T 11 ὅτι] om T ἀπὸ] ἐκ T οὐ] οὐ μὴ (bis) TB† οὐ] ἀν O
12 πνεῦμα] PO; δαιμονιον T; δαιμονα B 12, 13 καὶ...ἀνθ.] om. Tl 13 ἀνθρω-
πον]+ἔτι ταῦτα λαλοῦντος αὐτοῦ Bl (quo ista dicente) καὶ πρὸ T δὲ] PO; om
TB 14 λέγων before δ. TO 14, 15 ἐλαύνομαι] ἐλαύνει με, stop after Παύλου
and om με, O 15 τοῦ] PO; om TB ἀπέλθω]+οὐκ οἶδα Bl 17 πήχεων]
PB⁴⁵⁻⁶; πηχῶν TOB† πήχ. ἐβδ. TB συρόμενον T 18 ἀπαγγέλλει O
19 τοῦτο]+δὲ O 20 π. τῆς ἀδ.] PB; π. τῆς ἀδ. (dat.) TA^B; π. τὴν ἀδ. (acc.) O

XXIII (Περὶ Πάχωνος): PTVC36ll₂ss₂

21, 1 (p. 75) Πάχων...Σκῆτει] 36 tr to p. 75, 1. 8 21 τις] om T ἐλ.
ἦτος TVC(B)

ἐλάσας ἐκάθητο ἐν τῇ Σκήτει. συνέβη δὲ ὁχληθέντα με ἐπιθυμίᾳ γυναικὸς δυσφορεῦν καὶ πρὸς τοὺς λογισμοὺς καὶ πρὸς τὰς φαντασίας τὰς νυκτερινάς· καὶ ἐγγὺς γενόμενος τοῦ ἔξελθεῦν τῆς ἐρήμου, ἐλαύνοντός με τοῦ πάθους, τοῖς μὲν γείτοσι τοῖς ἐμοῖς οὐκ ἀνεθέμην τὸ πρᾶγμα, οὔτε τῷ διδασκάλῳ μου Εὐαγρίῳ· ⁵ λεληθότως δὲ παραβαλὼν εἰς τὴν πανέρημον, συνετύγχανον ἐπὶ ήμέρας δεκαπέντε τοῖς κατὰ τὴν Σκῆτιν γηράσασι πατράσιν ἐν τῇ ἐρήμῳ· ἐν οἷς περιέτυχον καὶ τῷ Πάχωνι. εὑρὼν οὖν αὐτὸν ἀκεραιότερον καὶ ἀσκητικώτερον, ἐθάρρησα ἀναθέσθαι μου αὐτῷ τὰ τῆς διαισθίας· καὶ λέγει μοι οὗτος· Μὴ ¹⁰ ξενίσῃ σε τὸ πρᾶγμα· οὐ γάρ αὐτὸ πάσχεις ἀπὸ ρᾳθυμίας· μαρτυρεῖ γάρ σοι καὶ ὁ τόπος καὶ ἡ σπάνις τῶν χρειῶν, καὶ τὸ μὴ εἶναι συντυχίας θηλειῶν· ἀλλὰ μᾶλλον ἀπὸ σπουδῆς· τριπλοῦς γάρ ἐστιν ὁ πόλεμος ὁ πορνικός· ποτὲ μὲν γάρ η σὰρξ ἥμιν ἐπιτίθεται εὐρωστοῦσα· ποτὲ δὲ τὰ πάθη διὰ τῶν λογισμῶν· ¹⁵ ποτὲ δὲ καὶ αὐτὸς ὁ δαίμων τῇ βασκανίᾳ. ἐγὼ γάρ πολλὰ παρατηρήσας εὕρηκα τοῦτο. ίδοὺ ως ὄρᾶς με γέροντα ἀνθρώπον· τεσσαρακοστὸν ἔτος ἔχω ἐν ταύτῃ τῇ κέλλῃ φροντίζων τῆς ἔμαυτον σωτηρίας· καὶ ταύτην ἄγων τὴν ἡλικίαν μέχρι τούτου πειράζομαι. ταῦτα ὡστε διώμυντο ὅτι· Επὶ δώδεκα ἔτη μετὰ ²⁰

8—16 Soz. vi. 29 (22) Καὶ Πάχων δὲ τότε ἐν Σκήτει διέπρεπεν· ὃν ἐκ νέου μέχρι γήρως πολιτευσάμενον, οὔτε σῶμα εὖ ἔχον, οὔτε πάθος ψυχῆς, οὔτε δαίμων ἄνανδρον ἐφώρασε περὶ τὴν ἐγκράτειαν ὃν δεῖ κρατεῖν τὸν φιλόσοφον.

PTVC36ll₂ss₂

1 καθήμενος 36 τῇ] om VC Σκήτει] B 36 (Soz); Σκήτη P; Σκήτει TVC (see Note 14) δὲ] ποτὲ 36 ὁχλ. με] P 36 (ὁχληθῆναι με); με ὁχληθέντα TB; με ὀλισθήσαντα VC 2 γυναικὸς] PT 36; γυναικικὴ VCA^B; γυναικεῖα B: + καὶ 36 λογισμοὺς]+μου VC πρὸς²] om P 3 τοῦ] om T 4 τοῖς ἐμοῖς] P 36 (om τοῖς); μου ΤΑ^B; μου καὶ τοῖς ἐμοῖς VC; τῶν πατέρων B 5 ἀλλ’ οὔτε B (less sed ne; om sed less Irov) μου] om 36 Εὐαγρίῳ] TVCBless₂; Εὐλογίῳ P36A^B; (om l₂) 6 παρέβαλον VC ἐρημον P: + καὶ VC 7 Σκῆτιν VC γηράσασι]+ἀγλοῖς P(l₂) πατράσι] om VC 8 ἐν τῇ ἐρήμῳ] 36TBS₂(ll₂s); om PVC ἐν οἷς ἦν καὶ τις ΙΙ. (and insert first sentence) 36 καὶ]+τῷδε P(ls) 9 ἀσκ. καὶ ἀκερ. 36 10 αὐτῷ before ἀναθέσθαι VCB; om 36Τ οὔτως Tls 11 γάρ] om 36 πάσχεις αὐτῷ 36A^B 12 σπάνη P καὶ διὰ τὴν σπ.....καὶ διὰ τὸ 36(s) 13 συντυχίαν τῶν 36 θηλειῶν]+ένθαδε Bl₂s 14 ὁ πορνικὸς πόλεμος P ποτὲ] ὅτε V γάρ] om 36 15 ἐπιτιθ. ἥμιν P εὐρωστοῦσα] PT36; εὐπαθοῦσα VCB 16 τῇ] om VC βασκανίᾳ]+χρώμενος P πολλὰ] om 36 18 τεσσαράκοντα 36 ἔχων T36 19 ἄγων] ἔχων T36 20 καὶ ὡς] TVCs (~~καὶ~~); om καὶ P(l₂); om ὡς 36Bs₂ διώμυντο]+λέγων Bs₂

τὸ πεντηκοστὸν ἔτος οὐ νύκτα μοι συνεχώρησεν, οὐχ ἡμέραν,
ἐπιτιθέμενος. ὑπονοήσας οὖν ὅτι ἀπέστη μου ὁ θεός, διὸ καὶ
καταδυναστεύομαι, ὥρετισάμην ἀποθανεῖν ἀλόγως ἢ πάθει
σώματος ἀσχημονῆσαι αἰσχρῶς. καὶ ἐξελθὼν καὶ περιελθὼν
τὴν ἔρημον εὑρὼν σπῆλαιον ὑαίνης· εἰς ὃ σπῆλαιον ἔθηκα
ἔμαυτὸν ἐν ἡμέρᾳ γυμνόν, ἵνα ἐξελθόντα φάγῃ με τὰ θηρία.
ὡς οὖν ἐγένετο ἐσπέρα, κατὰ τὸ γεγραμμένον "Θεοῦ σκότος καὶ
ἐγένετο νέζ· ἐν αὕτῃ διελεγόνται πάντα τὰ θηρία τοῦ δρυμοῦ,
ἐξελθόντες οἱ θῆρες, ὃ τε ἄρσην καὶ ἡ θήλεια, ὡσφράντησάν
ιο μου ἀπὸ κεφαλῆς ἔως ποδῶν περιλείξαντες· καὶ ὡς προσεδόκων
βρωθῆναι | ἀνεχώρησαν ἀπ' ἐμοῦ. πεσὼν οὖν διὰ πάσης νυκτὸς
οὐκ ἐβρώθην λογισάμενος δὲ ὅτι ἐφείσατό μου ὁ θεός, αὐθις
ὑποστρέψας εἰς τὴν κέλλαν. καρτερήσας οὖν ὁ δαίμων ἡμέρας
διλίγας πάλιν ἐπέθετό μοι σφοδρότερον τοῦ πρώτου, ὡς παρὰ
15 μικρόν με καὶ βλασφημῆσαι. μετασχηματισθεὶς οὖν εἰς αἰθίο-
πισσαν κόρην, ἦν ἑωράκειν ποτὲ ἐν νεότητί μου εἰς τὸ θέρος
καλαμωμένην, ἐπικάθηταί μου τοῖς γόνασι, καὶ ἐπὶ τοσοῦτὸν
με κεκίνηκεν ὡς νομίσαι με συγγενέσθαι αὐτῇ. ἀπομανεὶς οὖν
20 ἔδωκα αὐτῇ κόσσον καὶ γέγονεν ἄφαντος. ἐπὶ διετίαν οὖν
μικροψυχήσας οὖν καὶ ἀπευδοκήσας ἐξῆλθον εἰς τὴν πανέρημον
ἀλώμενος· καὶ εὑρὼν ἀσπίδα μικρὰν καὶ λαβὼν αὐτὴν προσ-

7 Ps. ciii. 20.

PTVC36ll₂ss₂

1 πεντηκοστὸν] + ἔχοντα VC συνεχώρησεν] συνεπάθησεν VC συνεχώρησαν
and ἐπιτιθέμενοι 36 2 ἐπινοήσας 36 3 καταδυν.] + οὔτως Bs ὥρετισάμην]
36VC; ἥρησάμην PTB 4 ἐνασχ. 36 αἰσχρῶς] PVCB1; om 36Tl₂ss₂(s) 5 ἐμ.
ἔθ. P 6 ἐν ἡμέρᾳ] δλην τὴν ἡμέραν A^Bll₂ss₂ ἐλθόντα P 7 ἐγεν. οὖν P ἔθον]
posuit l₂^b (cf. O.L.) s (cf. Pesh.) 8 διελεύσεται VC (s حَلَّ, Pesh. حَلَّ)
τοῦ δρυμοῦ] siluarum ll₂ (cf. O.L.) s (Tullberg's A, but not add. 17177); ἀγροῦ 36
10 μον] PT36A^B; με VCB ἀπὸ κεφ. ἔως ποδ.] PT36(ll₂ss₂); ἀπὸ ποδ. ἔως κεφ. VCB
(μέχρι) περιλεξαντες] περιλεξαντα VC: + με Bll₂ss₂ (s 'my body') προσεδόκων]
36TVC; προσεδόκουν PA^B (ἔδόκουν) 11 βρωθῆναι] + ὑπ' αὐτῶν Pl πεσῶν] ὡς T
οὖν] + ἐκεὶ Bll₂ss₂ 12 δὲ] οὖν 36; om TB⁺ θεὸς] + ἀνέστην A^Bss₂ αὐθις] + οὖν
A^BB 13 οὖν] δὲ T 14 πάλιν] VCBll₂ss₂; om PT36 μον P μοι ἐπ. VCB
15 με καὶ] om 36 οὖν] PT36; γὰρ VCB(ll₂ss₂); δὲ A^B: + ὁ δαίμων TVCl₂ss₂ ('this
demon of fornication') 16 ἐώρακα 36 μον] PBll₂ss₂; om TVC361 17 ἐπε-
κάθητο 36 18 ἐκίνησεν VC36 αὐτῇ] om 36 ἀπὸ μανλας 36 οὖν] + ἐγὼ TB⁺
19 δέδωκα TA^B καὶ] + οὔτως B(ll₂s statim) ἄφαντος] + καὶ P οὖν] T36;
δὲ VC; om P 20 μον] om VC ἀνέχεσθαι TA^B36 ἡδυνήθην] PA^Btb;
ἡδυνάμην TVC36B⁺ 21 καὶ ἀπενδ.] om VC 21—3 (p. 77) ἐξῆλθον.....έδήχθην]
om l₂ 22 εὑρὼν] P36; εὑρον TVCB προσάγω P

φέρω τοῖς γεννητικοῖς μου μορίοις, ἵνα κανοῦται δηχθεὶς ἀποθάνω. καὶ προστρίψας τοῦ θηρίου τὴν κεφαλὴν τοῖς μορίοις, ὡς αἰτίους μοι τοῦ πειρασμοῦ, οὐδὲ οὔτως ἐδήχθην. ἥκουσα αὖν φωνῆς ἐλθούσης ἐν τῇ διανοίᾳ μου, ὅτι "Απελθε, Πάχων, ἀγωνίζου· διὰ γὰρ τοῦτο ἀφῆκά σε καταδυναστευθῆναι, 5 ἵνα μὴ μέγα φρονήσῃς ως δυνάμενος, ἀλλ' ἐπιγνούς σου τὴν ἀσθένειαν μὴ θαρρήσῃς τῇ σῇ πολιτείᾳ, ἀλλὰ προσδράμης τῇ τοῦ θεοῦ βοηθείᾳ. οὔτω πληροφορηθεὶς ἀνέκαμψα, καὶ μετὰ θάρρους καθίσας καὶ μηκέτι φροντίσας τοῦ πολέμου εἰρήνευσα τὰς ἐπιλοίπους ἡμέρας. ὁ δὲ γιούς μου τὴν καταφρόνησιν 10 οὐκέτι μοι ἥγγισεν.

(XXIV) Στέφανός τις Λίβυς τῷ γένει ἐκ πλαγίου τῆς Μαρμαρικῆς καὶ τοῦ Μαρεώτου ἐκαθέσθη ἐπὶ ἔξήκοντα ἔτη. οὗτος εἰς ἄκρον γενόμενος ἀσκητὴς καὶ διακριτικὸς κατηξιώθη χαρίσματος ὥστε πάντα τὸν λυπούμενον οἴανδήποτε λύπην 15 συντυχόντα αὐτῷ ἀλυπον ἀναχωρεῖν. γνώριμος δὲ ἦν καὶ τῷ μακαρίῳ Ἀντωνίῳ ἔφθασε δὲ καὶ μέχρι τῶν ἡμετέρων ἡμερῶν. φῶς ἐγὼ μὲν οὐ συνέτυχον διὰ τὸ μῆκος τοῦ τόπου· οἱ δὲ περὶ

11 ἥγγισεν] *Bl^{reg}s_{an}* add (text of A^B): Τούτοις τοῖς λόγοις τοῖς πρὸς τὸν σπανῶν παλαίσμασιν ὁ ἄγιος Πάχων στηρίξας με καὶ πρὸς τὸν πόλεμον ἀλείψας με καὶ γενναιότερον παρασκευάσας πρὸς τὸν τῆς πορνείας δαίμονα ἐκδιδάξας ἀπέπεμψεν, ἐν πᾶσιν ἀνδρίζεσθαι με παρακελευσάμενος.

In s₂ a short sentence is added quite different from this.

12—16 (p. 78) Soz. vi. 29 (23) Στέφανος δὲ περὶ τὸν Μαρεώτην τὴν οἰκησιν εἶχεν, οὐκ ἄποθεν τῆς Μαρμαρικῆς. δι' ἀκριβοῦς δὲ καὶ τελειοτάτης χωρήσας ἀσκήσεως ἐπὶ ἔξήκοντα ἔτεσιν, εὐδοκιμώτατος ἐγένετο μοναχὸς καὶ Ἀντωνίῳ τῷ μεγάλῳ γνώριμος. ἐγένετο δὲ πρᾶος καὶ σοφὸς εἰς ἄγαν, καὶ ἐν ταῖς ὄμιλίαις ἤδης καὶ ὀφέλιμος, καὶ

PTVC36ll₂ss₂

1 μον] om T 2 προστρέψας 36 τοῦ θ. τὴν κεφ.] PΤΑΒ36; τὴν κ. τοῦ θ. VCB
 3 μορίοις]+τοῦ σώματος 36 ἃ αἴτια 36 οὐδὲ οὔτως] PB₁; οὐκ (om οὔτως) TVC36ss₂,
 (l₂ vac) 4 ὅτι] om 36 6 ἐπιγνοὺς] 36TVCA^B(l); ἐπιγνωκὼς B; ἐπιγνώς P(l₂s,
 καὶ μὴ) 7 σῇ] om T; σον (after πολ.) 36 ἀλλὰ]+αεὶ Bl 8 δυναστεῖα 36
 οὔτω]+δὲ ΡΑ^B ἀνέκαμψα]+εἰς τὴν κέλλαν Bl^as(l) 9 θάρρους]+λοιπὸν Bl
 10 ἐπιλοίπους] PΤΑΒ36; ὑπολοίπους VCB (λοιπὰς B^t) 11 μοι] om T36

XXIV (Περὶ Στεφάνου τοῦ Λίβυος] PTVCll₂s₂

12 τις]+ὸνδιατι P(s₂) 13 καὶ τοῦ M.] καὶ παρατωνίου (sic) T ἐκαθέσθη
 after γένει VC 14 γενόμενος]+καὶ VC διακριτικοῦ P (l₂) χαρ. κατ. T
 15 ὥστε] ΡΑ^B; ὡς TVCB 16 αὐτὸν T δέ]+οὔτος Bl 17 ἡμετέρων]
 om T ἡμερῶν] PT; καιρῶν VCB₁₂ 18, 1 (p. 78) περι.....Εὐάγριον] om A^B

τὸν ἄγιον Ἀμμώνιον καὶ Εὐάγριον συντυχόντες μοι διηγήσαντο
ὅτι Κατελάβομεν αὐτὸν ἀρρωστίᾳ τοιαύτῃ περιπεσόντα κατ'
αὐτοὺς τὸν τόπους τῶν διδύμων καὶ τῆς βαλάνου ἔλκος ποιή-
σαντα τὸ λεγόμενον φαγέδαιναν. ὃν εὔρομεν τημελούμενον
5 ὑπὸ ἰατροῦ τινός, καὶ ταῖς μὲν χερσὶν ἐργαζόμενον καὶ
πλέκοντα θαλλοὺς καὶ λαλοῦντα ἡμῖν, τὸ δὲ λοιπὸν σῶμα
χειριζόμενον· ὃς οὕτως ἦν διακείμενος ὡς ἄλλον τεμνομένου.
ἀποκοπέντων οὖν τῶν μελῶν καθάπερ τριχῶν, ἀναίσθητος ἦν
ὑπερβολῇ παρασκευῆς θεῖκῆς. ἡμῶν δὲ τοῦτο μὲν ὑπολυπου-
10 ο μένων, τοῦτο δὲ καὶ σιανομένων ὅτι τοιοῦτος βίος τοιούτῳ περι-
πέπτωκε πάθει καὶ χειρουργίαις τοιαύταις, λέγει ἡμῖν. Τεκνία,
μηδὲν βλαβῆτε ἀπὸ τοῦ πράγματος· οὐδὲν γὰρ ὡν ποιεῖ ὁ θεὸς
κακίᾳ ποιεῖ, ἀλλὰ τέλει χρηστῷ. ἵσως | γὰρ καὶ ὑπεύθυνα ἥσαν
τὰ μέλη κολάσεως, καὶ συμφέρον ἐστὶν αὐτὰ ὅδε δοῦναι τὴν δίκην
15 ἦ μετὰ τὴν ἔξοδον τοῦ σταδίου. οὕτως οὖν ἡμᾶς παρακαλέσας
καὶ ὑποστηρίξας ὠκοδόμησε. ταῦτα δὲ διηγησάμην ἵνα μὴ ξενι-
ζώμεθα ὅταν ἀγίους τινὰς ἴδωμεν τοιούτοις περιπεσόντας πάθεσιν.

ἰκανὸς τὰς τῶν λυπουμένων ψυχὰς κηλεῖν, καὶ ἐπὶ τὸ εὑθυμον μεταβάλλειν, εἰ καὶ
ἀναγκαῖαις λύπαις προκατειλημένοι ἐτύγχανον. (24) Τοιοῦτος δὲ ἦν καὶ περὶ
τὰς οἰκείας συμφοράς. ἀμέλει χαλεποῦ καὶ ἀνιάτου πάθους ἐνσκήψαντος αὐτῷ,
τὰ διεφθαρμένα μέλη τοῖς ἰατροῖς τέμνειν παραδόντες εἰργάζετο ταῖς χερσὶν φύλλα
φοινίκων πλέκων. καὶ τοῖς παροῦσι συνεβούλευε μὴ δυσφορεῖν ἐπὶ τοῖς αὐτοῦ
πάθεσιν, μηδὲ ἄλλο τι διανοεῖσθαι πλὴν ὅτι πρὸς τέλος χρηστὸν πάντως ἀ ποιεῖ ὁ
θεὸς ἐκβαίνειν· καὶ αὐτῷ συνοίσειν τοιούτων πειραθῆναι παθῶν· καὶ ὑπὲρ ἀμαρτη-
μάτων ἵσως, ὃν ἔνεκεν ἄμεινον ἐνθάδε διδύναι δίκην ἦ μετὰ τὴν βιοτὴν ταύτην.

13—15 See Note 41.

PTVCl₂S₂

1 Εὐάγριον] TVCBls ₂ ; Εὐλόγιον Pl ₂	διηγ. μοι VC	2 περιπ. τοιαύτῃ VC
3 αὐτὸν τοῦ τόπου VC	4 λεγόμενον]+παρά τισι VCB (πᾶσι) ls ₂ ^{yat} (مُتَعَلِّم): txt	
PTA ^B l ₂ S ₂ ^{add}	εὔρομεν] VC*B; εὖρον PTC ^{cor} ; 1 obl orat; om l ₂ S ₂	τημελούμενον]
TVC*; ἐπιμελούμενον PBC ^{cor}	5 τινὸς] om l ₂ S ₂	μὲν] om T
+θαλλοὺς P	6 καὶ τούτους πλ. (om θαλλ.) P	7 χειρουργού- μένον VC
	όμιλοῦντα P	μενός (om θεῖκῆς) T
ἄλλου] +σώματος Bl (membra)	9 παρεσκενασμένος (om θεῖκῆς) T	
τοῦτο μὲν] om P	9, 10 τοῦτο δὲ κ. σιανομ.] om C	10 δὲ]
ἀλλὰ P	10 τοῦτο δὲ κ. σιανομ.] λογιζούμενων T	
σιανομ.] λογιζούμενων T	11 τεκνία] P; τέκνα TVCB	12 βλαβεῖτε P
	12 βλαβεῖτε P	ἀπὸ PT; ἐκ VCB
ὅ] om VC	13 ἥσαν] P; εἰσι A ^B ; ἦν TVCB	14 ἐστὶν] om VC; after αὐτὰ T
14 ἐστὶν] om VC	15 σταδίου] +ad aeterna tormenta reseruari 1	
αὐτὰ] +τέως P	15 sim. clause) 16 οὕτως.....ῳκοδόμησε] om C	
(l ₂ sim. clause)	οἴν] om V	16 καὶ] +τοῖς
τοιούτοις λόγοις Bl	17 iō. τινας VC	περιπ.]
ξενιζώμεθα cf. p. 36, 1. 8	17 iō. τινας VC	
+δεινοῖς PB ₁ l ₂ : +καὶ ἀλγεινοῖς P	πάθεσιν] PB ₁ ll ₂ S ₂ ; om TVCB†	

(XXV) Οὐάλης τις γέγονε τῷ μὲν γένει Παλαιστῖνος, τῇ δὲ γνώμῃ Κορίνθιος· Κορινθίοις γὰρ προσῆψε τὸ πάθος τῆς φυσιώσεως ὁ ἄγιος Παῦλος. οὗτος τὴν ἔρημον καταλαβὼν ὥκησε μεθ' ἡμῶν ἐπὶ πλείουν ἔτη· δὶς ἐπὶ τοσούτον ἥλασεν ὑπερηφανίας ὡς ὑπὸ δαιμόνων ἀπατηθῆναι. ἐκ γὰρ τοῦ κατὰ 5 μικρὸν ἀπατᾶσθαι αὐτὸν παρεσκεύασαν αὐτὸν μέγα φρονῆσαι, ὡς ἀγγέλων αὐτῷ συντυγχανόντων. μιᾶς γοῦν τῶν ἡμερῶν, ὡς διηγούντο, ὅτι ἐργαζόμενος ἐν τῇ σκοτίᾳ τὴν βελόνην ἀφῆκεν ἐν ᾧ κατέρραπτε τὴν σπυρίδα· καὶ μὴ εὑρόντος αὐτὴν αὐτοῦ, λαμπάδα ἐποίησεν ὁ δαιμὼν καὶ εὗρε τὴν βελόνην. πάλιν 10 φυσιωθεὶς ἐπὶ τούτῳ μέγα ἐφρόνει, καὶ ἐπὶ τοσούτον ἐφυσιώθη ὡς καὶ τῆς κοινωνίας τῶν μυστηρίων αὐτὸν καταφρονῆσαι. συνέβη δὲ ἐλθόντας τινὰς ξένους τραγήματα ἐνεγκεῦν ἐν τῇ ἐκκλησίᾳ τῇ ἀδελφότητι. λαβὼν οὖν ὁ ἄγιος Μακάριος ὁ πρεσβύτερος ἡμῶν, ἀπέστειλεν ἡμῖν ἔκάστῳ εἰς τὴν κέλλαν 15 πρὸς δράκα, ἐν οἷς καὶ τῷ Οὐάλεντι. λαβὼν οὖν ὁ Οὐάλης τὸν ἀπενεγκόντα ὕβρισε καὶ ἐτύπτησε, καὶ λέγει αὐτῷ· "Απελθε καὶ εἴπε Μακαρίῳ· Οὐκ εἰμί σου χείρων, ἵνα σὺ ἐμοὶ εὐλογίαν πέμψῃς. γνοὺς οὖν ὁ Μακάριος ὅτι ἐνεπαίχθη ἀπῆλθεν αὐτὸν παρακαλέσαι μετὰ μίαν ἡμέραν, καὶ λέγει αὐτῷ· Οὐάλη, 20 ἐνεπαίχθης· παῦσαι. καὶ ὡς οὐκ ἤκουσεν αὐτοῦ τῶν παρανέσεων ἀνεχωρῆσε. πληροφορθεὶς οὖν ὁ δαιμὼν ὅτι εἰς ἄκρουν αὐτοῦ ἐπείσθη τῇ πλάνῃ, ἀπέρχεται καὶ σχηματίζει ἑαυτὸν εἰς τὸν σωτῆρα, καὶ παραγίνεται ἐν νυκτὶ ἐν φαντασίᾳ

XXV (Περὶ Οὐάλεντος): PTAVClss₂

1 τὸ μὲν γένος VC Παλαιστινῶν T 2 Κορίνθιος]+πεφυσιωμένος τὸ φρόνημα
 A³⁸ 3 φύσεως (sic) PT 3, 4 ὁ ἄγιος Π. ἔτη] om 1 3 οὗτος] om Α
 καταλαβὼν]+καὶ αὐτὸς TA 4 τοσαύτην ἡλ. ὑπερηφανίαν Α 5 ὑπερηφ.] +βάραθρον
 VC; ἄκρον κορυφῆς Bl (cacumen) (s): txt PTAs₂ 6 αὐτὸν^{1]}] om P παρεσκεύασαν]
 PTVCss₂; παρεσκεύασεν ABl αὐτὸν^{2]}] om VC 7 ὡς ἀγγέλους οὖν τιγχάνοντας
 (sic) T μίαν T οὖν VC 8 διηγήσατο P τῇ] om P 9 εὐρών (om
 αὐτὴν αὐτοῦ)+εὐθὺς A 11 μέγα ἐφρόνει] PA; μέγα φρονεῖ TB; μεγαλοφρονεῖ VC
 ἐφυσιώθη] ἐπήρθη A 12 αὐτῶν τῶν μ. (om αὐτὸν) A μυστ.] +τοῦ Χριστοῦ B:
 + 'of the holy Body and Blood of Christ's 13 ἐνεγκεῦν after ἐκκλησίᾳ VC
 14 τῇ ἀδ.] om VCs 15 ἡμῶν] om P ἡμῖν] PT; om AVCBls ἐν τῇ κ. A
 16 πρὸς δράκα] before ἔκάστῳ A δράκαν (sic) VC Οὐάλη (om τῷ) A ὁ δὲ
 Οὐ. τὸν ἀπ. λαβὼν καὶ T 17 λέγων (om καὶ and αὐτῷ) T 18 χείρων σου P
 μοὶ VCB εὐλογίαν] Pss₂; εὐλογία T; εὐλογίας ΛVCB 19 πέμψῃς Α ὁ]+ἄγιος
 ΛVCBls₂ ἐνεπαίχθη] PVC; ἐπλανήθη TAB 21 ἤκουεν T 22 οὐν] δὲ VC
 23 τῇ πλ. ἐπ. T 24 αὐτὸν T ἐν^{1]}] τῇ (om ἐν) P

ἀγγέλων χιλίων λαμπάδας ἔχόντων καὶ τροχὸν πύρινον, ἐν φέδοξε τὸν σωτῆρα σχηματίζειν, καὶ ἔνα προλαμβάνοντα καὶ λέγοντα· Ἡράσθη σου ὁ Χριστὸς τῇ πολιτείᾳ καὶ τῇ παρρησίᾳ τοῦ βίου, καὶ ἥλθεν ἰδεῖν σε. ἔξελθε οὖν τῆς κέλης, καὶ μηδὲν 5 ἄλλο ποιήσῃς ἀλλ’ ἡ πόρρωθεν αὐτὸν ἴδων κύψας προσκύνησον, καὶ εἰσελθέ σου εἰς τὴν κέλλαν. ἔξελθὼν οὖν καὶ θεασάμενος τὴν παράταξιν τῶν λαμπαδηφόρων, ως ἀπὸ σταδίου δὲ τὸν ἀντίχριστον, πεσὰν προσεκύνησεν. ἐπὶ τοσοῦτον οὖν πάλιν τὴν ἄλλην ἡμέραν ἐφρενοβλάβησεν, ως εἰσελθεῖν εἰς τὴν | 10 ἐκκλησίαν, καὶ συνηγμένης τῆς ἀδελφότητος εἰπεῖν· Ἐγώ κοινωνίας χρείαν οὐκ ἔχω· τὸν γὰρ Χριστὸν ἑώρακα σήμερον. τότε δήσαντες αὐτὸν οἱ πατέρες καὶ σιδηρώσαντες ἐπὶ ἔτος ἐν ἀπεθεράπευσαν, εὐχαῖς καὶ ἀδιαφορίᾳ καὶ ἀπραγοτέρῳ βίῳ τὸ οἴημα αὐτοῦ καθελόντες, καὶ ως λέγεται· Τὰ ἐναντία τοῖς ἐναντίοις λάματα.

Ἀναγκαῖον δέ ἐστι καὶ τὸν τῶν τοιούτων βίους ἐνθεῖναι τῷ βιβλιδαρίῳ πρὸς ἀσφάλειαν τῶν ἐντυγχανόντων, καθάπερ καὶ ἀγίοις φυτοῖς τοῦ παραδείσου τὸ ξύλον τὸ γνωστὸν καλοῦ καὶ πονηροῦ· ἵνα εἴ ποτε αὐτοῖς συμβάιη κατόρθωμά τι, μὴ μέγα 20 φρονήσωσιν ἐπὶ τῇ ἀρετῇ. πολλάκις γὰρ καὶ ἀρετὴ ὑπόθεσις γίνεται πτώσεως, ὅταν μὴ σκοπῷ ὅρθῳ ἐπιτελεσθῇ· γέγραπται γάρ· Εἶδον δίκαιον ἀπολλύμενον ἐν δικαιώματι αγότο· καὶ γε τοῦτο ματαιότης.

14 See Note 42.

22 Ec. vii. 16, 7.

PTAVClss₂

- | | | |
|---|---|---------------|
| 1 ἀγγέλων] + ως VCB (before ἀγγ.) 1 | 2 ἔδοξε] + μέσον VCB | 3 λέγοντα] |
| + αὐτῷ VCB[ss ₂] ἡρέσθη B†(ls ₂ placuit) | τῇ πολ. καὶ τῇ παρ.] (P)TB; τῆς πολ. | |
| καὶ τῆς παρ. AVC παρρησίᾳ] καθαρότητι P | 4 οὖν] + ἐκ A | 5 ἀλλ’ ἡ TVC; |
| ἀλλὰ PAB ίδ. αὐτὸν P κύψας] + ταχέως VC(l) | 6 καὶ] + πάλιν VC σου] | |
| ομ T 7 τῶν λαμπαδηφόρων] PB†; λαμπαδηφόρον TAVCB† | 8 δὲ] om TA | |
| πεσὼν] om A: + ἐπὶ πρόσωπον VCl | 8, 9 ἐπὶ τοσ. ἐφρενοβλ.] om T | 8 οὖν] |
| δὲ P 9 πάλιν] om Al εἰσελθ.] PA; ἐλθεῖν TVCB: + αὐτὸν VC 10 συνηγμ.] | | |
| + πάσης VCBs 11 τὸν Χρ. γὰρ AB | 12 ἐπὶ ἔτος ἐν before οἱ πατέρες A | |
| 13 καὶ] om Pl (they connect εὐχαῖς with ἀπεθερ.; ss ₂ paraphr) | 13 ἀδιαφορίᾳ] PTA; | |
| ποικιλῇ ἀδιαφορήσει VCB; (versions paraphr) | 14 καὶ ως] TA; ως γὰρ P; | |
| καθὼς VCB τοῖς ἐναντίοις] τῶν ἐναντίων A | 15 λάματα] λῶνται VC(ls) | |
| 16-23 ἀναγκαῖον] s tr this parag. to beginning of cap. | 16 δὲ] οὖν VC ἐστὶ] | |
| ἡγησάμην VCl 17 τῷ βιβλ. ἐντυγχ.] om T | 17 βιβλιώ AVC: + τούτῳ Bls ₂ | |
| 18 καὶ] + τοῖς VCB τὸ ξ. τοῦ παραδ. A | 19 πονηροῦ] + καὶ A συμβ. αὐτοῖς A | |
| συμβαλγ̄ ΤΑ τι κατ. P μὴ] οὐ T | 20 δικαιώματι] TAVC; δικαιώμασιν P; | |
| δικαιοσύνῃ B | 21 δικαιώματι] TAVC; δικαιώμασιν P; | |

(XXVI) "Ηρων τις γέγονε γειτνιῶν μοι, Ἀλεξανδρεὺς τῷ γένει ἀστεῖος νεώτερος, εὐφυὴς τὴν διάνοιαν, καθαρὸς τὸν βίον· ὃς καὶ αὐτὸς μετὰ πόνους πολλοὺς τύφῳ βληθεὶς ἐξετραχηλιάσθη καὶ κατὰ τῶν πατέρων ἐφρόνησε μέγα, ὑβρίσας καὶ τὸν μακάριον Εὐάγριον, λέγων ὅτι Οἱ πειθόμενοι τῇ διδασκαλίᾳ σου ἀπατῶνται· οὐ χρὴ γάρ διδασκάλους ἔτέρους προσέχειν παρεκτὸς τοῦ Χριστοῦ. ἀπεχρήσατο δὲ καὶ τῇ μαρτυρίᾳ πρὸς τὸν σκοπὸν τῆς ἑαυτοῦ μωρίας, καὶ ἔλεγεν ὅτι Λύτὸς ὁ σωτὴρ εἶπε· Μή καλέσητε διδάσκαλον ἐπὶ τῆς Γῆς. ὃς ἐπὶ τοσοῦτον καὶ αὐτὸς ἐσκοτώθη ὡς καὶ αὐτὸν ὑστερον σιδηρωθῆναι, μὴ θέλοντα μηδὲ τοῖς μυστηρίοις προσέρχεσθαι. φίλη δὲ ἡ ἀλήθεια. καθ' ὑπερβολὴν ἦν λεπτὸς τῇ πολιτείᾳ, ὡς πολλοὺς διηγεῖσθαι τοὺς ἐν συνηθείᾳ ὅτι πολλάκις διὰ τριῶν μηνῶν ἥσθιεν, ἀρκούμενος τῇ κοινωνίᾳ τῶν μυστηρίων καὶ εἴ που ἀν φανῆ ἀγριολάχανον. πεῖραν δὲ αὐτοῦ εἰληφα κάγῳ μετὰ τοῦ μακάριον Ἀλβανίου ἀπίων ἐπὶ τὴν Σκῆτιν. ἀπεῖχε δὲ ἡμῶν ἡ Σκῆτις τεσσαράκοντα σημεῖα· ἐν τούτοις τοῖς τεσσαράκοντα σημείοις ἡμεῖς δεύτερον βεβρώκαμεν καὶ τρίτον ἐπίομεν ὕδωρ, ἐκεῖνος δὲ μηδενὸς γευσάμενος πεζὸς βαδίζων ἀπεστήθισε πεντεκαίδεκα ψαλμούς, ἔπειτα τὸν μέγαν, εἶτα τὴν πρὸς Εβραίους

1 See Note 43.

9 Mt. xxiii. 9.

XXVI (Περὶ Ἡρωνος): PTAVClss₂

1 Cheron I τις] + δύδατι VCl(ss₂) 2 νεώτερος] om A καθάριος VC
 3 πολλ. πν. VC πόνους] χρόνους A τύφῳ βληθεὶς] P; τ. ληφθεὶς TA³⁷; τ.
 ἀρθεὶς B; τυφωθεὶς VCA³⁸ (τυφλωθεὶς) 4 τῶν] + ἀγίων Bl ὑβρίσας] PA³⁷B;
 ὑβρισε δὲ VCl; ὡς καὶ M. ὑβρίσαι A³⁸ 5 τὸν μακάριον Εὐάγριον] VCBls₂; τὸν (om
 Α) Μακάριον τὸν πρεσβύτερον PTA 6 ἀπατῶνται l(s) add adverb, 'greatly' γάρ]
 + φησί VC (after διδασκ.) B (οὐ γάρ χρή φ.) προσέχειν] PTA; χρῆσθαι VGB1;
 om ss₂ 7 τῇ] om VC μαρτυρίαν C 8 τῆς ἀφροσύνης αὐτοῦ T 8, 9 ὅτι...
 ...εἶπε] om A 9 εἶπε] P; ἔλεγε T; λέγει B; ἔφη VC 10 καὶ αὐτὸς] οὗτος Α;
 om T ἐσκοτώθη] + τὸν λογισμὸν VCB(ls) 11 μηδὲ] om AVCs₂ συνέρ-
 χεσθαι Α³⁸; προσένα T 12 τῇ] + ἀριστῃ] VCB (om Bt)s₂ 13 ἡμερῶν VC
 ἐσθλεὶς TAB† 14 ἀρκούμενος] + μόνη VCBtl s₂ τῶν] + θειῶν PT (l sanctorum)
 φανῆ] P; φανετη ΤΑ; παρεφάνη VC; παραφανετη B 15 ἀγριολάχανον] PA; ἀγριον
 λαχ. Τ; ἀγρια λάχανα VCB (ἀγριολάχανα B†) 16 'Αλβανίου] PTVCBll (Albanus);
 'Αλβινίου ABt's (Albinus); (om. s₂) ἀπίων after Σκ. VC ἀνεῖχε Α δὲ] om
 V: + ἀφ' VC 17 σημεῖος VCB ἐν τούτοις.....σημεῖοις] om Btss₂ τοῖς
 τεσσ. σημεῖοις] om Tl τεσσαράκοντα²] om VC 19 κάκεινος (om δὲ) T δὲ]
 οὖν Α μηδενὸς γευσ. ἐκεῖνος ἀπ. πεζὸς βαδ. VC πεζὸς] + δὲ T ὁδεύων Α
 ἀπεστήθισε VCB πεντεκαίδεκα ψαλ.] PA; δεκαπέντε ψαλ. Τ; ψαλ. δεκαπ. VCB
 20 ἔπειτα τ. μεγ.] om P: ss₂ 'he recited "Blessed,"' i.e. Ps. cxviii. [cxix.] μέγαν]
 + προφήτην T εἶτα] ἔπειτα Α

ἐπιστολήν, εἶτα τὸν Ἡσαίαν καὶ μέρος τι τοῦ Ἱερεμίου, εἶτα Λουκᾶν τὸν εὐαγγελιστήν, εἶτα τὰς παροιμίας. καὶ τούτων οὕτως ἔχόντων καταλαμβάνειν αὐτὸν οὐκ ἡδυνάμεθα βαδίζοντα. οὗτος τελευταῖον ώς ὑπὸ πυρὸς ἐλαυνόμενος ἐν τῇ κέλλῃ μὲν 5 αὐτοῦ καθεσθῆναι οὐκ ἡδυνήθη ἀπελθὼν δὲ εἰς Ἀλεξάνδρειαν κατ’ οἰκονομίαν, τὸ δὴ λεγόμενον, ἥλω τὸν ἥλον ἔξεκρουσε. περιέπεσε γὰρ ἐκουσίως τῇ ἀδιαφορίᾳ, ἐς ὕστερον ἀκούσιον εὑράμενος σωτηρίαν. παρέβαλε γὰρ θεάτρῳ καὶ ἵπποδρομίοις καὶ τὰς διατριβὰς εἶχεν ἐν καπηλείοις· οὕτως δὲ γαστρι- 10 μαργῶν | καὶ οὐνοφλυγῶν ἐνέπεσεν εἰς τὸν βόρβορον τῆς γυναι- κείας ἐπιθυμίας. καὶ ως ἐσκέπτετο ἀμαρτῆσαι, μιμάδι τινὶ συντυχών τὰ πρὸς τὸ ἔλκος αὐτοῦ διελέγετο. τούτων οὕτως διαπραττομένων γέγοιεν αὐτῷ ἄνθραξ κατ’ αὐτῆς τῆς βαλάνου, καὶ ἐπὶ τοσοῦτον ἐνόσησεν ἔξαμηνιαῖον χρόνον ώς κατασπῆναι 15 αὐτοῦ τὰ μόρια καὶ ἀποπεσεῖν. ὕστερον δὲ ὑγιάντας ἀνεν τῶν μελῶν ἐκείνων καὶ ἐπανελθὼν εἰς φρόνημα θεϊκόν, ἥλθεν ἔξο- μολογούμενος ταῦτα πάντα τοῖς πατράσιν ἐνεργῆσαι δὲ μὴ φθάσας ἐκοιμήθη μετ’ ὀλίγας ἡμέρας.

(XXVII) "Αλλος πάλιν Πτολεμαῖος ὀνόματι δυσδιήγητον 20 ἢ ἀνεκδιήγητον ζήσας βίον ὥκησε γὰρ ἐπέκεινα τῆς Σκήτεως εἰς τὴν λεγομένην Κλίμακα· τόπος δέ ἐστιν οὕτω καλούμενος εἰς ὃν οἰκῆσαι οὐδεὶς δύναται ἐν τῷ ἀπὸ δεκαοκτῷ σημείων εἶναι τὸ φρέαρ τῶν ἀδελφῶν. βαστάσας οὖν ἐκεῖνος κεράμια

6 See Note 42.

21 See Note 44.

PTAVClss₂

1 τὸν] om A τι] om A τοῦ] om T 1, 2 (s₂ om Is. and puts Prov. before Lk.) 2, 3 καὶ τούτων.....βαδίζοντα] om s₂ καὶ τούτων οὕτως ἔχ.] VCB(I)s (**κατα-**) ; om PTA 3 καταλ.]+δὲ PTA 4 οὕτω P 5 δὲ] οὐν Α³⁸ εἰς]+τὴν AVCB 6 τὸ δὴ λεγ.] VCB₂; om PTA 7 περιπεσῶν T 8 εὐρά- μενος]+τὴν Α θεάτρους TAB ἱπποδρομίαις TAB 9 καπηλείοις] τούτοις Α 10 ἐνέπεσεν]+καὶ VCB₂ 12 συντυχών] προσομιλῶν Bl διηγεῖτο] VC 13 αὐτῆς om AB 15, 16 ἀνεν.....ἐκείνων] om A 16 καὶ]+πάλιν T ἐπανελθὼν] ἐπανηλθεν (om καὶ) Α θεϊκὸν]+καὶ Α ἥλθεν]+εἰς τὴν ἔρημον AVCs₂; +καὶ B ἔξομολογησάμενος VCB₁ 17 τοῖς]+ἀγλοῖς Bl δὲ] Pl (tamen); om TAVCB (but they insert καὶ in various places): (ss₂ paraphr) 18 φθάσας]+τὸ τέλειον VC; poenitentiam 1:+καὶ TAVC

XXVII (Περὶ Πτολεμαίογ): PTAVClss₂

19 ἄλλος]+τις AB δυσδιεξήγητον P 20 ἢ ἀνεκδ.] om P ἢ] καὶ A γὰρ] om PTB 22 οἰκῆσαι]+ἐκεῖ VC ἐν τῷ] P; διὰ τὸ TAVC; τῷ B δεκαοκτώ after εἶναι VC 23 βαστάξας T

κιλικίσια πολλὰ ἀπήνεγκε, καὶ τῷ δεκεμβρίῳ καὶ ἰαννουαρίῳ μηνὶ συνάγων τὴν δρόσον—δροσίζει γὰρ ἐν ἐκείνοις τοῖς μέρεσι τότε πολλά—σπόγγῳ ἐκ τῶν λίθων, διήρκεσεν ἐπὶ ἔτη δεκαπέντε οἰκήσας ἐκεῦ. ὃς ἀποξενωθεὶς διδασκαλίας καὶ συντυχίας ἀνδρῶν ὄσιων καὶ ὡφελείας, καὶ συνεχοῦς κοινωνίας τῶν μυστηρίων, ἐπὶ τοσοῦτον ἔξεστη τῆς εὐθείας ὡς λέγειν μηδὲν εἶναι τὰ πράγματα, ἀλλ’ ἡ φέρεσθαι μετέωρος ἄχρι τῆς δεῦρο ἀλώμενος ἐν Αἰγύπτῳ καὶ ἔκδοτον ἑαυτὸν δεδωκὼς γαστριμαργίᾳ καὶ οἰνοφλυγίᾳ, μηδενὶ μηδὲν ὅμιλῶν. καὶ αὕτη δὲ ἡ συμφορὰ συνέβη Πτολεμαίῳ ἐκ τῆς ἀλόγου οἰήσεως, | κατὰ τὸ γεγραμμένον· Οἵς μὴ ὕπάρχει κγέρηνης πίπτογει ὥσπερ φύλλα.

(XXVIII) Παρθένον πάλιν ἔγνων ἐν Ἱεροσολύμοις σακκοφοροῦσαν ἐπὶ ἔξαετίαν καὶ ἐγκεκλεισμένην, μηδενὸς τῶν εἰς ἥδονὴν συντεινόντων λαμβάνουσαν· ἥτις ἐσ ὑστερον ἐγκαταλειφθεῖσα ὑπερβολῇ ὑπερηφανίας περιέπεσε πτώσει. καὶ ἀνοι- 15 ξασα τὴν θυρίδα εἰσεδέξατο τὸν ὑπηρετούμενον καὶ αὐτῷ συνεφύρη ἐν τῷ μὴ κατὰ θεῖκην πρόθεσιν καὶ ἀγάπην θεοῦ

4—9 The texts of this passage are discussed in Note 45. 11 Prov.
xi. 14.

PTAVClss₂

1 πολλὰ] om T : + ἐκεῦσε Bl δεκεμβρίῳ PA³⁸ 1αννουαρίῳ TB† 2 μηνὶ]
om A συναγαγών AB ἐκεῖνοις after μέρεσι VC 3 τρέτε] after πολλὰ A : om
CSS₂ σπόγγῳ] TAVCB₂ss₂; σπογγίζων P : + οὖν VC λίθων] + συνάγων (repeated
from above) VC (ss₂) : δροσίζει...πολλὰ tr to here TB1 : + καὶ πληρώσας Bl (καὶ τὰ
κεράμια πλ. τοῦ δρόσου: quas.....implebat) διήρκεσεν] + ἑαυτῷ Bl δεκαπ. ἔτη
VCB 4 συντυχίας] TAVCBs (~~ταῦτα~~); ὅμιλας P; (colloquio l) 5 καὶ τῆς
ἐκ συντυχίας αὐτῶν ὡφ. P: (l quorum sermo prodesse poterat; s ‘and from the help
of their serviceable conversation’) τῶν]+θελων T 6 εὐθείας]+όδοι B(ls)
μηδὲν εἶναι τὰ πράγματα] PTA (μὴ δὲν εἶναι A†) VCs (‘that things are nothing, that
is, the holy mysteries’): (for Bls₂ see Note 45) 7 ἀλλ’ ἦ] PA; om ἡ VC(B);
ωστε T φέρεσθαι] εἰσφέρεσθαι VC : + αὐτὸν T μετέωρος] P(B); μετέωρον
TAVC; + ἔξεστηκὼς τῶν κατὰ φύσιν φρενῶν B (s, see Note 45) ἄχρι] PVC; μέχρι
TAB ἀλώμενος] P (B); ἀλώμενον TAVC 8 δεδ. ἑαυτὸν A δεδωκὼς] B;
ἐκδεδωκὼς P; δεδωκότα TAVC 9 ὅμιλῶν] PTAB; ὅμιλοῦντα VC καὶ αὕτη δὲ]
TVCBs (~~ταῦτα~~ ρατῶα); om δὲ A; om καὶ and δὲ P; (l autem) 10 οἰήσεως]
+ καὶ VC 10, 11 κατὰ.....κυβ.] om T

XXVIII (Περὶ ἐκπεούσης Παρθένου): PTAVClss₂

12 ἔγνων πάλιν TVC: + τυὰ Λ 13 εἰς] om A 16 θυρίδα] θύραν VC: + τῆς
κέλλης Bl ἐδέξατο Λ ὑπηρετοῦντα P: + αὐτῇ VCB₁(ss₂) τούτῳ VCB₁
17 συνεφθάρη αὐτῷ P ἐν τῷ] PA; om ἐν TVCB πρόθεσιν] προστίθεσιν VC θεοῦ]
Χριστοῦ T; om VC

έσχηκέναι τὴν ἀσκησιν, ἀλλὰ κατὰ σκηνὴν ἀνθρωπίνην, ὃ ἐστι κενοδοξίας καὶ σαθρᾶς προαιρέσεως. τῶν γὰρ λογισμῶν αὐτῆς ἀπασχοληθέντων εἰς τὸ καταγινώσκειν τῶν ἄλλων, οὐκ ἦν ὁ φύλαξ τῆς σωφροσύνης.

5 (XXIX) Ἡλίας τις ἀσκητὴς σφόδρα γέγονε φιλοπάρθενος· εἰσὶ γὰρ τοιαῦται ψυχὰὶ αἱς μαρτυρεῖ τὸ τέλος κατὰ ἀρετήν. ὃς κατοικειρήσας τὸ τάγμα τῶν ἀσκητριῶν, ἐν Ἀλθριβῇ πόλει ἔχων ἀναλόματα φόκοδόμησε μέγα μοναστήριον, καὶ συνήγαγε πάσας τὰς ἀλωμένας ἐντὸς ἀκολούθως αὐτῶν φροντίζων, ποιήσας 10 αὐτὰς ἀνάπαυσιν πᾶσαν καὶ κήπους καὶ χρηστήρια καὶ ἄλλα ὡν ἀπαιτεῖ ὁ βίος. αὗται ἐκ διαφόρων βίων ἥγιμέναι συνεχεῖς ἐποίουν μάχας μετ' ἄλλήλων. ἐπεὶ οὖν ἐχρῆν αὐτὸν καὶ διακούειν καὶ εἰρηνεύειν, συνήγαγε γὰρ ὡς τριακοσίας, ἀνάγκην εἶχε μεσιτεύειν ἐπὶ δύο ἔτη. νέαν οὖν ἄγων τὴν ἡλικίαν, 15 ἦν γὰρ ὡς τριάκοντα ἐτῶν ἡ τεσσαράκοντα, οὗτος ἐπειράσθη καθ' ἥδονήν· καὶ ἀναχωρήσας τοῦ μοναστηρίου νῆστις ἐπλανᾶτο

4 τῆς σωφροσύνης] Bl^{rev} add (text of B¹⁰): Διὰ δὲ τοῦτο γεγράφαμεν, πιστότατε τῶν ἀνδρῶν Λαῦσε, καὶ τῶν ἐξ ἀρετῆς κατωρθωκότων τὸν βίον, καὶ τῶν ἀπὸ ῥάβυμίας ἐξ ἄκρας πολιτείας μετὰ πόνους πολλοὺς χειρωθέντων ὑπὸ τοῦ διαβόλου ταῖς παντοίαις τούτου σαγήνεστι, ὥν ἔκαστος ἐκ τῆς ἑαυτοῦ πολιτείας τοῦ μισοκάλου καταμανθάνων τὰ κεκρυμμένα δίκτυα φεύγῃ τὰς τούτων παγίδας. πολλῶν τοίνυν ὅντων καὶ μεγάλων ἀνδρῶν τε καὶ γυναικῶν τῶν κατ' ἀρχὰς τὴν ἐνάρετον τῆς ἀσκήσεως πολιτείαν κατορθωσάντων, τελευταῖον δὲ ὑπὸ τοῦ ἀντιπάλου πάντων ἀνθρώπων ἐκριζωθέντων, ἀπὸ τῶν πολλῶν μνημονεύσας δλίγων, ἀποσωπήσω τοὺς πλείστους, μήτε αὐτοὺς ἀνιστῶν, μήτε ἐμαυτὸν ὀφελῶν ἐπὶ πολὺ τούτοις προσδιατρίβων, καὶ τῶν ἐξόχων τοῦ Χριστοῦ ἀμελῶν ἀθλητῶν, μὴ διηγούμενόν με μᾶλλον τὰς τούτων ἀρετὰς τῆς ἐνθέου αὐτῶν ἀσκήσεως.

5 This cap. of 1 is printed *Bibl. Casin. III. Florileg.* 305: and for the first half, s may be found in Tullberg's ms. A (*Paradisus* 41). 7 On Athribis see Note 46.

PTAVClss₂

1 ὃ ἐστι κενοδοξίαν καὶ σαθρὰν πρόθεσιν VC 3 ἀπασχολισθέντων T καταγινώσκειν]+τὰ P οὐκ ἦν μετ' αὐτῆς VC; κατέλιπεν αὐτὴν P; ἀπέστη ἀπ' αὐτῆς B; 'there remained not with her' s; (l nullum omnino custodem propriae reliquerat castitati); txt TA

XXIX (Περὶ Ἡλία): PTlss₂

5 τις]+τῷ δνόματι Bl(ss₂) 7 δι] καὶ T 'Αθριβῇ]'Ακριθῃ T* 'Αβριθει T^{cor}; 'Αθλιβῃ A^B; (s 'a city in the Thebaid'): + τῇ TB 9 ἐντὸς] Ps₂; ἐν τῷ μοναστηρίῳ TBs; ἐκεὶ A^B; 1 parapr φροντίζων]+εἰς πάντα B(l)s ('in everything that was necessary') 10 ἀναπ. αὐτὰς T ἄλλα] om T 13 ἀκούειν T 14 ἔτη] om P οὖν] Ps; om TB: (l alters)

ἀνὰ τὴν ἔρημον ἐπὶ ήμέρας δύο, τοῦτο δεόμενος ὅτι Κύριε, ἡ
ἀπόκτεινόν με ἵνα μὴ ἔδω αὐτὰς | θλιβομένας, ἢ τὸ πάθος λάβε
ἀπ' ἐμοῦ ἵνα φροντίζω αὐτῶν κατὰ λόγουν. ἐσπέρας οὖν γενο-
μένης ὑπνωσεν ἐν τῇ ἔρήμῳ καὶ ἐλθόντες πρὸς αὐτὸν ἄγγελοι
τρεῖς, ὡς αὐτὸς διηγεῖτο, κατέσχον αὐτὸν καὶ λέγουσι· Τί
ἐξῆλθες τοῦ μοναστηρίου τῶν γυναικῶν; οἷς διηγεῖτο τὸ πρᾶγμα;
"Οτι ἐφοβήθης μήποτε κάκείνας βλάψω καὶ ἐμαυτόν. λέγουσιν
αὐτῷ· Οὐκοῦν ἔάν σε τοῦ πάθους ἀπαλλάξωμεν ἀπέρχῃ καὶ
φροντίζεις αὐτῶν; ἐπὶ τούτοις συνέθετο. εἰσπράττονται αὐτὸν
ὅρκον. τὸν δὲ ὅρκον ἔλεγε τοιοῦτον εἶναι· "Ομοσον ἡμῖν ὅτι
Μὰ τὸν φροντίζοντά με φροντίσω αὐτῶν. καὶ ὥμοσεν αὐτοῖς·
καὶ τότε κατέσχον αὐτοῦ εἰς τὰς χεῖρας καὶ εἰς τοὺς πόδας,
καὶ ὁ τρίτος λαβὼν ξυρὸν ἐξέτεμεν αὐτοῦ τοὺς διδύμους, οὐ
κατὰ ἀλήθειαν ἀλλὰ κατὰ φαντασίαν. ἔδοξεν οὖν τῇ ἐκστάσει,
ὡς ἀν εἴποι τις, καὶ ἀποτεθεραπεῦσθαι. ἐπερωτῶσιν αὐτόν
'Ηιστήθης ὠφελείας; λέγει αὐτοῖς· Σφόδρα ἐκουφίσθη καὶ
πέπεισμαι ἀπηλλάχθαι τοῦ πάθους. λέγουσιν αὐτῷ· "Απελθε
οὖν. καὶ ὑποστρέψας μετὰ πέντε ἡμέρας πενθοῦντος τοῦ
μοναστηρίου εἰσῆλθε καὶ ἔμεινεν ἔνδον ἔκτοτε ἐν κελλίῳ
πλαγίῳ, ἐξ οὐ ἐγγύτερος ὡν συνεχῶς αὐτὰς διωρθοῦτο τὸ ὕστον
ἐπ' αὐτῷ. ἔζησε δὲ ἄλλα τεσσαράκοντα ἔτη διαβεβαιούμενος
τοῖς πατράσιν ὅτι Εἰς τὴν διάνοιάν μου οὐκ ἀναβαίνει πάθος.
τοῦτο τὸ χάρισμα τοῦ ἄγίου ἐκείνου ὃς οὕτως ἐφρόντισε τοῦ

PTlss₂

1 δεόμενος]+τοῦ θεοῦ T(ls):+καὶ λέγων TB: (s paraphr) 2 πάθος]+μον TB
3 ἀπ' ἐμοῦ] om TB 4 τρεῖς ἄγγ. T 5 λέγουσι]+αὐτῷ B (τούτῳ Bl) ss₂
6 οἰς] καὶ T πρᾶγμα]+εἰπών B(ls) 7 ἐμαυτὸν] s in Tullb. ends here
8 πάθους]+τούτον TB1(ss₂) 9 καὶ] om T 9 ἐπὶ] ἐπει οὖν P ὅρκῳ
εἰσπρ. αὐτῷ P 10 διηγεῖτο TB εἶναι] om T ὅτι] om T 11 μον TB
φροντίζω TB καὶ]+ἐπὶ τούτῳ Bl (in haec uerba) 12 καὶ] om T κατέσχεν T
εἰς] eis (bis) T 13 καὶ δισλαβὼν ξ. (sic) T 14 οὖν]+ἐν TB 15 ἀποθερ-
πεύεσθαι TB 16 ἐπερωτῶσιν]+οὖν T(ls) αὐτὸν]+οἱ ἄγγελοι Bl 16 θεραπεῖας P
17 ἀπελθε οὖν] various additions: φροντισον αὐτῶν P; ἀπόστρεψον (om οὖν) T; eis τὸ
ἀσκητήριόν σου B; 'fear nothing' s₂: txt 1 (and probably s, where Διο seems to
represent καὶ ὑποστρέψας, perhaps Διο) 18 πενθοῦντος τοῦ μον.] TB (π. περὶ
αὐτοῦ παντὸς τοῦ μον.) 1 (ingressusque lugentium monasterium seminarum) s ('while
the women in the monastery were weeping at what had happened that he had
deserted them'); εὗρε πενθούσας πάσας P; 'he found the women suffering from
hunger' s₂ 19 εἰσῆλθε]+οὖν P ἔνδον ἔμεινεν T ἔκτοτε] om P 20 πλαγίῳ] P;
ἔκ πλαγίων (al πλαγίου) τοῦ μοναστηρίου Bl; 'outside' ss₂; om T συχνωτέρος (sic) T
τὸ] om TB 21 ἔζησε] The Vat ms of s₂ ends here 23 τὸ] om T ἐφρόντιζε T

μοναστηρίου. (XXX) Ὡν διαδέχεται Δωρόθεος, ἀνὴρ δοκιμώτας γηράσας ἐν βίῳ χρηστῷ καὶ ἐμπράκτῳ· μὴ δυνηθεὶς μὲν οὕτως ἐν αὐτῷ τῷ μοναστηρίῳ μεῖναι, ἐν ἀνώγεῳ δὲ ἀποκεκλεισμένος θυρίδα ἐποίησεν ὄρῶσαν ἐπὶ τὸ μοναστήριον τῶν 5 γυναικῶν, καὶ ταύτην ἔκλειε καὶ ἥγοντεν ἀδιαλείπτως οὖν παρεκαθέζετο τῇ θυρίδι τὴν ἀμαχίαν αὐτὰς μνηστεύμενος. καὶ οὕτως ἐπεγήρασεν ἄνω εἰς τὸ ἀνώγεων, μῆτε τῶν γυναικῶν ἄνω ἀνερχομένων μῆτε ἐκείνου δυναμένου κάτω κατελθεῖν· οὐ γὰρ είστηκει ἡ κλῦμαξ.

10 (XXXI) Πιαμοῦν γέγονε παρθένος ἡτις τὰ ἔτη τῆς ζωῆς αὐτῆς ἔζησε μετὰ τῆς ιδίας μητρὸς μίαν παρὰ μίαν ἐσθίουσα ἐν ἑσπέρᾳ καὶ νήθουσα λίνον. αὕτη κατηξιώθη χαρίσματος προρρήσεων. ἐν οἷς συνέβη ποτὲ ἐν Αἰγύπτῳ τῆς ἀναβάσεως οὔσης κώμην κώμη ἐπιθέσθαι· μάχονται γὰρ εἰς τὰς ὕδρομερισίας, 15 ὡς καὶ φόνους παρακολουθεῖν καὶ κατακοπάς. δυνατωτέρᾳ οὖν κώμη ἐπέθετο τῇ ταύτης κώμη, καὶ ἥρχοντο ἄνδρες ἐν πλήθει μετὰ δοράτων καὶ ῥοπάλων κόψαι τὴν κώμην αὐτῆς. παρέστη δὲ αὐτῇ ἄγγελος ἀποκαλύπτων αὐτῇ τὴν ἐπίθεσιν τούτων. καὶ μεταστειλαμένη τοὺς πρεσβυτέρους τῆς 20 κώμης λέγει· Ἐξέλθατε | καὶ ἀπαντήσατε τοῖς ἐρχομένοις ἐκ τῆσδε τῆς κώμης καθ' ὑμῶν, ἵνα μὴ καὶ ὑμεῖς συναπόλησθε τῇ

XXX (Περὶ Δωροθέογ): PTAls

1 τοῦτον τὸν Ἡλίαν Δ. διαδέχεται Τ	2 ἐμπράκτῳ]+δς Α	βουληθεὶς Τ
3 μὲν] om TA	οὕτως] οὗτος T	μεῖναι] om A: + ut prior 1 (B)
ἐναποκλειεθεὶς T;	ἀπέκλεισεν	δὲ] om A
5 καὶ ταύτην] ἦν P	καὶ Α	4 ἐπ. θυρ. A
διεκλ. A	οῦν] PA;	ἐπὶ] PB; eis TA
7 ἄνω	δὲ TB	παρεκάθητο A
εἰς τὸ ἀνώγεων] PTA;	παρεκάθητο A	7 ἄνω
8 ἐκείνῳ τῷ ἀνώγεῳ (ἀναγαλῷ) B(l)s		7, 8 οὕτε (bis) TA
7 ἄνω ²] om T	8 ἐκείνου] αὐτῷ T	δυναμένου...κατελθεῖν] TABls; κατελθόντος P
κάτω] om T	οὐδὲ A	κάτω] om T
οὐ] οὐδὲ A	9 ἐστηκε A	ἡ] om TA

XXXI (Περὶ Πιαμοῦν): PTAVCIs:

10 Πιαμοῦν (sic) T: + τις TAVCl: + δύναμαι VCB1	ἡτις] + πάντα Bl	11 τῆς
iō. μ.] PT; τῆς μ. τῆς iδ. AVC	12 χάριτος VC	προρρήσεως TAB
ἀναβ. οὔσης] om s	+ τοῦ Νείλου VCB1	13 τῆς
μερισίας] P; ὑδραιμερίας A; ὑδραιμερίας TVC (-έλας VC);	14 ἐπιθ. κώμῃ T	ὑδρο-
ὑδραιμερίας A; κατακολούθειν A	ὑδραιμερίας B	15 καὶ ^{1]}
16 ταύτης] PA; αὐτῆς TB; έαυτῆς VC	ἐρχονται A	
17 κόψαι] TA; κατακόψαι P; συγκόψαι VCB	τὴν κώμην] τοὺς ἐν τῇ κώμῃ VC	
18 δὲ] οὖν VC	αὐτῇ] TVCIs (B ταύτῃ τῇ μακαρίᾳ); τῇ ἀγίᾳ (after ἄγγ.) P; om. A	
καὶ] om P	19 αὐτῶν A	20 ἐξέλθετε TVCB
έκ] ἀπὸ VC	μεταστ.] + δὲ (om καὶ) VCB	
λυσθε VC	21 ὑμῶν] TVC(B)ls; ημῶν PA	συναπόλ-

κώμη, καὶ παρακαλέσατε αὐτοὺς λωφῆσαι τὴς μάχης. φοβηθέντες δὲ οἱ πρεσβύτεροι πίπτουσιν εἰς τοὺς πόδας αὐτῆς παρακαλοῦντες καὶ λέγοντες αὐτῇ ὅτι Ἡμεῖς οὐ τολμῶμεν συναντῆσαι αὐτοῖς οἴδαμεν γὰρ αὐτῶν τὴν μέθην καὶ τὴν ἀπόνοιαν. ἀλλ’ εἰ ποιεῖς ἔλεος καὶ ἐπὶ πᾶσαν τὴν κώμην καὶ ἐπὶ τὸν 5 οἶκον τὸν σόν, ἔξελθοῦσα αὐτὴν αὐτοῖς συνάντησον. ἐκείνη τοῦτο μὴ συνθεμένη, ἀνελθοῦσα εἰς τὸ δωμάτιον τὸ ἵδιον ἐν νυκτὶ ἔστη διὰ παντὸς εὐχομένη καὶ μὴ κλίνουσα γόνυν καὶ δεομένη τοῦ θεοῦ ὅτι Κύριε ὁ κρίνων τὴν γῆν, φοβηθέντες εἰς τὸν τόπον σαλευθῆναι οὐκ ἡδυνήθησαν· ἀπεκαλύφθη δὲ κακέίνοις ὅτι πρεσβείας ταύτης γέγονεν αὐτοῖς τὸ ἐμπόδιον· καὶ ἀποστελλαντες εἰς τὴν κώμην ἥτήσαντο εἰρήνην, δηλώσαντες ὅτι Εὐχα- 15 ριστήσατε τῷ θεῷ καὶ ταῖς εὐχαῖς Πιαμοῦν αὖ καὶ συνεπόδισαν ἡμᾶς.

(XXXII) Ταβέννησίς ἔστι τόπος ἐν τῇ Θηβαΐδι οὕτω

18 On the authorities for the text see Note 47. On Tabennisi see Note 48.

18 Soz. π. 14 (16) Διέτριβε δὲ ἐν Ταβέννησῳ (vulg. Ταβέννη νήσῳ) τῆς Θη-
PTAVCIs :

1 αὐτοὺς.....μάχης] τὰ εἰς εἰρήνην T μάχης] Al (ab apparatu certaminis huius) (cf. T, sup.); κακίας P; ἀδικίας VC; ἀηδίας θανατικῆς B†; ἐπιβολῆς B†; ‘audacity’s 2 δὲ] οὐν VC πίπτουσι]+αὐτῆς T; αὐτῇ A αὐτῆς] om TA παρακαλοῦντες]+αὐτὴν AVCB1 3 καὶ λέγοντες] om T αὐτῇ] om TAVCB1 αὐτοῖς συναντ. VCB 5 ποιεῖς]+έφορής VCB 6 τὸν σόν] σοῦ P ὑπάντησον VC ἐκείνη]+δὲ A 7 ἀπελθοῦσα VC τὸ ἵδιον] om T 8 διὰ π. ἔστη A μὴ] VCBΤ (μηδὲν) ls; om PA γονὴ (sic) κλίνασα T καὶ²] PTAl; ἀλλὰ VCBs 9 θεοῦ]+λέγοντα AB(s) ὅτι] om A κρίνων]+πᾶσαν VCB1 10 προσευχῆς] +μου VCl 11 ἥτησάτω] PTVC1; στηλωσάτω AB; (s ‘fix’: ‘bind’ next 1.) ἀν] om TVC αὐτοὺς] om P 12 πρώτην] TABl; τρίτην PVC; (om s) μιλῶν] P; σημεῖων TAVCB στηλωθέντες AB (ἐστηλώθησαν) 13 ἡδύναντο VC δὲ] οὐν VC; om T καὶ τούτοις VC 14 ταύτης] ἐκείνης A; αὐτῆς τῆς ἀγλας P καὶ] PΛ; om TVCB ἀποστελλαντες]+οὐν TB; δὲ VC 15 ἥτησαντο] ἥτησαν A: +τὰ εἰς TVC; τὰ πρὸς A 16 καὶ ταῖς εὐχ.....ἡμᾶς] TAVCIs; ὅτι ταῖς εὐχαῖς II. ἡμεῖς συνεποδίσθημεν P; qui nos orationibus P. ab excidio uestrae possessionis auertit l

XXXII (Περὶ Παχωμίογ καὶ τῶν Ταβέννησιωτῶν):

PTO 33-47 [34] ls^{meth} [ar] (see Note 47).

18 Ταβέννησις] PTB†; Ταβέννησος 34 B†; Ταβένησις O; Ταβένη 33-47 (2nd ν inserted 1 m.); Ταβένη νήσος is vulgate reading in Soz., but one ms. has Ταβέννησος (cf. Valois' Annot.). (The Coptic name is Tabennisi) (see Note 48). τόπος ἔστι O 33-47 τῇ] om O

καλούμενος, ἐν φ Παχώμιός τις γέγονεν, ἀνὴρ τῶν εἰς εὐθεῖαν βεβιωκότων ὡς καταξιωθῆναι καὶ προρρίσεων καὶ ὄπτασιῶν ἀγγελικῶν. οὗτος εἰς ἄγαν ἐγένετο φιλάνθρωπός τε καὶ φιλάδελφος. καθεζομένων οὖν αὐτῷ ἐν τῷ σπηλαίῳ ὥφθη ἄγγελος 5 καὶ λέγει αὐτῷ· Τὰ κατὰ σαυτὸν κατώρθωσας· περιττῶς οὖν καθέξῃ ἐν τῷ σπηλαίῳ· δεῦρο καὶ ἔξελθὼν συναγαγε πάντας τοὺς νέους μοναχοὺς καὶ οἴκησον μετ' αὐτῶν, καὶ κατὰ τὸν τύπον δν δίδωμι σοι οὕτως αὐτοῖς νομοθέτησον. καὶ ἐπέδωκεν αὐτῷ δέλτον χαλκῆν ἐν ᾧ ἐγέγραπτο ταῦτα·

10 Συγχωρήσεις ἑκάστῳ κατὰ δύναμιν φαγεῖν καὶ πιεῖν καὶ

βαῖδος, ὅθεν Ταβεννησιῶται εἰσέτι νῦν ὀνομάζονται.

1—4 Soz. (16) Κατὰ

τούτους τοὺς νόμους, τὸν ἰδίους μαθητὰς ἦγεν ὁ Παχώμιος, ἀνὴρ τὰ μάλιστα φιλάνθρωπος, καὶ θεοφιλὸς εἰς ἄγαν ὡς προειδέναι τὰ ἐσόμενα, καὶ θείοις ἀγγέλοις ὅμιλειν πολλάκις. 4—9 (9) Τόν γε μὴν Παχώμιόν φασι μόνον ἐν σπηλαίῳ τὰ πρῶτα φιλοσοφῆσαι· προφανέντα δὲ αὐτῷ θείον ἄγγελον παρακελεύσασθαι νέους ἀθροῖσαι μοναχοὺς καὶ συνεῖναι αὐτοῖς· εὖ γὰρ τὰ κατ' αὐτὸν ἐν φιλοσοφίᾳ κατώρθωκέναι καὶ χρῆναι καὶ συνοικιῶν ἡγούμενον ὥφελεῖν πολλούς· ἄγειν δὲ αὐτοὺς νόμους οἷς ἀν δοίη· δεδωκέναι δὲ αὐτῷ δέλτον ἦν ἔτι φυλάττουσιν.

1 On Pachomius see Note 49.

7 οἴκησον μετ' αὐτῶν] At this point P departs from the structure of all the other authorities, including Soz.: it omits καὶ κατὰ...νομοθέτησον (7, 8), and goes on (cf. 7, p. 93): ὃς συναγαγὼν ἐπτακισχιλίους ἄνδρας κατέταξεν ἐν διαφόροις μοναστηρίοις δοὺς αὐτοῖς καὶ κανόνα κατὰ τὴν διάταξιν τοῦ ἀγγέλου τοῦ ὀφθέντος αὐτῷ. ἔστι δὲ τὸ πρῶτον κ.τ.λ. (9, p. 93) το ...συνωνήσασθαι δὲ τὰς χρείας (4, p. 94). περιεῖχε δὲ ἡ διάταξις τοῦ ἀγγέλου ἦν ἐπέδωκε τῷ Π. εἰς δέλτον χαλκοῦν, ἐν ᾧ ἐγέγραπτο ταῦτα· Συγχωρήσεις κ.τ.λ. (10 above).

10 On the Rule see Note 50.

10—4 (p. 89) Soz. (10) Ἐνοῦσα δὲ ταύτη γραφὴ προσέταττε συγχωρεῖν ἑκάστῳ

PTO 33-47 [34] ls^{an} eth [ar]

1 εἰς εὐθεῖαν] εὐαρέστως P 2, 3 ὡς.....ἄγγ. om s^{an} 2 καταξιωθῆναι]+αὐτὸν OB† καὶ^{1]}] om P ἄγγ. ὄπτ. PB† 3 γέγονε O ‘love of God and of men’ s^{an} (cf. Soz) τε] om T τε καὶ φιλαδ.] om 33-47 4 καθ. οὖν αὐτῷ] POB; καθεζομένου οὖν αὐτοῦ T 34 (B†); ἐν μαῷ οὖν καθ. αὐτῷ 33-47 ὥφθη]+αὐτῷ TO 33-47 B† ἄγγελος]+θεοῦ 33-47; κυρίου B; (‘of the Lord God’ eth) 5 καὶ λέγει] λέγων 33-47, B† (l) αὐτῷ] om 33-47:+Παχώμιος 33-47 34 B σαυτὸν] +πάντα POI; txt T 33-47 B eth s^{an}:+ἡδη 33-47 κατόρθωσας (sic) PO (κατορθώσας (om οὖν) B†) 6 καθ. after σπ. 33-47 ἐν τῷ σπ.] ‘here’ s^{an} καὶ] τοινν B (οὖν A^B) 1 7 νέους] PO Soz; νεωτέρους T 33-47 34 Bl; ‘those that wander’ s^{an} μοναχούς] μονάζοντες 34 B; om T eth s^{an} 7, 8 καὶ²...νομοθέτησον] om P (cf. Note above) 8 αὐτοὺς τύπωσον] 33-47 ἐπέδωκεν] (P)O 33 B†; ἐπιδέδωκεν TB†; ἐπέδοτο 47 9 ταῦτα] PB 33-47 (τάδε) eth s^{an} (‘thus’); om TOI 10 συγχ.] +φησίν O κατὰ]+τὴν 33-47 (+ἰδιαν 47) B† κατὰ δύν.] ‘when they wish’ s^{an}; om eth; κατὰ ἀναλογίαν τῆς δυνάμεως O: +καὶ TO 33-47 B† s^{an}

πρὸς τὰς δυνάμεις τῶν ἐσθίουτων ἀνάλογα καὶ τὰ ἔργα αὐτοῖς ἐγχείρισον· καὶ μήτε νηστεῦσαι κωλύσῃς μήτε φαγεῖν. οὕτω μέντοι τὰ ἴσχυρὰ τοῖς ἴσχυροτέροις καὶ ἐσθίουσι, καὶ τὰ ἄτονα τοῖς ἀτονωτέροις καὶ ἀσκητικωτέροις ἐγχείριζε ἔργα. ποίησον δὲ κέλλας διαφόρους ἐν τῇ αὐλῇ, καὶ τρεῖς κατὰ κέλλαν 5 μενέτωσαν. ἡ δὲ τροφὴ πάντων ὑπὸ ἓνα οἶκον ἐξεταζέσθω. καθευδέτωσαν δὲ μὴ ἀνακείμενοι, ἀλλὰ θρόνους οἰκοδομητοὺς ὑπτιωτέρους πεποιηκότες καὶ θέντες αὐτῶν ἐκεῖ τὰ στρώματα καθευδέτωσαν καθήμενοι. φορείτωσαν δὲ ἐν ταῖς νυξὶ λεβιτῶνας λινοῦς ἐζωσμένοι. ἕκαστος αὐτῶν ἐχέτω μηλωτὴν αἴγειαν 10 εἰργασμένην, ἥς ἀνευ μὴ ἐσθιέτωσαν. ἀπιόντες δὲ εἰς τὴν κοινωνίαν κατὰ σάββατον καὶ κυριακὴν τὰς ζώνας λυέτωσαν, τὴν μηλωτὴν ἀποτιθέσθωσαν, καὶ μετὰ κουκουλίου μόνου εἰσιέ-

ώς ἀν οἷς τε ἦν φαγεῖν καὶ πιεῖν καὶ ἐργάζεσθαι, νηστεύειν τε καὶ μή τοῖς μέντοι ῥωμαλεωτέρως ἐσθίουσι τὰ ἐπιπονώτερα τῶν ἔργων ἐπιτρέπειν, τὰ δὲ εὐχαρῆ τοῖς ἀσκουμένοις. 4—6 Soz. (11) Οἰκήματα δὲ μικρὰ κατασκευάσαι πολλά, καὶ καθ' ἕκαστον οἰκημα τρεῖς καταμένειν· ὑπὸ ἓνα δὲ οἶκον πάντας τροφῆς μεταλαμβάνειν. 7—10 (13) Χιτῶσι δὲ λινοῖς καὶ ζώναις κερχῆσθαι, καὶ ἐζωσμένους σὺν τοῖς χιτωνίοις καὶ ταῖς διφθέραις καθεύδειν καθημένους ἐν οἰκοδομητοῖς θρόνοις ἕκατέρωθεν περιπεφραγμένοις ὅστε τὴν ἑκάστου συνέχειν στρωμάτην. 10 Διφθέρας δὲ ἀμφιέννυσθαι. 11—13 (14) Τῇ δὲ πρώτῃ καὶ τελευταίᾳ ἡμέρᾳ τῆς ἑβδομάδος ἐπὶ κοινωνίᾳ τῶν θείων μυστηρίων τῷ θυσιαστηρίῳ προσιόντας, τὰς ζώνας λύειν καὶ τὰς διφθέρας ἀποτίθεσθαι.

PTO 33-47 [34] ls^{an} eth [ar]

1 ἀναλόγως 33-47 B†; (ἀνέλωσεν sic O) τὰ] om T αὐτοῖς after ἀναλ. 33-47
 2 ἐγχειρίσεις O κωλύσεις O 2—4 οὕτω.....ἔργα] ‘only as the food for the strong is powerful, and is weak for the weak, give them also the food of their works’ eth 3 ἴσχυρότερα 33-47 καὶ ἐσθ.ο.] om s^{an} καὶ²] om T τὰ δὲ ἥπτονα 33-47 : + καὶ ἐλαφρὰ B ar (p. 366) 4 ἀτονωτέροις καὶ ἀσκητικωτέροις] Bls^{an} ar; ἀτονωτέροις (om καὶ ἀσκ.) P (eth); ἀσκητικωτέροις (om ἀτον. καὶ) TO 47 Soz (33 ἴσχυροτέροις) ἐγχειρίσεις O 5 δὲ]+καὶ Os^{an} κελ. διαφ.] ‘a cell’ eth διαφ. ἐν τ. αὐλῇ] om s^{an} κελλίον 33-47 6 ἐνὸς οἴκου P 7—9 ἀλλὰ...καθήμενοι] s^{an} paraphr 7 ἀλλὰ]+εἰς O 8 πεποιηκότες] om O θέντες] PO; ἐνθέντες T 33-47 B αὐτῶν] ἑαυτοῖς O; ἑαυτῶν (after τὰ) 33-47 9 ἐν ταῖς νυξὶ] om eth ἐν]+μὲν P λεβιτῶνας] PT 34 B†; χιτῶνας O 33-47 (Soz) 10 λινοῦς] λευκοὺς O ἕκαστος...εἰργ.] om eth καὶ ἔχ. ἔκ. (om αὐτῶν) O ἕκαστος]+δὲ P 10, 11 αἴγειαν...ἐσθιέτωσαν] om s^{an} 11 μῆ] PB†; μῆδε O 47 B†; μῆτε T 33 B† ἐσθιέτωσαν] + μῆδε (μῆτε 33 B†) καθευδέτωσαν 33-47 B ar 11—3 (p. 90) ἀπιόντες...ἐντίθεσθαι] s^{an} paraphr and contracted ἀπιόντες] PT; εἰσιόντες OB 33-47 12 κοινωνίαν] ‘sacrifice’ eth ‘on the Christian Sabbath’ (om καὶ κυρ.) eth λυέτωσαν]+καὶ OB 13 ἀποτιθέτωσαν 47: (τὴν μ. ἀπ. om 33) κουκουλίων μόνων O: (one λ P'TO B†) μόνου] om P: (eth om καὶ and μόνου εἰσιετ.)

τωσαν. κουκούλια δὲ αὐτοῖς ἐτύπωσεν | ἄμαλλα ώς παιδίοις, ἐν οἷς καὶ καυτῆρα τύπον σταυροῦ διὰ πορφυρίου ἐκέλευσεν ἐντίθεσθαι. ἐκέλευσε δὲ εἰκοσιτέσσαρα τάγματα εἶναι καὶ ἑκάστῳ τάγματι ἐπέθηκε στοιχεῖον ἐλληνικὸν ἀπὸ ἄλφα καὶ 5 βῆτα καὶ γάμμα καὶ δέλτα καὶ τῶν καθ' ἔξῆς. ἐν τῷ οὖν αὐτὸν ἐρωτᾶν καὶ φιλοπραγμονεῦν εἰς τοσοῦτον πλῆθος ἡρώτα τὸν δεύτερον ὁ μειζότερος· Πῶς ἔχει τὸ τάγμα τοῦ ἄλφα; ἦ· Πῶς ἔχει τὸ ξῆτα; πάλιν "Ασπασαι τὸ ρῶ, ιδίῳ τινὶ σημείῳ

1—3 Soz. (13) Καὶ τιάραις ἐρίναις τὰς κεφαλὰς σκέπεσθαι· κατασημάνεσθαι δὲ ταύτας τὰς τιάρας οίνεν κέντροις πορφυροῖς προσέταξε. 3—5 (p. 91) (15) Πάσαν δὲ τὴν συνοικίαν εἰς εἰκοσιτέσσαρα τάγματα διελεῖν, καὶ ἐπονομάσαι ταῦτα τοῖς ἐλλήνων στοιχείοις· καὶ ὅπως ἔχοι βίον καὶ ζῆσθαι ἑκάστῳ τάγματι τὴν προσηγορίαν ἐφαρμόσαι· οἶνον, ἀπλουστέρους μὲν ἵστα ἀποκαλοῦντας, σκολιών δὲ ζῆξ, καὶ ἄλλους ἄλλως καθὼς ἐκλαμβάνειν εὐστόχως ἐστὶ πρὸς τὸ σχῆμα τοῦ γράμματος τὴν προαιρέσιν τοῦ τάγματος. 3—6 (p. 91) See Note 51.

6 καὶ φιλοπραγμονεῦν] O goes on: τί θέλῃ εἶναι τὰ στοιχεῖα, καὶ διὰ τί ἑκάστῳ τάγματι στοιχεῖον ἐνεκέλευσεν ἐπιγραφῆναι, τὸ μὲν τὸ ἄλφα, τὸ δὲ τὸ βῆτα, τὸ μὲν τὸ γάμμα, τὸ δὲ τὸ δέλτα καὶ καθεξῆς· ἔφη ὅτι ἑκάστῳ τάγματι κατ' ἀναλογίαν κ.τ.λ. (3, p. 91).

7 Δεύτερος is the word for the second in command in the *Vita Pach.* also, §§ 19, 35.

PTO 33-47 [34] ls^{an} eth [ar]

1 καὶ κουκ. δὲ P τύπωσον and (3) κέλευσον eth ἄμαλλαι ώς (sic) T ven: (one λ PO 33-47 B†) 2 καυτῆρα τύπον στ.] PTA^B; καυτῆρα τινα (-ράς τινας B†) στ. B; κ. τινα τύπον στ. 47 (33 om τύπον στ.); κοιτῆρα (sic) ἔνα (om τυπ. στ.) O; quaedam signa de purpura 1; 'a purple cross' s^{an}; 'the sign of the cross in purple' eth: (om καυτῆρα ls^{an} eth) διὰ πορφυρού] P 33 B†; διαπορφυρού T 47 B†; πορφυροῦ (om διὰ) O ἐκέλευσεν] before διὰ 47: +τοντούς B 47 3 τίθεσθαι O; γενέσθαι 33; om eth ἐκέλευσε...εἶναι] om P καὶ προσέταξε O; 'there shall be' eth εἶναι] +τῶν ἀδελφῶν Bl 4 ἐπέθηκε] 'thou shalt call' eth ἀπὸ]+τοῦ O 'from alaph to σῆ (al. tau)' s^{an} (+'and one letter to each division. And holy P. did as was commanded him by the angel') 5 καὶ^{1]} om 33-47 l καὶ^{2]} om 47 l τῶν] om O καὶ τὰ ἔξῆς T 33-47 ἔξῆς]+ἔως τοῦ ω OB ar αὐτὸν] om 33-47 eth 6 καὶ...πλῆθος] om 33-47 eth s^{an} πολυτρ. 34: +περὶ τίνος Bl (singulorum uitam) (s^{an} 'concerning the doings of the brethren') 6-3 (p. 91) εἰς τοσοῦτον...κατ' ἀναλογίαν] rewritten in O (see above) 6, 7 ἡρώτα...μειζότερος] PTI; ὁ πρῶτος τὸν δεύτερον ἔλεγε 33-47; 'and when in the community one asked a second' eth; (O vac) 7 ὁ μειζότερος] 'the head of the monastery' s^{an} (cf. B ἀρχιμανδρίτης) τὸ τάγμα τοῦ ἄλφα] τὸ γάμμα Tl eth 8 βῆτα T^{*}B[†]s^{an} eth l^{rev} πάλιν.....ρῶ om 1 πάλιν] PB; om T 33-47 eth s^{an} ρῶ]+καὶ 33-47 σημείῳ γραμμάτων] 1 (ex propriae signo litterae) B (σημείῳ ὀνόματος γραμμ.) σημείῳ (om γραμμ.) T 33-47 34 (eth s^{an}); ὀνόματι γραμμ. (om σημ.) P; (O vac) (s^{an} 'and so he had signs for all the congregation of brethren from the figures of the 24 letters he had placed on them'; eth 'and each shall be known in his order and by his sign')

γραμμάτων ἀκολουθοῦντες. καὶ τοῖς μὲν ἀπλουστέροις καὶ ἀκεραιοτέροις ἐπιθήσεις τὸ ἵωτα, τοῖς δὲ δυσχερεστέροις καὶ σκολιωτέροις προσάξεις τὸ ξῖ καὶ οὔτως κατ' ἀναλογίαν τῆς καταστάσεως τῶν προαιρέσεων καὶ τῶν τρόπων καὶ τῶν βίων, ἔκαστῳ τάγματι τὸ στοιχεῖον ἐφήρμοσε, μόνων τῶν πνευματικῶν 5 εἰδότων τὰ σημαινόμενα. ἐγέγραπτο δὲ ἐν τῇ δέλτῳ ὅτι Ξένος ἄλλου μοναστηρίου ἄλλον ἔχοντος τύπου μὴ συμφάγη τούτοις, μὴ συμπίῃ, μὴ εἰσέλθῃ εἰς τὴν μονὴν ἐκτὸς εἰ μὴ ἐν ὁδῷ εὑρεθῇ. τὸν μέντοι εἰσελθόντα συμμεῖναι αὐτοῖς ἐπὶ τριετίαν εἰσω τῶν ἀδύτων οὐ δέχονται ἀλλ’ ἐργατικώτερα ἔργα ποιήσας, οὕτως ιο 10 εἰσβαίνει μετὰ τριετίαν. ἐσθίουτες δὲ τὰς κεφαλὰς καλυ-

6—11 Soz. (12) Ξένον δὲ μὴ συνεσθίειν αὐτοῖς μόνον εἰ μὴ παροδεύων ἐπι-
ξενωθείη· τὸν δὲ συνοικεῖν αὐτοῖς βουλόμενον πρότερον ἐπὶ τριετίαν τὰ χαλε-
πτώτερα τῶν ἔργων πονεῖν, καὶ οὕτω μετέχειν τῆς αὐτῶν συνοικίας. 11—3
(p. 92) (11) Σιγῇ τε ἐσθίειν, καὶ καθῆσθαι παρὰ τὰς τραπέζας ἐπικεκαλυμμένους
τὰ πρόσωπα, ὡς μήτε ἀλλήλους ὅραν μήτε ἄλλο τι πλὴν τῆς τραπέζης καὶ τῶν
προκειμένων. 11—3 (p. 92) See Note 52.

PTO 33-47 [34] ls^{an} eth [ar]

1 ἀκολουθοῦντες] PB; ἡκολούθουν 33-47 T (εξηκ.); om 34: (l paraphr, O vae)
1—3 καὶ¹.....ξῖ] O tr to after σημαινόμενα (6) καὶ¹] om T 33-47 μὲν] οὖν T:+οὖν
33-47 καὶ ἀκεραιοτ.] om 33-47 (Soz) eth (lsess) 2 ἐπιθήσεις] PB eth ar; ἐπέθηκε
TO 33-47 1 (imponens) s^{an} 3 καὶ σκολ.] TO 33-47 Bl Soz; om PB+A^B ethi s^{an}
προσάξεις] PB eth; 'he imposed' s^{an}; om TO 33-47 1 4 καὶ τῶν τρόπων] P
(τροφῶν) B eth (Soz ηθούς); om TO 33-47 34 s^{an} (l uncertain) 5 ἔκαστῳ.....στοι-
χεῖον] om O στοιχεῖον]+τοῦ γράμματος Bl (vocabulorum notas) ἐφήρμοσε]
T 33-47: συνήρμοσε P; ἐφαρμόσαι Soz; ἐφαρμόσεις B eth; ἐνεφηρμόσθαι O μόνων
.....σημαινόμενα] om s^{an}: +ἄ eth μόνον O 6 ιδόντων O ἐνεγέγραπτο 47;
'he ordered' s^{an} ὅτι] om P ξένος]+μοναχὸς 47 s^{an} (om ἀλ. μον.):+ἀπὸ O
7 μοναστηρίου]+ἐὰν ἔλθῃ B; ἐὰν παραγένηται O; 'if there come' l eth: txt PT 33-47
34 s^{an} ἄλλον] om 33-47 συμφαγέν and συμπιεῦν O τούτοις] before μὴ
συμφ. 33-47 B: αὐτοῖς O 8 μὴ εἰσέλθῃ.....εὐρεθῇ] om s^{an} μὴ εἰσέλθῃ εἰς τ.
μονὴν] om P μὴ²] ἔως ἂν O εἰσέλθοι 33 ἐκτὸς]+ἄν T 33-47 B ὁδῷ]+που O
9—11 τὸν μέντοι.....εἰσβαίνει μετὰ τριετίαν] om P 9, 10 ἐπὶ τριετίαν.....δέχονται]
om s^{an} 9 ἐπὶ τριετ.] tr 33-47 after ποιήσας εἰσω τῶν ἀδύτων] TO (εἰσω) 33-47
34 l (in loca monasterii (sui) secretiora) eth ('into their community'): (B εἰς ἀγῶνα
ἀδύτων, with variations) 10 οὐ δέχονται] TO 33-47 (before εἰσω τῶν ἀδ.); οὐ δέξῃ
B; μὴ εἰσαγαγέν 34; 'let them not receive him' eth ἀλλ’ ἐργατ. ἔργα ποιήσας]
T 34 B s^{an} (om ἐργατ.); εἰ μὴ πρότερον τὰ ἐργατ. ἔργα (om 33) ποιήσῃ ἐπὶ τριετίαν
33-47 (cf. Soz πρότερον, l sed eum prius); ἀλλ’ εἰς ἔργα τυποῦσιν αὐτὸν O; 'they
shall employ him as a servant' eth οὔτως]+εἰς τὸ στάδιον B (see Prol. 161)
11 εἰσβαίνει] T 23; εἰσβαίνετω B eth; εἰσδέχεσθαι 34; (καὶ οὕτως εἰσέρχεσθαι (om μετὰ
τρ.) 33-47; καὶ οὕτως μετὰ τὴν τρ. εἰσέρχονται O): (s^{an} 'he shall be tonsured')
ἐσθίουντων 33 καλυπτέωσαν] PBl eth s^{an} ar; καλύπτοντι TO 33-47

πτέτωσαν τοῖς κουκουλίοις ἵνα μὴ ἀδελφὸς ἀδελφὸν μασώμενον ἔδη. οὐκ ἔστι λαλῆσαι ἐσθίοντα, οὐδὲ ἐκτὸς τοῦ πίνακος ἡ τῆς τραπέζης ἀλλαχοῦ προσέχειν τῷ ὄφθαλμῷ. ἐτύπωσε δὲ διὰ πάσης τῆς ἡμέρας ποιεῖν αὐτὸν εὐχὰς δώδεκα, καὶ ἐν 5 τῷ λυχνικῷ δώδεκα, καὶ ἐν ταῖς παννυχίσι δώδεκα, καὶ ἐννάτην ὥραν τρεῖς· ὅτε δὲ μέλλει τὸ πλῆθος ἐσθίειν ἑκάστη εὐχῇ ψαλμὸν προάδεσθαι τυπώσας.

Προσαντιλέγοντος δὲ τοῦ Παχωμίου τῷ ἀγγέλῳ ὅτι δλίγαι εἰσὶν αἱ εὐχαὶ, λέγει αὐτῷ ὁ ἀγγέλος· Ταῦτα διετύπωσα ὡς

3—7 Soz. (14). Δωδέκατον δὲ πάσης τῆς ἡμέρας εὐχεσθαι, καὶ πρὸς ἐσπέραν ὥμοιως, τοσαντάκις δὲ νύκτωρ, ἐννάτην δὲ ὥρα τρίτον· ἥνικα δὲ μέλλοιεν ἐσθίειν, ἑκάστης εὐχῆς προάδειν ψαλμόν.

3—7 See Note 53.

4—7 καὶ ἐν τῷ λυχνικῷ...τυπώσας] In P this passage stood originally thus:

καὶ ἐν ταῖς παννυχίσι, δώδεκα·
καὶ τὴν ἐννάτην ὥραν, τρεῖς·
καὶ ἐν τῷ λυχνικῷ, δώδεκα ὅτε
|| ἐσθίειν μέλλει τὸ πλῆθος ἐν
ἑκάστῃ εὐχῇ ψαλμοὺς προσάγεσθαι
τυπώσας. κ.τ.λ.

The second line and the word *μέλλει* have been scored through, and *ὅτε* partially and two letters (doubtless δὲ) completely erased; and in their place the words *καὶ τὴν ἐννάτην ὥραν τρεῖς ὅτε ἐδόκει* have been added in the margin by a later hand. The present punctuation (a full stop after *πλῆθος*) cannot be original; indeed there seem to be traces of a stop between *δώδεκα* and *ὅτε*.

PTO 33-47 [34] ls^{an} eth [ar]

1 τῷ κουκουλῷ 33-47 ἀδελφὸς] om 33-47 s^{an} (and ἀδελφὸν) 2 ἔδωσι 33-47 s^{an} ἐσθ. τινα λαλ. Ο 2, 3 ἐκτὸς.....τραπέζης] om s^{an} 2 ἡ] καὶ Ο 3 ἀλλαχοῦ] om Ο 33-47 προσχεῖν 33-47 τῷ ὄφθαλμῷ] ἐνδὸς τὸν ὄφθαλμὸν Ο τύπωσον eth 4 τῆς] om PT (eth) δώδεκα] δέκα ἔξ 33 4-6 καὶ ἐν τῷ λυχν.τρεῖς] B Soz 1 eth s^{an} (up to καὶ ἐνν.) 4 καὶ ἐν τῷ λ. δώδ.] om TO 33-47; P tr to after καὶ ἐνν. ὥραν τρεῖς (34 apparently as P) 5 ταῖς παννυχίσι] ταῖς νυκτεριναῖς πανυχέσι Ο; τῇ νυκτὶ 47 καὶ²] + τὴν P καὶ ἐνν. ὥραν τρεῖς] om 33-47 s^{an}; T tr to before καὶ ἐν τ. πανν. δώδ. ἐννάτην ὥραν] ἐν τῷ ὄρθρῳ Ο 6 καὶ ὅτε (om δὲ) T μέλλει] P Soz (s^{an}); δοκεῖ TB; ἔδει 33-47; om OL ἐσθίειν] before μέλλει P; ἐσθίει OL ἐν ἐκ. εὐχ. P; καθ' ἐκ. εὐχὴν B; om s^{an} 6, 7 ἑκάστῃ.....τυπώσας] ψαλμὸν ἐτύπωσε καὶ εὐχὴν ἀπὸ τῆς τραπέζης 33-47 7 ψαλμοὺς P προάδεσθαι] OB† Soz 1 eth; προσάδεσθαι T 34 B†; προσάγεσθαι P τυπώσας] P'T; ἐτύπωσε Ο 33-47 B (eth 'and as often as the communities eat, before the prayer a psalm should be recited, command this') 8 λεγοντος (om δὲ) Ο τῷ ἀγγ.] om 47 9 εὐχαὶ]+ 'which you have laid on us' s^{an} λέγει] ἔφη Ο; εἶπεν 33-47 ἀγγελος]+ διὰ T ταῦτα] PT (eth); ταύτας Ο 33-47 Bl: + μὲν 33-47 ἐτύπωσα Ο ὥστε TO

φθάνειν καὶ τοὺς μικροὺς ἐπιτελεῖν τὸν κανόνα καὶ μὴ λυπεῖσθαι. οἱ δὲ τέλειοι νομοθεσίας χρείαν οὐκ ἔχουσι· καθ' ἑαυτοὺς γὰρ ἐν ταῖς κέλλαις ὅλον ἑαυτῶν τὸ ζῆν τῇ τοῦ θεοῦ θεωρίᾳ παρεχώρησαν. τούτοις δὲ ἐνομοθέτησα ὅσοι οὐκ ἔχουσι νοῦν ἐπιγνώμονα, ἵνα κἀντικέται τὴν σύνταξιν πληροῦντες τῆς 5 πολιτείας διατεθῶσιν ἐν παρρησίᾳ.

"Εστιν οὖν ταῦτα τὰ μοναστήρια πλείονα κρατήσαντα τοῦτον τὸν τύπον, συντείνοντα εἰς ἐπτακισχιλίους ἄνδρας. ἔστι δὲ τὸ πρῶτον καὶ μέγα μοναστήριον ἔνθα αὐτὸς ὁ Παχώμιος ὥκει, τὸ καὶ τὰ ἄλλα ἀποκυῆσαν μοναστήρια, ἔχον ἄνδρας 10

7—1 (p. 94) Soz. (17) 'Υπὸ δὲ τούτους τὸν νόμον πολιτευόμενοι ὄνομαστότατοι ἐγένοντο καὶ εἰς πλῆθος τῷ χρόνῳ ἐπέδοσαν, ὡς εἰς ἐπτακισχιλίους ἄνδρας συντελεῖν. ἡ μὲν γὰρ ἐν Ταβεννήσῳ (vulg. Ταβέννη νήσῳ) συνοικία, μεθ' ὧν αὐτὸς Παχώμιος διέτριψεν, ἀμφὶ τὸν χιλίους καὶ τριακοσίους εἰλέχεν· οἱ δὲ κατὰ τὴν Θηβαΐδα καὶ τὴν ἄλλην Αἴγυπτον οἰκοῦσι. μία δὲ καὶ ἡ αὐτὴ ἀγωγὴ πᾶσι, καὶ κουνὰ πάντων τὰ πάντα· καθάπερ δὲ μητέρα τὴν ἐν Ταβεννήσῳ συνοικίᾳν ἡγοῦντο, πατέρας δὲ καὶ ἄρχοντας τοὺς ἐνθάδε ἡγούμενους.

7—7 (p. 94) See Note 54. Panopolis is the modern Akhmīm.

7, 8 P reads: "Εστιν μὲν οὖν...τοῦτον τὸν τύπον ἀπὸ διακοσίων κ.τ.λ. (5, p. 94), omitting συντείνοντα κ.τ.λ. (8) to ...ἄλλα μοναστήρια (5, p. 94): but the passage: ἔστι δὲ τὸ πρῶτον (8 above) to ...συνωνήσασθαι δὲ τὰς χρείας (4, p. 94) is transferred in P to an earlier position (see p. 88).

PTO 33-47 [34] ls^{an} eth [ar]

1 φθάνειν] T 33-47 34 eth (l s^{an} 'that they may be able'); φθάξειν O; διελοντας φθάνειν P; διελειν φθ. B: (eth 'that also the imperfect may be able to attain and to do this ordinance') τοὺς κανόνας 33-47 s^{an} 2 καθ' ἑαυτοὺς.....κέλλαις] om s^{an} 3 ὅλον ἑαυτῶν τὸ ζῆν] P (om ὅλον) T 34 B (l eth s^{an} have ὅλον); ὅλην ἑαυτῶν τὴν ζωὴν O; ὅλη αὐτῶν τὴν (ἡ 33) ζωὴν 33-47 τοῦ θ. after θεωρίᾳ O παρεχώρησα P; παρέχουσι T; σχολαζέτωσαν 33-47 ('all their thought is with God at all time' s^{an}) 4 τούτοις δὲ ἐνομ.] om 33-47 τούτοις] ταῦτα O δσοι] τοῦς O δσοι οὐκ ἔχ.] ol δὲ μὴ ἔχοντες 33-47 5 ἵνα κανὸς οἰκ.] om 33-47 s^{an} κανὸν] ἡν ἀν (sic) T τὴν] ταῦτην τὴν 33-47 σύνταξιν 47 Bt τῆς πολιτείας] om eth s^{an} 6 μετατεθῶσιν P; διατίθησιν O παρρησίᾳ]+ταῦτα διαταξάμενος καὶ πληρώσας τὴν διακονίαν ἀνῆλθεν 33-47 (B) 7 ἔστιν]+μέν P οὖν] δὲ ΤΑ^υ ταῦτα τὰ l^τΤΒ; om O 33-47 l eth s^{an} μον. after κρατ. 47 πλείονα] om 33-47 τὰ κρατ. 33-47 8 συντειν. εἰς ἐπτ. ἄνδρ.] before κρατήσαντα Ol; om P (see above); ὡς ἐπτακισχιλιων ἀνδρῶν 33-47: (ἐπτὰ sic O): (5000 eth) ('there were on that mountain' s^{an}) 8-4 (p. 94) ἔστι δὲ τὸ πρῶτον...χρείας P tr to 7, p. 88 9 τὸ]+μέν 33-47 ἔνθα] ἐν φ 33-47 αὐτὸς] om 33-47 ὅ] om T:+ἄγιος 47 s^{an} 10 τὸ.....μοναστήρια] om 33-47 s^{an} ἀποκυῆσαν] TBl (procereata) eth ('begat') (Soz); συστῆσαν PO μοναστήρια] PB(l); ἀσκητήρια TOB^t

χιλίους τριακοσίους. ἐν οἷς καὶ ὁ καλὸς Ἀφθόνιος ὁ φίλος μου γενόμενος γηῆσιος, τὸ νῦν δευτερεύων ἐν τῷ μοναστηρίῳ· ὃν ὡς ἀσκανδάλιστον ἀποστέλλουσιν ἐν Ἀλεξανδρείᾳ ἐπὶ τὸ διαπωλῆσαι μὲν αὐτῶν τὰ ἔργα, συνωνήσασθαι δὲ τὰς χρείας. 5 ἔστι δὲ ἄλλα μοναστήρια ἀπὸ διακοσίων καὶ τριακοσίων ἐν οἷς καὶ εἰς Πανὸς τὴν πόλιν εἰσέλθων εὑρον ἄνδρας τριακοσίους. [ἐν τούτῳ τῷ μοναστηρίῳ ἔώρακα ράπτας δεκαπέντε, χαλκεῖς ἑπτά, τέκτονας τέσσαρας, καμηλαρίους | δώδεκα, κναφεῖς δεκαπέντε.] ἐργάζονται δὲ πᾶσαν τέχνην, καὶ ἐκ τῶν περιττευμάτων 10 οἰκονομοῦντες καὶ τὰ τῶν γυναικῶν μοναστήρια καὶ φυλακάς. [τρέφουσι δὲ καὶ χοίρους ἐμοῦ δὲ ψέγοντος τὸ πρᾶγμα, ἔλεγον ὅτι Ἐν τῇ παραδόσει παρελάβομεν ὅτι τρεφέσθωσαν μὲν διὰ

3, 4 Cf. *Vita Pachomii* (Boll.) § 19: ‘Ομοίως καὶ ἄλλους πιστοὺς καὶ τῇ θεοπεπείᾳ κοσμίους ὥρισε διὰ τὸ ἔργον τῶν ἀδελφῶν καὶ τὰς χρείας ἀγοράσαι καὶ πωλῆσαι. And from §§ 73, 77 it appears that boats went to Alexandria twice yearly for these purposes. 7 On this and following two passages in [] see Note 55: ar gives what follows as if of Tabennisi.

PTO 33-47 [34] ls^{an} eth [ar]

1 χιλίους τριακοσίους] TO 33-47 34 Soz ls^{an} eth (300, om χιλ.). B (χιλίων τριακοσίων); χιλίους τετρακοσίους Pl^{rev}A^B (χιλίων τετρακοσίων) (see Note 54). 1-4 ἐν οἷςτὰς χρείας] om 33-47 s^{an} 1 δ²] om OB 2 γεγενημένος T τὸ] τὰ P; om T νῦνὶ+δὲ T μοναστηρίῳ]+ἔστι P 3 ὃν καὶ ὡς δυνατὸν καὶ ἐδραῖον ἐν Χριστῷ καὶ ἀσκανδ. κ.τ.λ. 7 19—22 42^{marg} herv ἔπι] els T τῷ P 4 δὲ] +τὰ πρὸς T:+‘there’ s^{an} 5 ἔστι] τὰ 33-47 δὲ]+καὶ T μοναστήρια] om 33-47:+‘of that rule’ eth ἀπὸ διακοσίων] P goes on here from τύπον (8, p. 93) (om ἔστι δὲ ἄλλα μον.) ἀπὸ τριακοσίων καὶ τετρακοσίων 33-47 τριακοσίων] +καὶ τετρακοσίων P; txt TOB 1 eth; (s^{an} ‘of 300 and 200 and 100 together’): +ἀδελφῶν Pl; ἀνδρῶν T; ψυχῶν B; txt O 33-47 eth s^{an} 5, 6 ἐν οἷς.....τριακοσίους] om 33-47 s^{an} 6 Πανὸς] OBl; Πάρο Τven; Σπάνον P; Aspenos eth (+‘which belonged to them’) εἰσελθὼν] PTB†(23 45-46) eth; els δ εἰσῆλθον ἐγὼ OB† (rest) I (quam ego trecentos habentem uiros ingressus inueni) εὗρον] PTB†I eth; om OB† ἄνδρας]+μοναχοὶς PT ἄνδρῶν τριακοσίων O 7-9 ἐν τούτῳ.....κναφεῖς δεκαπ.] O 33-47 B (exc. 23 and A^B) 1 ar (p. 377); om PTA^B 23 eth s^{an} 7 ἐν τούτοις (om τῷ μον.) 33-47 ἔώρακα] εἰσὶ O (with foll. accs in nom) (33-47 om all the numerals, also χαλκεῖς) (ar adds shoemakers, gardeners &c.) 9, 10 ἐργάζονται.....φυλακάς] In all the authorities δὲ] γὰρ 33-47 πᾶσαν] πάντες I s^{an} καὶ] om 33-47 B† περιττευμ.] +αὐτῶν POs^{an}:+ποιοῦσι καὶ ἐλεημοσύνας els τοὺς πτωχοὺς 33-47 10 οἰκοδομοῦνται O; ἀνικοδομοῦσι 33-47 τὰ] om T; after γυναικῶν 33-47:+‘that were there’ s^{an}; uicinis I καὶ φυλακάς] PBl eth; καὶ αἱ φυλακαὶ O; καὶ τοὺς ἐν φυλακαῖς T 23; om 33-47 s^{an} 11-5 (p. 95) τρέφουσι.....παροικεῖ] OB (exc. A^B 23 45-46) 1 ar (p. 377); om PT 33-47 34 A^B 23 45-46 eth s^{an} 12 ἐν τῇ παραδ.] OBl (ex traditione maiorum): +οὔτως O: (ar om ἐμοῦ.....παρελαβ.) δτι τρεφ. μὲν] B(l); ὥστε τρεφέσθαιμεν (sic) αὐτοὺς O

τὰ σινιάσματα, διὰ τὰ ἀποκαθαρίσματα τῶν λαχάνων, διὰ τὰ ῥιπτόμενα περιττώματα, ἵνα μὴ ζημιῶνται. καὶ θυέσθωσαν οἱ χοῖροι, καὶ τὸ κρέας μὲν πιπρασκέσθω, τὰ δὲ ἄκρα τοῦς νοσοῦσι καὶ τοῖς γέρουσιν ἀναλισκέσθωσαν, τῷ μετρίαν εἶναι τὴν χώραν καὶ πολυνάνθρωπον τὸ γὰρ ἔθνος τῶν Βλεμμύνων αὐτοῖς παροικεῖ.] 5 ἀναστάντες δὲ οἱ ἐφημερευταὶ ὅρθριοι οἱ μὲν περὶ τὸ μαγειρεῖον οἱ δὲ περὶ τὰς τραπέζας γίνονται. Ἰστωσιν οὖν αὐτὰς μέχρι τῆς ὥρας ἀπαρτίσαντες, ἐπιθέντες κατὰ τράπεζαν ἄρτους, λαψάνας, συνθετὰς ἐλαίας, τυροὺς βοῶν, [τὰ τῶν κρεῶν ἄκρα,] καὶ λεπτολάχανα. εἰσὶν οὖν οἱ εἰσερχόμενοι ἔκτην ὥραν καὶ 10 ἐσθίοντες, ἄλλοι ἑβδόμην, ἄλλοι ὀγδόνη, ἄλλοι ἐννάτην, ἄλλοι ἑνδεκάτην, ἄλλοι ἐσπέραν βαθεῖαν, ἄλλοι διὰ δύο, ὡς ἕκαστον στοιχεῖον τὴν ἰδίαν ὥραν γνωρίζειν. οὕτως ἦν αὐτῶν καὶ τὰ

5 See Note 56. 8—10 Cf. *Vita Pach.* § 35 : 'Ιδὼν ὅτι πολλὰ τὰ παρακείμενα τῇ τραπέζῃ βρώματα, τυρία συκιδία ἐλαίας καὶ ἐτερα πολλά, ἥρξατο (Π.) ἄρτου μόνον ἐσθίειν.'

PTO 33-47 [34] ls^{an} eth [ar]

1 διὰ¹] B; καὶ Ol διὰ²] B; καὶ l; om O 2 περιττώματα.....οἱ χοῖροι] Bl; . om O (ar) 3 τὰ δὲ κρέα αὐτῶν O πιπράσκεσθαι O καὶ τὰ O 4 ἀναλισκεσθαι O 4, 5 τῷ μετρίαν.....παροικεῖ] om ar 6 ἀναστάντες] all the authorities recommence ἐγειρόμενοι 47 ὅρθρου δὲ ἀναστ. οἱ ἀρχηφερεταὶ O ὅρθριον 33-47: + 'they are busy over their work' s^{an} 6-12 οἱ μὲν.....διὰ δύο] ar (p. 376—7) 6 περὶ ἐπὶ P 7 περιφέρονται P 7, 8 Ἰστωσιν.....ἀπαρτ.] om s^{an} 7 οὗν] δὲ 33-47 8 τῆς] PT eth; τρίτης OB 33-47 1 ar (but there was no meal before the sixth hour, see below) ἀπαρτ.] om O 33-47 (ar) κατὰ τραπ.] ἐν αὐτᾶς 33-47 (l) ἄρτους]+τὰς T 9 λαψ. P; λάχανα 33-47 συνθετὰς] συνθέντες (sic) T; om P 47 A^B; (attached to λαψ. in O 34 1 (ar)) (s^{an} om λαψ. συνθ. ἐλ. and βοῶν) τυροὺς] altered to τυρὸν T (m. 1) (Bl eth) τὰ τῶν κρ. ἄκρα] OB^l; om PT 33-47 34 A^B 23 45-46 eth s^{an} (ar) 10-12 εἰσὶν...διὰ δύο] 'and some go in to eat at the 3rd hour, and at the 6th hour, and at evening, and some from one day to another, and some the whole week' s^{an} 10 εἰσὶν...ἐσθίοντες] om 33-47 ἐρχόμενοι T ἔκτην ὥραν] O tr to 11 11 ἐσθίοντες]+ἀσθενέστεροι ὅτες PA^B (cf. B, ἄτονοι before ἔκτην ὥραν and οἱ ἀσθενέστεροι before ἐβδ.); txt T(O)l eth s^{an} ἄλλοι¹]+ἐρχονται P: (ἄλλοι μὲν οὖν εἰσέρχονται ἐβδ. ὥραν 33-47; οἱ μὲν ἔκτην ὥραν, οἱ δὲ ἐβδ., οἱ δὲ ὀγδ. O) ἄλλοι ἐβδ.] om T ἄλλοι ὀγδ.] om T 33-47 A^B ἄλλοι³] οἱ δὲ O:+εἰσέρχονται T ἄλλοι⁴] οἱ δὲ O:+εἰσέρχονται PT 12 ἐνδεκάτην] δεκάτην 34 B: (οἱ δὲ δεκ. οἱ δὲ ἐνδεκ. Ol ar): +ἄλλοι δωδεκάτην PT ἄλλοι¹] οἱ δὲ O ἐσπέρας βαθεῖας 33-47 ἄλλοι²] +δὲ O 33-47 δύο]+ἡμερῶν 47: +ἄλλοι διὰ τριῶν ἐσθίουσι 33-47; ἐτεροι διὰ τριῶν, ἄλλοι διὰ (τεσσάρων καὶ διὰ) πέντε B: txt PT Ol ar eth ('at the second watch') ἕκαστον]+δὲ (om ὡς) 33-47 1 eth 13 γνωρίζει 33-47 1 eth s^{an} ('knows his own letter') οὕτως...ἔργα] οὕτως δὲ αὐτῶν τε τυποῦνται καὶ τὰ ἔργα O; ὁμοίως δὲ καὶ εἰς τὰ ἔργα 33-47 οὕτως] om T

έργα· ὁ μὲν ἐργάζεται γῆν γεωργῶν, ἄλλος κῆπον, ἄλλος χαλκεῖον, ἄλλος ἀρτοκοπεῖον, ἄλλος τεκτονεῖον, ἄλλος γναφεῖον, ἄλλος πλέκων σπυρίδας τὰς μεγάλας, ἄλλος βυρσεῖον, ἄλλος σκυτοτομεῖον, ἄλλος καλλιγραφεῖον, ἄλλος πλέκων τὰ μαλάκια· 5 ἀποστηθίζουσι δὲ πάσας τὰς γραφάς.

(XXXIII) Τούτοις ἔστι καὶ μοναστήριον γυναικῶν ὡς τετρακοσίων, τὴν αὐτὴν ἔχον διατύπωσιν, τὴν αὐτὴν πολιτείαν, ἐκτὸς τῆς μηλωτῆς· καὶ αἱ μὲν γυναικες πέραν τοῦ ποταμοῦ, οἱ δὲ ἄνδρες ἀντιπέρα. ὅταν οὖν τελευτήσῃ παρθένος, ἐνταφιάσοσαι αὐτὴν αἱ παρθένοι φέρουσι καὶ τιθέασι παρὰ τὴν δύχθην τοῦ ποταμοῦ· περάσαντες δὲ οἱ ἀδελφοὶ μετὰ πορθμείου, μετὰ βαῖων καὶ κλάδων ἐλαϊῶν, μετὰ ψαλμῳδίας φέρουσιν αὐτὴν εἰς τὸ πέραν, θάπτουσιν εἰς τὰ ἕδια μνήματα. παρεκτὸς μέντοι τοῦ

1—5 See Note 57.

5 See Note 58.

6 See Note 59.

9—13 Compare *Vita Pachomii* § 22, cited *Prol.* 162.

PTO 33-47 [34] ls^{an} eth [ar]

1 μὲν] + γάρ P γῆν] τὴν γῆν 33-47; om T γεωργῶν] om 33-47: (οἱ μὲν γεωργικὴν γεωργοῦσι Ο) ἄλλοι¹] ὁ δὲ τὸν 33-47: (ἄλλοι δὲ κῆπον ἐργάζονται Ο) κῆπον] + ἄλλος ἔστιν εἰς τὸ γναφεῖον P (from 2) ἄλλοι²] ἄλλοι εἰς Ο (so throughout); ἄλλος ἔστιν εἰς τὸ P; ὁ δὲ τὸ 33-47 ἄλλος χαλκ.] om eth (substitutes 'another the vegetable plot') 2 ἄλλοι¹] + τὸ 33-47 ἄλλος ἀρτοκοπ.] om PT ἄλλοι²] + εἰς P τεκτονικὴν Ο(B†) ἄλλος τεκτ.] om T; eth tr before ἄλ. ἀρτοκ. ἄλλος γναφ.] P tr before ἄλ. χαλκ.; om T eth (substitutes 'another carves') 3 ἄλλος πλέκων σπ. τὰς μεγάλας] TBl eth s^{an} (om τὰς μεγ.) ; ἄλλοι σπ. ποιοῦσι μεγ. Ο; ἄλλοι (+ δὲ 33) πλέκουσι τὰς μεγ. σπ. 33-47: tr after καλλιγρ. Ο 33-47 Bl: om P: (see Note 57) ἄλλοι²] + εἰς P ἄλλος βυρσ.] in T precedes the basket weaving; om eth (substitutes 'another makes nets') ἄλλοι³] + εἰς P ἄλλος σκυτ.] om 33-47 4 ἄλλος πλέκων τὰ μαλάκια] P eth; T tr before ἄλ. σκυτ.; om s^{an}: om πλέκων ΤΟ 33-47 Bl (all these bring together the two basket-making clauses): ἄλλοι Ο 33-47 τὰ] om T: + λεγόμενα ΟΒ τὰ μαλάκια] τὰς μικράς 33-47 1: + τὰ σπυριδάλια τὰ μικρά B eth ('another weaves fruit-baskets (milagat) which are small baskets') (s^{an} + 'while they are working at their works') 5 ἀποστηθίζουσι...γραφάς] om 33-47 πάσας] ἔκαστος αὐτῶν T (l eth s^{an} 'they all,' πάντες?)

XXXIII (Περὶ τοῦ μοναστήριογ τῶν γυναικῶν): PTO [33-47] 1 eth s^{an} [ar]

6 τούτοις] PO 33-47 eth (l apud istos); τούτων TB γυναικεῖον P 7 τὴν αὐτὴν πολ.] om eth s^{an} 8 ἐκτὸς τῆς μ.] om 33-47 s^{an} τῆς] om P γυναικες] + εἰσὶ OBT (after ποτ.) 8-13 οἱ δὲ ἄνδρες....μνήματα] om 33-47 9 δὲ] om P ἀντιπέρα] PB†: ἀντιπέραν TOB† ὅταν] Pl; ἐὰν TOB οὖν] PB†; δὲ ΟΒ†; om TB† 10 αὐτὴν] om Ο αἱ] + ἄλλαι ΟΒ (λοιπαὶ) 1 παρθένοι] ἀδελφαὶ l eth τιθέασι]+αὐτὴν TB 11 ἐν πορθμείῳ Ο μετὰ²] καὶ P; (ἔχοντες βάᾳ κ. κλάδους Τ) 12 μετὰ ψαλμῳδίας] ψάλλοντες Ο(l) 13 θάπτουσι] P; καὶ θάπτουσιν TOBl (eth s^{an}) τὰ ἕδια μν.] P; τὰ μν. τὰ ἕδια ΤΟ; τὰ μν. ἔαυτῶν B μνημεῖα Ο

πρεσβυτέρου καὶ τοῦ διακόνου οὐδεὶς περᾶ εἰς τὸ μοναστήριον τῶν γυναικῶν, καὶ τοῦτο κατὰ κυριακήν.

Ἐν τούτῳ τῷ μοναστηρίῳ τῶν γυναικῶν συνέβη πρᾶγμα τοιοῦτον· ῥάπτης κοσμικὸς περάσας κατὰ ἄγνοιαν ἐξήτει ἔργον· καὶ ἔξελθοῦσα νεωτέρα μία, ἔρημος γάρ ἐστιν ὁ τόπος, συνέτυχεν 5 αὐτῷ ἀκουσίας καὶ δέδωκεν αὐτῷ ἀπόκρισιν ὅτι Ἡμεῖς ἔχομεν ἡμετέρους ῥάπτας. ἄλλη ἑωρακυῖα τὴν συντυχίαν, χρόνου παρελθόντος καὶ γενομένης μάχης, ἐξ ὑπονοίας διαβολικῆς ἀπὸ πολλῆς πονηρίας καὶ ζέσεως θυμοῦ, ἐσυκοφάντησε ταύτην ἐπὶ τῆς ἀδελφότητος· ἢ συνέδραμον καὶ ἄλλαι δλίγαι τῇ κακίᾳ. 10 ἀπολυπηθεῖσα οὖν ἐκείνη ὡς ὑποστάσα τοιαύτην συκοφαντίαν τὴν μήτε εἰς ἔννοιαν αὐτῆς ἐλθοῦσαν, καὶ μὴ ἐνεγκοῦσα ἔβαλεν ἑαυτὴν εἰς τὸν ποταμὸν λάθρα καὶ ἐτελεύτησεν. οὕτως ἡ συκοφαντήσασα, γνοῦσα ὅτι ἐσυκοφάντησεν ἀπὸ πονηρίας καὶ εἰργάσατο τὸ ἄγος τοῦτο, λαβοῦσα ἀπήγξατο καὶ αὐτὴ μὴ στέξασα 15 τὸ πρᾶγμα. ἐλθόντι οὖν τῷ πρεσβυτέρῳ ἀνήγγειλαν τὸ πρᾶγμα αἱ λοιπαὶ ἀδελφαί· καὶ ἐκέλευσε | τούτων μὲν μηδὲ μιᾶς προσφορὰν ἐπιτελεσθῆναι· τὰς δὲ μὴ εἰρηνευσάσας αὐτάς, ὡς συνειδυίας τῇ συκοφαντησάσῃ καὶ πιστευσάσας τοῖς εἰρημένοις, ἐπταετίαν ἀφώρισεν ἀκοινωνήτους ποιήσας. 20

18 See Note 39.

PTO [33-47] 1 eth s^{an} [ar]

2 τοῦτο]+μόνον Ol κυριακήν] O eth cease here

PT [33-47] ls^{an} [ar]

5 καὶ] om T 6 αὐτῷ²]+τὴν TB† 7 συντυχίαν]+ταύτην B(l) 8 καὶ]
+μεταξὺ αὐτῶν 33-47 B† 10 καὶ ἄλλαι δλίγαι] P; κ. δλίγαι T; δλίγαι B; οὐκ
δλίγαι 33-47; s^{an} ‘many’ τῇ] P; ἐπὶ τῇ 33-47; οὐ πολλῇ (om τῇ) TB† 11 λυτη-
θεῖσα P 47 οὐν] P; δὲ 33 B; om T (47) 12 ἐνέγκασα TB†: +τὸ κατ’ αὐτῆς
ψεῦδος T; τὴν ἀθυμίαν 47; τὸ πρᾶγμα B; calumniam I ἔβαλλεν T 13 λάθρα
before eis τὸν π. T 33-47 οὕτως] attached to previous sentence Bl; om T 33-47:
+τοῦτο μαθοῦσα T; ἀκούσασα τοῦτο 33-47 1; eis συναλσθησιν ἐλθοῦσα B: txt P
13-16 s^{an} om οὕτωςτὸ πρᾶγμα¹ 13 ἡ συκοφ.] +καὶ T 33-47 Bl 14 γνοῦσα]
P 33-47 1; ἑωρακυῖα B; ἐν νῷ λαβοῦσα T 14, 15 τὴν συκοφαντίαν καὶ ὅτι ἀπὸ π.
ἐργάσατο τοῦτο τὸ ὅγος T 15 ὅγος] P (Τ ὅγος) 1; ἄλγος τῇ ἀδελφότητι B ar; om
33-47; s^{an} vac λαβοῦσα] PTB (+έαυτὴν); ἀπελθοῦσα 33-47 καὶ αὐτὴ] om T
16 οὐν] δὲ T τὰ γενόμενα T 17 ἐκέλευσε]+οὐν (om καὶ) TB μηδεμίαν T
18 αὐτὰς] om T 33-47 B 19 τὰ εἰρημένα TB 20 ἡφόρισεν T 33-47 B†
ἀκοιν.] +αὐτὰς TB†

(XXXIV) Ἐν τούτῳ τῷ μοναστηρίῳ ἄλλῃ γέγονε παρθένος ὑποκρινομένη μωρίαν καὶ δαίμονα· καὶ ἐπὶ τοσοῦτον αὐτὴν ἐβδελύξαντο ὡς μηδὲ συνεσθίειν αὐτῇ, τοῦτο ἐκείνης αἱρησαμένης. ἀλωμένη οὖν ἀνὰ τὸ μαγειρεῖον πᾶσαν ἐποίει ὑπηρεσίαν, καὶ ἦν, 5 τὸ δὴ λεγόμενον, σπόγγος τῆς μονῆς, ἔργῳ πληρούσα τὸ γεγραμμένον. Εἴ τις δοκεῖ σοφὸς εἶναι ἐν ἡμῖν ἐν τῷ λιῶνι τούτῳ μωρὸς γενέσθω ἵνα γένηται σοφός. αὐτὴν ῥάκος ἐπὶ τῆς κεφαλῆς δήσασα —αἱ γὰρ ἄλλαι πᾶσαι εἰσὶ κεκαρμέναι, ἔχουσαι κουκούλια,— οὕτως ἦν ὑπηρετοῦσα. ταύτην μασωμένην οὐκ εἰδεν οὐδεμίᾳ τῶν 10 τετρακοσίων τὰ ἔτη τῆς ζωῆς αὐτῆς· ἐπὶ τραπέζης οὐκ ἐκαθέσθη, οὐ κλάσματος μετέλαβεν ἄρτου, ἀλλὰ τὰς ψῆχας σπογγίζουσα τῶν τραπεζῶν καὶ τὰς χύτρας περιπλύνουσα τούτοις ἡρκεῖτο· μὴ ὑβρίσασά ποτέ τινα, μὴ γογγύσασα, μὴ λαλήσασα μικρὸν ἦ μέγα, καίπερ κοινδυλιζομένη καὶ ὑβριζομένη καὶ καταρωμένη καὶ 15 μυσαττομένη.

Παρέστη οὖν ἄγγελος τῷ ἀγίῳ Πιτηροῦμ ἐν τῷ Πορφυρίτῃ καθεζομένῳ ἀναχωρητῇ ἀνδρὶ δοκιμωτάτῳ, καὶ λέγει αὐτῷ· Διὰ τί μέγα φρονεῖς ἐπὶ σεαυτῷ ὡς εὐλαβής, καὶ ἐν τοιούτῳ καθεζόμενος τόπῳ; θέλεις ἰδεῖν εὐλαβεστέραν σου γυναικα; 20 ἄπελθε εἰς τὸ μοναστήριον τῶν γυναικῶν τῶν Ταβεννησιωτῶν, καὶ ἐκεὶ εὑρήσεις μίαν διάδημα ἔχουσαν ἐπὶ τῆς κεφαλῆς· αὗτη σου ἀμείνων ἐστί. τοσοῦτῷ γὰρ ὅχλῳ πυκτεύοντα, τὴν καρδίαν αὐτῆς οὐδέποτε ἀπέστησε τοῦ θεοῦ· σὺ δὲ καθεζόμενος ὥδε, ἀνὰ

1 The text of 1 in c. xxxiv is contained in the Latin Apophthegmata, Bk v. xviii. 19 (Rosweyed, p. 639, P. L. lxxiii. 984). 5 See Note 42.

6 1 Cor. iii. 18.

16 See Note 60.

XXXIV (Περὶ τῆς ὑποκρινομένης μωρίαν): PT [33-47] ls^{an}
 3 ἐβδελύσσοντο T: + ai ἄλλαι παρθένοι P; ai λοιπαὶ B; ab omnibus aliis 1; ‘the sisters’ s^{an}: txt T 33-47 (s) ἐκείνης τοῦτο T ἐκείνης]+οὕτως P; μετὰ χαρᾶς B; ‘voluntarily’ s 4 οὖν] om T 5 μονῆς]+uniuersae ls^{an} 6 ἐν ἡμῖν] PT; ἐν ἡμῖν 33-47 A^{Bl}; om Bs^{an}; ‘in the Lord’s’ ἐν τῷ αἰώνι τούτῳ] om T 7 σοφὸς] +‘with God’s’ 8 πᾶσαι] om Bt ls^{an} ἔχουσαι]+καὶ P 9 ὑπηρετοῦσα] +omnibus ls 10 τὰ ἔτη.....αὐτῆς] ls construe with foll. clause 14 μέγα] +λόγον T καὶ ὑβρίζομ.] om Tl καὶ καταρωμ.] om Ps^{an} (s^{an} ὑβρίζ. καὶ μυσ. καὶ κονδ.) 16 τῷ ἀγίῳ οὖν Π. ἄγγ. παρέστη T ἄγγελος]+domini 1; ‘of God’s’ s Πιτηροῦμ] TB; Πιτηροῦμ P; Πιτυροῦμ 33-47 (Πιτυρίων below, and so Hist. Mon. xvii. and Soz. iii. 14 4); Piterius 1 (Pyoterius apophth) (cf. Soer. iv. 23 Πιτηροῦς); Pitroum s; Pitourim (al Pitour) s^{an} 18 φρονεῖς]+ὡς Πιτυρίων 33-47 19 σου εὐλαβ. TB 21 ἐκεῖ] om T ἐπὶ τῆς κεφ.] om T 22 ἀμείνων] ‘much better’ ss^{an} 23 αὐτῆς] om T ἀπέστησε]+ἀπὸ T θεοῦ]+καὶ περ παρὰ πασῶν ὑπερηφανευομένη Bs καθήμενος T ὥδε] om T

τὰς πόλεις πλανᾶσαι τῇ διανοίᾳ. καὶ ὁ μηδέποτε ἐξελθὼν ἀπῆλθεν ἔως τοῦ μοναστηρίου ἐκείνου, καὶ παρακαλεῖ τοὺς διδασκάλους εἰσελθεῖν εἰς τὸ μοναστήριον τῶν γυναικῶν. ἐκεῖνοι ὡς ἐπίδοξον καὶ γεγηρακότα ἐθάρρησαν αὐτὸν εἰσαγαγεῖν. καὶ εἰσελθὼν ἐπεζήτησε πάσας ἰδεῖν. ἐκείνη οὐ παρεφαίνετο. τέλος 5 λέγει αὐτᾶς· Φέρετε μοι πάσας· λείπει γὰρ καὶ ἄλλη. λέγουσιν αὐτῷ· Μίαν ἔχομεν σαλὴν ἔνδον ἐν τῷ μαγειρείῳ—οὗτω γὰρ καλοῦσι τὰς πασχούσας. λέγει αὐτᾶς· Ἀγάγετε μοι κάκείνην· ἄφετε αὐτὴν ἥδω. | ἀπῆλθον αὐτῇ φωνῆσαι· αὐτὴ οὐχ ὑπήκουσεν, 10 ἵσως αἰσθομένη τοῦ πράγματος, ἢ καὶ ἀποκαλυφθεῖσα. σύρουσι 15 βίᾳ καὶ λέγουσιν αὐτῇ· Ὁ ἄγιος Πιτηροῦμ σε θέλει ἰδεῖν. ἢν γὰρ ὄνομαστός. ἐλθούσης οὖν αὐτῆς ἐθεάσατο τὸ ράκος τὸ ἐπὶ τοῦ μετώπου αὐτῆς, καὶ πεσὼν εἰς τοὺς πόδας αὐτῆς λέγει αὐτῇ· Εὐλόγησόν με. ὁμοίως κάκείνη ἐπεσεν εἰς τοὺς πόδας αὐτοῦ λέγουσα· Σύ με εὐλόγησον, κύριε. ἐξέστησαν πᾶσαι καὶ λέγουσιν 20 αὐτῷ· Ἀββᾶ, μὴ πάσχε ὑβριν· σαλή ἐστι. λέγει αὐτᾶς πάσαις ὁ Πιτηροῦμ· Τμεῖς ἐστὲ σαλαί· αὕτη γὰρ καὶ ἐμοῦ καὶ ὑμῶν ἀμμᾶς ἐστίν—οὗτως γὰρ καλοῦσι τὰς πινευματικάς— καὶ εὑχομαι ἄξιος αὐτῆς εὑρεθῆναι ἐν τῇ ἡμέρᾳ τῆς κρίσεως. ἀκούσασαι ταῦτα ἐπεσον αὐτοῦ εἰς τοὺς πόδας, ἐξομολογούμεναι 25 πᾶσαι διαφόρως· ἡ μὲν ὡς τὸ ἀπόπλυμα τοῦ πίνακος ἐπιχέασα αὐτῇ· ἄλλη ὡς κονδύλοις ἐπιτριψαμένη· ἄλλη ὡς τὴν ῥῖνα αὐτῆς σιναπίσασα· καὶ ἀπλῶς πᾶσαι διαφόρους ὑβρεις ἀπήγ-

PT [33-47] lss^{an}

1 καὶ] statim l; ἀναστὰς οὖν T(B); ‘when he heard this’ ss^{an} (+‘he arose’ s); txt P ὁ μηδ. ἐξελθὼν] Bl connect with previous sentence: +τῆς ἐαυτοῦ κέλλης Tss^{an}(B) ἡλθ.ν TB 2 διδασκάλους]+ἔᾶσαι αὐτὸν P 3 ἐκεῖνοι] Pl; om TB ως]+οὖν TB 4 καὶ]+ἐν τῇ ἀσκήσῃ Bs ἐθάρρουναν T καὶ εἰσελθ.] om T 5 ἐπεζήτησε]+δὲ T κάκείνη T παρεγένετο T 7 ἔνδον] om B s^{an} οὕτω.....πασχούσας] om 33-47 ss^{an} 9 ἄφετε] ἵνα T φων. αὐτήν· ἡ δὲ TB 10 ἵσως] om TBs^{an} αἰσθανομένη T ἢ] ἵσως TBs^{an}: txt Pl καὶ]+παρὰ θεοῦ 33-47 s(l) σύρουσι]+αὐτὴν TB 11 αὐτῇ] om T Πιτηροῦμ P ἰδεῖν before σε TB 12 ὄνομαστὸς]+ὁ γέρων P ἐθεάσατο]+καὶ T(B) τὸ²] om TB 13 αὐτῆς¹] om T(B) αὐτῆς²] before εἰς TB 14 με]+ἀμμᾶ Bs^{an} (↖↖↖ ↘) (ěmâ)=mother) ἐπεσε κάκ. ὁμ. T 15 κύριε]+ἰδοῦσαι δὲ τοῦτο Bs^{an} (33-47 θεωροῦσαι after πᾶσαι) 17 πᾶσαι] PBls; om T 33-47 A^{an} Πιτηροῦμ P 18 οὕτως.....πινευματικάς] TlsB(+μητέρας); δ ἐστι πινευματικὴ μήτηρ P; om 33-47 A^{an} 20 ταῦτα] τούτων TB 21 διαφόρως]+‘what they had done to her’ ss^{an} al μὲν Ps^{an} ἀπόπλυμα]+πολλάκις 33-47 B ἐπιχέασαι P 22 κονδύλους ἐντριψ. TB 23 ἀπήγγειλαν]+αὐτῷ P

γειλαν. εἰξάμενος οὖν ὑπὲρ αὐτῶν ἀπῆλθε. καὶ μεθ' ἡμέρας ὀλίγας μὴ ἐνεγκοῦσα ἐκείνη τὴν δόξαν καὶ τὴν τιμὴν τῶν ἀδελφῶν, καὶ ταῖς ἀπολογίαις βαρυνθεῖσα, ἐξῆλθε τοῦ μοναστηρίου· καὶ ποῦ ἀπῆλθεν, ἢ ποῦ κατέδυ, ἢ πῶς ἐτελεύτησεν, 5 ἔγνω οὐδείς.

(XXXV) Γέγονέ τις Ἰωάννης ἐν Λυκῷ τῇ πόλει, ὃς ἐν παιδίῳ μὲν ἔμαθε τὴν τεκτονικήν· ω̄ ἀδελφὸς ὑπῆρχε Βαφεύς. ἐς ὕστερον δὲ γενόμενος ὡς ἐτῶν εἰκοσιπέντε ἀπετάξατο· καὶ διατρίψας ἐν διαφόροις μοναστηρίοις πέντε ἔτη ἀνεχώρησε μόνος 10 οὐ εἰς τὸ ὅρος τῆς Λυκῶ, εἰς αὐτὴν τὴν ἀκρώρειαν ποιήσας ἑαυτῷ τρεῖς θόλους καὶ εἰσελθὼν ἀνφορδόμησεν ἑαυτόν. ἦν οὖν ὁ εἰς θόλος εἰς τὰς χρείας τῆς σαρκός, καὶ ὁ εἰς ἔνθα εἰργάζετο καὶ ἥσθιε, καὶ ὁ ἄλλος ἔνθα προσηγένετο. οὗτος τριάκοντα 15 πληρώσας ἔτη ἐγκεκλεισμένος καὶ διὰ θυρίδος λαμβάνων παρὰ τοῦ διακονοῦντος αὐτῷ τὰς χρείας κατηξιώθη χαρίσματος προρρήσεων. ἐν οἷς καὶ τῷ μακαρίῳ Θεοδοσίῳ τῷ βασιλεῖ διαφόρους 20 ἀπέστειλε προρρήσεις, | περί τε Μαξίμου τοῦ τυράννου, ὅτι

6 From this point the readings of W are incorporated where extant: only the differences, however, of W from P are recorded; so that on whatever pages of the text (W) follows P in the list of sources, P is always to be taken in the apparatus as equivalent to PW, unless there is an explicit mention of W.

Chapter xxxv is edited by Preuschen *Pall. u. Ruf.* (98—105): Tullberg's mss. A and N give the text of s (*Paradisus Patrum* 1—9). On John see Note 61. 16 See Note 62.

PT [33-47] lss^{an}

1 ἐξῆλθε TB(l) καὶ μεθ' ἡμ. δλ.] P; μετ' δλ. οὖν ἡμ. T; μετὰ δὲ ἡμ. δλ. B
2 ἐνέγκαστα T ἐκείνη] ἐκείνην T: + ὡς μακαρίτις TB^{an} δόξαν and τιμὴν tr T
3 ταῖς ἀπολογίαις Pl; τὰς ἀπολογίας TB^{an} βαρηθεῖσα T ἐξῆλθε] + λάθρα
33-47 Bs (lapophth); txt PTs^{an} (l^{cas}, sess, rev) 4 πῶς] Pl (quo fine); ποῦ T 33-47 Bs; om clause s^{an}

XXXV (Περὶ Ἰωάννου τοῦ ἐν Λυκῷ τῇ πόλει): P(W)TAVCl_s

6 ἐν παιδίῳ] WTVG (παιδία C); ἐκ παιδὸς P; ἐκ παιδίου AB 8 ἐς] PTA; om VC; δς B(l) γεγονὼς A ὡς] PTAs; om VCB_l 9 διαφ. μον.] μοναστηρίῳ A
Ἐτη πέντε VC 10 τῆς] PTA; τὸ VCB (τῶν Λύκων B^t) : + λεγόμενον VC Λυκῷ]
+ καὶ (and ἐποιησεν) P (txt W) ἀκρώρειαν] + καὶ VC(s) 11 ἑαυτῷ after θόλους
T καὶ] om VC εἰσελθὼν] + eis αὐτὸν B^t (illuc) φόροδόμησεν A; ἐνώκοδ. B
οὖν] + αὐτῷ VC 12 καὶ ὁ εἰς] P; ὁ δὲ εἰς AVC; ὁ ἐτερος TB^t; ὁ δεύτερος B^t
13 καὶ ἥσθιε] om A καὶ ὁ ἄλλος] P; ὁ δὲ ἄλλος AVC; ὁ ἄλλος TB^t; ὁ δὲ τρίτος B^t
14 πλ. ἐτη] PTB; ἐτη πλ. AVC; (om ἐτη W) 16-3 (p. 101) ἐν οἷς.....ἐναρέτου]
om A (substitutes long interpolation from *Hist. Mon.* See ProL 24) 16 καὶ] om VC
17 ἀπέστειλε TB^t τε] om VC Μαξιμίνου VC (-ει-)

νικήσας αὐτὸν ὑποστρέψει τῶν Γαλλίων· ὁμοίως δὲ καὶ περὶ Εὐγενίου τοῦ τυράννου εὐηγγελίσατο. τούτου ἐξῆλθε φήμη πολλὴ ὡς ἐναρέτου.

"Οντες οὖν ἡμεῖς ἐν τῇ ἐρήμῳ τῆς Νιτρίας, ἐγώ τε καὶ οἱ περὶ τὸν μακάριον Εὐάγριον, ἐζητοῦμεν μαθεῖν τὴν ἀκριβειαν, 5 τίς ἡ ἀρετὴ τοῦ ἀνδρός. λέγει οὖν ὁ μακάριος Εὐάγριος· Ἡδέως ἐμάνθανον παρὰ τοῦ εἰδότος δοκιμάζειν νοῦν καὶ λόγον, ποταπὸς εἴη ὁ ἀνήρ· ἐὰν γὰρ ἐγὼ αὐτὸς ἰδεῖν αὐτὸν μὴ δυνηθῶ, τὰ δὲ τῆς πολιτείας αὐτοῦ ἀκούσαι ἀκριβῶς δυνηθῶ ἄλλου διηγουμένου, οὐκ ἀπέρχομαι ἔως τοῦ ὅρους. ἀκούσας ἐγὼ καὶ μηδενὶ 10 μηδὲν εἰρηκὼς ἡσύχασα μίαν ἡμέραν· τὴν δὲ ἄλλην ἀποκλείσας μου τὸ κέλλιον καὶ θεῷ παραθέμενος ἑαυτὸν καὶ αὐτὸς ἐσκύλην ἔως Θηβαΐδος. καὶ ἔφθασα δι' ἡμερῶν δεκαοκτώ, τὰ μὲν πεζεύσας, τὰ δὲ καὶ πλεύσας ἐν τῷ ποταμῷ. ὁ καιρὸς δὲ ἦν τῆς ἀναβάσεως, ἐν φύσιν ποσοῦτι πολλοί· ὃ δὴ καὶ ὑπέστην. ἀπέλθων οὖν 15

2 εὐηγγελίσατο] B adds: ὅτι νικήσει μὲν τοῦτον, αὐτὸς δὲ τὸ πέρας τοῦ βίου ἐκεῖσε πληρώσει καὶ τὴν ἐκεῖ βασιλείαν τῷ νιῷ αὐτοῦ καταλείψει.

8—10 ἐὰν γὰρ.....τοῦ ὅρους] Text is supported by PWTAs and 1:

leass and sess read: Nam etiam si eum ipse non uideam, si uitam tamen eius alio referente cognoscam, necesse iam non erit ut ad montem eius ascendam.

s follows text closely (see Tullberg, p. 2, l. 14).

VCB om ἐὰν γὰρ.....διηγούμενον: VC read: ὥντας αὐτῷ συντύχω, ἐὰν γὰρ μὴ μάθω αὐτοῦ τὴν πολιτείαν οὐκ ἀπέρχομαι ἔως ἐκεῖ. B reads: ἐὰν γὰρ μάθω ὥντας συντύχω, ἐὰν δὲ μὴ μάθω (+ αὐτοῦ τὴν πολιτείαν B†) οὐκ ἀπέρχομαι ἔως τοῦ ὅρους.

herv here presents a text conflated out of A and B, the text and margin respectively of Ottoboni 377 (ms. 42): vat 863 (ms. 22) presents a text almost identically conflated: (on these two mss. see *Introd.* § 2).

P(W)TAVCIs

1 ὑποστρέψει PB† δὲ] om VC περὶ]+‘his victory over’ s (cf. B above)

2 τοῦ τυρ.] om P ἤξ. φήμη πολλὴ] PT (ἡ φ.) B†; φ. π. ἤξ. VCB†; φ. ἤξ. π. B†; Α vac 4 ἐν τῇ ἐρήμῳ] PTABtIs (+τῇ AB†); εἰς τὸ ὅρος VC; ἐν τῷ ὅρει τῷ B† Νιτρία P: (W Νιτρ. throughout) 5 Εὐάγριον]+καὶ Ἀλβάνιον καὶ Ἀμμώνιον VCBl ('Αλβάνιον B†; 'Αλβάνιον B†; 'Αλβάνιον VC); txt PTAs ἐξητ.] +δὲ Α 6 τὸς ἡ ἀρ.] τῆς ἀρετῆς Τ μακάριος] μέγας Α 8 εἴη] η VC 8—10 ἐὰν.....ὅρους] PTAls (cf. Note above) 8 αὐτὸς] Tls (,ταυτακτικός); om PA αὐτὸν ἰδεῖν P 9 ἀκούσας P δυνηθῶ ἀκριβῶς Α ἀκριβῶς]+παρ' ἄλλου (om ἄλλου διηγ.) P 10 ἀκούσας]+δὲ Α καὶ] om VC 11 ἡσυχάσας TBl δὲ] om WT ἄλλην] +ἡμέραν VC(s) ἀπέκλεισα Α; ἀποκλείω B 12 ἐαυτὸν] P; ἐμαυτὸν TAVCB καὶ αὐτὸς] WAVCl; καὶ αὐτὸς B; om PTs 13 καὶ ἔφθ.] φθάσας δὲ Α παιζέντας PA³⁷ 14 δὲ^{2]}] γὰρ Α ἀναβάσεως]+τοῦ Νείλου VC

εὗρον αὐτοῦ κεκλεισμένον τὸ προεισοδικόν· ὕστερον γάρ προσφο-
κοδόμησαν οἱ ἀδελφοὶ προεισοδικὸν μέγιστον, ἐν φῷ χωροῦσιν
ἄνδρες ως ἑκατόν· καὶ κλειδίῳ ἀποκλείοντες κατὰ σάββατον
καὶ κυριακὴν ἥροιγον. μαθὼν οὖν τὴν αἰτίαν δι' ἣν ἐγκέκλειστο,
5 ησύχασα ἔως τοῦ σαββάτου. καὶ παραγενόμενος ὥραν δευτέραν
ἐν τῇ συντυχίᾳ εὗρον αὐτὸν ἐν τῇ θυρίδι παρακαθεζόμενον, δι'
ἥς ἐδόκει παρακαλεῖν τοὺς παρατυγχάνοντας. ἀσπασάμενος
οὖν με ἔλεγε δι' ἔρμηνέως· Πόθεν εἶ, καὶ τί παραγέγονας;
στοχάζομαι γάρ σε τῆς συνοδίας εἶναι τῆς Εὐαγγρίου. εἴπον
10 ὅτι Ξένος ἐκ Γαλατίας ώρμημένος· ώμολόγησα δὲ ὅτι καὶ τῆς
έταιρείας Εὐαγγρίου. ἐν τῷ μεταξὺ λαλούντων ήμῶν ἐπεισῆλθεν
ό ἡγεμὼν τῆς χώρας, Ἀλύπιος ὄνόματι· φῷ προσδραμὼν ἀφῆκε
τὴν ἐμὴν ὄμιλίαν. ἀναχωρήσας οὖν δλίγον δέδωκα αὐτοῖς τόπον
έστως πόρρωθεν. ἐπὶ πολὺ δὲ συνομιλούντων αὐτῶν ἡκηδίασα,
15 καὶ ἀκηδιάσας κατεγόρησα τοῦ καλογήρου, ως ἐμοῦ μὲν κατα-
φρονήσαντος τιμήσαντος δὲ ἐκεῖνον. καὶ ἐπὶ τοῦτο σιανθεὶς τὴν
διάνοιαν ἐσκεπτόμην ἀναχωρῆσαι καταφρονήσας αὐτοῦ. προσ-
καλεσάμενος δὲ τὸν ἔρμηνέα, Θεόδωρον ὄνόματι, λέγει αὐτῷ·
"Απελθε, εἰπὲ τῷ ἀδελφῷ ἐκείνῳ· Μὴ μικροψύχει· ἄρτι ἀπολύω
20 τὸν ἡγεμόνα καὶ λαλῶ σοι. ἔδοξα οὖν ως πνευματικῷ αὐτῷ |

8, 18 See Note 63.

12 On Alypius see *Prol.* 296.

P(W)TAVCIs

1 εὑρον] καὶ εὑρών VC προεισόδιον P; προεισόδιον W γὰρ] δὲ P 2 χωροῦ-
σιν] PT; ἔχωρουν VCB†; ἔχώρει (ἀνδρας) AB†(s) 3 ωσει A ἀποκλείσαντες VC
4 κυριακὴν]+μόνον Bl ἦν] ἦς P ἐγκέκλειστο] WVC; ἐγκέκλειτο P; ἐγκέκλειστο
TABl 5 ησύχασα after σαββάτου VC παραγενόμενος]+περὶ VCI δευτ. ὥραν
T 6 ἐν¹] PA; ἐπὶ TVCB τῇ¹] PTA; om VCB ἐν²] PTA; om VCB₁
καθεζόμενον VC 8 οὖν] δὲ A; om C ἔλεγε after ἔρμ. A 9 συνοδίας]
έταιρελας A³⁸; ὁδοιπορίας A³⁷ τῆς²] om TVC Εὐαγγρόν]+καὶ P (txt W)
9-11 εἰπον...Εὐαγγρίον] om B (homoeotel.), (on ms. 22 see *Introd.* § 2) 9 εἰπον]+δὲ
AT (+ ἔγω) 10 ὅτι¹] om P (txt W) ὄρμωμενος VC; om A καὶ] om P
(txt W) 11 έταιρελας] PTA; συνοδίας VC: + τῆς A Εὐαγγρόν]+ειμί P ἐν τῷ]
WTVC(l); ἐν δὲ τῷ PA; καὶ ἐν τῷ B: + οὖν after μεταξὺ VC 12 ἄρχων TB
13 ἐμὴν] PTA; πρός με VCB συντυχίαν T οὖν] om T δλίγον]+ἀπ'
αὐτῶν VCI 13, 14 δέδωκα.....πόρρωθεν] om P (stet δέδωκα αὐτοῖς τόπον W): + καὶ
(om δὲ) P; ως δὲ W 14 έστως] ἔως (sic) A συνομιλησάντων A 15 ἀκηδιάσας]
δλιγωρήσας P; om Ts(l) κατεγόγγ.] + κατὰ P τοῦ] om T 16 τοῦτο] PCB†;
τοῦτῳ AVB† (τοῦτῳ sic T) σκανδαλισθεὶς TB† 17 αὐτοῦ]+ό δὲ VC 18 δὲ]
οὖν T; om VC 20 αὐτῷ before ως πν. VC

προσχών προσκαρτερεῖν. καὶ ἐξελθόντος τοῦ ἡγεμόνος προσκαλεῖται με καὶ λέγει μοι· Διὰ τί ἐβλάβης κατ' ἐμοῦ; τί ἄξιον βλάβης εὑρεῖς, ὅτι ἔκεινα ἐλογίσω ἅπερ οὔτε ἐμοὶ πρόσεστιν οὔτε σοι ἔπρεπεν; ἢ οὐκ οἶδας ὅτι γέγραπται· Οὗ χρείαν ἔχογειν οἱ γύπαινοντες ἱατροῦ ἀλλ' οἱ κακῶς ἔχοντες; σὲ ὅτε θέλω εὑρίσκω, 5 καὶ σὺ ἐμέ. καὶ ἐὰν μὴ ἐγώ σε παρακαλέσω, ἄλλοι σε ἀδελφὸι παρακαλοῦσι καὶ ἄλλοι πατέρες. οὗτος δέ ἐστιν ἐκδεδομένος τῷ διαβόλῳ διὰ τῶν κοσμικῶν πραγμάτων, καὶ βραχεῖαν ἀναπνεύσας ὥραν, ὡς δραπετεύσας οἰκέτης δεσπότην, παρεγένετο ὡφεληθῆναι· ἄτοπον οὖν ἦν καταλείψαντας αὐτὸν σοὶ προσδιατρίψαι, σοῦ 10 ἀδιαλείπτως τῇ σωτηρίᾳ σχολάζοντος. παρακαλέσας οὖν αὐτὸν εὐξασθαι ὑπὲρ ἐμοῦ ἐπληροφορήθην ὅτι ἀνὴρ ἦν πνευματικός. τότε χαριεντιζόμενος τῇ δεξιᾷ χειρὶ εἰς τὴν ἀριστεράν μου σιαγόνα ἥρέμα κοσσίσας, λέγει μοι· Πολλαὶ σε μένουσι θλίψεις, καὶ πολλὰ ἐπολεμήθης ἐξελθεῖν τῆς ἐρήμου· καὶ ἐδειλάνθης καὶ 15 ὑπερέθου· εὐλαβεῖς δέ σοι προφάσεις καὶ εὐλόγους φέρων ὁ δαιμὼν ἀναρριπίζει. ὑπέθετο γάρ σοι καὶ τὴν τοῦ πατρός σου ἐπιθυμίαν, καὶ τὴν κατήχησιν τοῦ ἀδελφοῦ σου καὶ τῆς ἀδελφῆς εἰς τὸν μονήρη Βίον. ἵδε οὖν σοι εὐαγγελίζομαι· Ἀμφότεροι

¶ Lc. v. 31.

P(W)TAVClS

1 προσχών] AVCT (προσεσχηκώς); οὐτι P; (I coepi igitur ex hoc ut spiritalem iam illum uidere et idcirco remorari; s 'as therefore he seemed in my eyes then as a spiritual man who knew hidden things, I was minded to stay'; B ἔγνων οὖν ἀκριβῶς πνευματικὸν αὐτὸν εἶναι καὶ προγνώσκειν πάντα· καὶ τούτῳ προσχών (al. προσέχων) μᾶλλον προσεκαρτέρουν) προσκαρτερεῖν] PT(B); καρτερεῖν AVC καὶ] P; δὲ (after ἐξ.) AB1; οὖν VC; om T προσκαλεσάμενος (om καὶ) A 2 με] om PA³⁷B[†] κατ' ἐμοῦ] εἰς ἐμὲ P ἢ τίνα ἄξια VC 3 εὑρεῖς]+κατ' ἐμοῦ VC; ἐν ἐμῷ B[†] ἐλογίσω]+κατ' ἐμοῦ VC 5 ὑγιανοντες] (Lc. v. 31) P; ὑγιεῖς AB[†]; ισχύοντες (Mt. ix. 12, Mc. ii. 17) TVCB[†] (s cites Pesh of Mc. ii. 17; 1 in-columnae ac fortes) 6 μὴ ἐγώ σε] P (σοι) (txt W); μὴ σε ἐγὼ Α; ἐγὼ μὴ σε T; ἐγώ σε μὴ VCB 7 παρακαλέσουσι P(l) δὲ] om W:+ό (om ἐστιν) AB ἐκδεδομένος] PTAB[†]; ἐκδοτος VC; ἐκδοτος (ἐκ·)-δεδομένος B[†] 8 ἀνανεύσας T 9 οἰκέτης before δραπ. P; after δεσπ. B; txt TAVC 10 ἦν] om AVC (B[†]) καταλείψαντας] WVCB; καταλείψαντα PTA: + με P (txt W); ἡμᾶς B (before κατ.) προσδιατρίβειν T 11 τῆς σωτηρίας T αὐτὸν after ἐμοῦ V 12 ὅτι]+ἀληθῶς VC ἦν] PT; ἐστι AVCB 13 χαριεντιζόμενος] PA; χαριεντισάμενος TVC; (B various) εἰς] ἐπὶ VC μον] om A 14 ἥρέμα before τῇ δεξιᾷ P κοσσίσας before εἰς τῇ P 15 ἐξελθεῖν]+ἐκ VC 16 ὁ δαιμὼν] om A; δαιμὼν φέρ. (om ὁ) T 17 ἀναρπάζει VC σοι] om C 18 κατάσχεσιν T καὶ τῆς ἀδελφῆς] om VC ἀδελφῆς] +σου Α 19 ἵδον TVC εὐαγγ.] + ὅτι Α

έσωθησαν· ἀπετάξαντο γάρ. καὶ οἱ πατήρ σου ζῆσαι ἔχει
ἀκμὴν ἄλλα ἔτη. ἐγκαρπέrei οὖν ἐν τῇ ἑρήμῳ, καὶ μὴ τού-
των χάριν θελήσῃς ἀπελθεῖν ἐν τῇ πατρίδι σιν· γέγραπται
γάρ. Οὐδεὶς ἐπιβαλὼν τὴν χείρα ἐπ' ἀριστρον καὶ στραφεῖς εἰς τὰ
ὅπιστα εὗθετός ἐστιν εἰς τὴν βασιλείαν τῶν οὐρανῶν. ὥφεληθεὶς οὖν
ἐκ τῶν ρήμάτων τούτων καὶ στυφθεὶς ίκανῶς, ηὔχαριστησα τῷ
θεῷ τὰς ἐλαυνούσας με προφάσεις ἡννυσμένας μαθών.

Εἶτα πάλιν λέγει μοι χαριεντιζόμενος· Θέλεις ἐπίσκοπος γενέσθαι; εἰπον αὐτῷ ὅτι Εἴμι. καὶ λέγει μοι· Ποῦ; εἰπον ιο ὅτι Εἰς τὰ μαγειρεῖα, εἰς τὰ καπηλεῖα, εἰς τὰς τραπέζας, εἰς τὰ κεράμια· ἐπισκοπῶ αὐτά, καὶ ἐὰν ἡ οἰνάριον δξινον ἀφορίζω αὐτό, τὸ δὲ χρηστὸν πίνω· ὁμοίως ἐπισκοπῶ καὶ τὴν χύτραν, καὶ ἐὰν λείπῃ ἄλας ἡ τι τῶν ἀρτυμάτων βάλλω καὶ ἀρτύω, καὶ οὗτως αὐτὴν ἔσθιω. αὕτη μού ἔστιν ἡ ἐπισκοπή· ἔχειροτόνησεις γάρ με ἡ γαστριμαργία. λέγει μοι οὗτος μειδιάσας· "Αφες τὰ παίγνια· ἐπίσκοπος ἔχεις χειροτονηθῆναι καὶ πολλὰ καμεῖν καὶ θλιβῆναι· εἰ τοίνυν φεύγεις τὰς θλίψεις, μὴ ἔξελθης τῆς ἐρήμου· ἐν γὰρ τῇ ἐρήμῳ ἐπίσκοπόν σε οὐδεὶς ἔχει χειροτονῆσαι.

¹⁰ Αναχωρήσας οὖν αὐτοῦ ἥλθον ἐπὶ τὴν ἔρημον εἰς τὸν τόπον
μου τὸν συνίθη, αὐτὰ ταῦτα διηγησάμενος τοῖς μακαρίοις

4 Lc. ix. 62.

P(W)TAVC₁s

1, 2 ἥσπαι.....έτη] ἐτελέντησεν P 2 ἔτη]+έπτα AB; πέντε (before έτη) VC :
 txt Tls ἐν τῇ ἐρήμῳ] τῷ τόπῳ ἔνθα κατοικεῖς VC 3 θελήσης before τούτων VC
 εἰς τὴν πατρίδα P τῇ]+σῇ (om σου) T 4 χείρα]+αὐτὸν AB 5 ἐν τῇ
 βασιλείᾳ AB† οὐν] om VC 7 προφάσεις] χρείας ἦτοι προφάσεις VC 8 ἑπειτα P
 πάλῳ] om T 9 εἰπον^{1]}] PTA; λέγω VCB; +δὲ TAB αὐτῷ] om A ὅτι] om TA
 Οὐ· εἰμι γάρ A καὶ] om T ποῦ]+καὶ A εἰπον^{2]}] PTA; λέγω VCB; +αὐτῷ
 VCB 10 εἰς τὰ μαγ.] om P 11 ἐπισκοπῶ αὐτὰ] om VC 11, 12 καὶ ἐὰν
πίνω] καὶ τὸν μὲν χρηστὸν οἵνον πίνω, τὸν δὲ ὄξινον ἀφορίζω VC 11 οἰνάριον] PT;
 οἴνος AB(VC): +ό A ὄξινον] PVCB (-νος); ὄξιζον T; ὄξισας A διαφορίζω A
 12 αὐτόν, τὸν AB ὁμοίωσις]+δὲ VC ἐπισκοπῶ] om VC τὴν χύτ.] εἰς τὰς
 χύτρας VC 13, 14 καὶ ἐὰν.....έσθιω] om VC 13 λείψῃ T βάλλω καὶ] P;
 ἐμβάλλ(λ)ω κ. B†; ἐκβάλλω κ. B†; ἐμβάλλων (om καὶ) TB†; ἐκβαλλών (om καὶ) A; (VC
 vac) 15 γαστρ.] +καὶ P (txt W); ὁ δὲ (om οὗτος) VC μοἱ] om A 17 φεύγει T
 18 ἐρήμου] μονῆς σου VC σε before ἐπίσκ. VCB† οὐδεὶς χειροτονῆσαι] P;
 χειροτονῆσαι οὐδεὶς δύναται AB†; οὐδεὶς χειροτονεῖ TVCB† 19-2 (p. 105) ἄραχ.....
 αὐτῷ] A tr to after 18 (p. 105) 19 ἐπὶ τὴν ἔρημον] WTABls; εἰς τὸ μοναστήριον
 VC; om P εἰς] ἐπὶ P (txt W) 20 μον] om AB αὐτὰ] om VCA ταῦτα]
 (after διηγ.)+πάντα A διηγούμενος AVC μακαρίοις] περὶ τὸν ἄγιον Εὐάγριον VC

πατράσιν· οὕτινες μετὰ δύο μῆνας πλεύσαντες ἥλθον καὶ συνέτυχον αὐτῷ. ἐγὼ δὲ τῶν ρήμάτων αὐτοῦ ἐπελαθόμην. μετὰ γὰρ τρία ἔτη ἡρωστησα ἀρρωστίαν τὴν ἀπὸ σπληνὸς καὶ στομάχου· ἐκεῖθεν ἀπεστάλην ἐπὶ τὴν Ἀλεξάνδρειαν παρὰ τῶν ἀδελφῶν, ὕδρωπα μελετήσας. ἀπὸ τῆς Ἀλεξανδρείας 5 συμβουλεύσαντες οἱ ἱατροί, τῶν ἀέρων ἔνεκεν, καταλαμβάνειν με τὴν Παλαιστίνην· ἔχει γὰρ λεπτοὺς ἀέρας, ὡς πρὸς τὴν κρᾶσιν τὴν ἡμετέραν ἀπὸ τῆς Παλαιστίνης κατέλαβον τὴν | Βιθυνίαν· καὶ ἐν ταύτῃ—οὐκ οἶδα πῶς, εἴτε ἐξ ἀνθρωπίνης σπουδῆς, εἴτε 10 ἐξ εὐδοκίας τοῦ κρείττονος· θεὸς ἀν εἰδείη—κατηξιώθην τῆς 15 ὑπὲρ ἐμὲ χειροτονίας, κοινωνήσας τῇ περιστάσει τῇ κατὰ τὸν μακάριον Ἰωάννην· καὶ ἐπὶ ἔνδεκα μῆνας ἐν ζοφερῷ κελλίῳ κρυπτόμενος ἐμνήσθην τοῦ μακαρίου ἐκείνου, ὅτι ταῦτα μοι προειρήκει ἀπερ ὑπέστην· καὶ τοῦτο δέ μοι διηγεῖτο ὡς ὁφείλων με διὰ τοῦ διηγήματος ἀγαγεῖν εἰς ὑπομονὴν τῆς ἐρήμου, ὅτι 15 Τεσσαρακοντακτῷ ἔτη ἔχω ἐν τῇ κέλλῃ ταύτῃ· οὐ γυναικὸς πρόσωπον εἶδον, οὐ νομίσματος ἰδέαν· οὐ μασώμενόν τινα εἶδον· οὐκ ἐσθίοντα, οὐ πίνοντά με εἶδε τις. |

3 See Note 64. 16—18 οὐ γυναικὸς.....με εἶδέ τις] 1 alone preserves the full text: Nullius se umquam feminae uultum uidisse confirmans; ne (nec sess) solidi quidem nosse speciem; non se alium umquam aspexisse mandentem; neque semetipsum edentem aut bibentem ab altero uisum. A and W agree with this, except for the omission of *ἰδέαν* (speciem) by A, and *τινα* (alium) by W.

P(W) TAVClS

1 πλεύσαντες] P; διαπλ. TVCB; om As 2 ἐπελαθ.] + καὶ (om γὰρ) VCB 4 κάκεῖθεν PB (txt W): + δὲ A; οὖν VC 3 ἐπελαθ.] PT; els AVCB παρὰ] ὑπὸ VC 5 ὕδρωπα μελετήσας] PTals (l atque illic hydropem meditans; s 'as they thought I was dropsical'); εἰς ὕδρωπα γὰρ (+λοιπὸν B) ἐμελέτα (ἐμελετάτο B†) τὸ πάθος VCB ἀπὸ] + δὲ A 6 συμβουλεύσαντες] WAVC; συνεβούλευσαν PTB καταλαμβάνειν] PAB†; καταλαβεῖν TVCB† 7 ἔχει γὰρ] διὰ τὸ ἔχειν VC 8 ἀπὸ] + δὲ A καταλαβὼν A 9 ταύτῃ]+ ὧν T; γενόμενος VC 10 εἰδείη] ἰδοι VC 13 μακαρίου] ἀγίου VC 13, 14 ὅτι.....προειρήκει] ταῦτα προειρηκέναι A 14 προειρήκειν P (txt W) καὶ] om VCB δὲ] om PT (txt W) ὁφείλων] ἐθέλων P; ὁφελῶν W 15 ἀγαγεῖν] ἀγειν A: + ἀληθῶς P (W om ἀλ. but adds με βουλόμενος sic) τῆς ἐρήμου] τοῦ ἀσκητηρίου VC 16 τῷ σπηλαίῳ τούτῳ P 17 οὐ νομίσματος ἰδέαν] om s 17 ἰδέαν] Pl; om TAVCB οὐ μασώμενόν τινα εἶδον] om Ts τινα εἶδον] Al; μέ τις εἶδεν VCB; om P (W om τινα, stet εἶδον) 18 οὐ²] οὐδὲ TA με εἶδε τις] P (δε) AB†T (εἶδε μέ τις) ls; om VCB†

Οὐτος καὶ τῇ δούλῃ τοῦ θεοῦ Ποιμενίη παραβαλούσῃ
ιστορίας χάριν οὐ συντετύχηκε μέν, ἐδήλωσε δὲ αὐτῇ τινὰ καὶ
τῷν ἀπορρήτῳν. παρήγγειλε δὲ αὐτῇ κατερχομένη ἀπὸ Θη-
βαῖδος μὴ ἔκνεῦσαι εἰς τὴν Ἀλεξάνδρειαν, Ἐπεὶ πειρασμοῖς
5 ἔχεις περιπεσεῖν. ή δὲ παραλογισαμένη η ἐπιλαθομένη ἔξενευσεν
ἐπὶ τὴν Ἀλεξάνδρειαν ιστορῆσαι τὴν πόλιν. κατὰ δὲ τὴν ὁδὸν
πλησίον Νικίους τῆς πόλεως παρέβαλεν αὐτῆς τὰ πλοῖα ἀν-
παύσεως χάριν. ἔξελθόντες οὖν οἱ παῖδες ἐξ ἀταξίας τινὸς συνέ-
βαλον μάχην μετὰ τῶν ἐπιχωρίων, ἀνδρῶν ἀπονευομένων·
10 οἵτινες ἑνὸς μὲν εὐνούχον δάκτυλον ἥραν, ἄλλον δὲ ἐφόνευσαν,
Διονύσιον δὲ τὸν ἀγιώτατον ἐπίσκοπον καὶ εἰς τὸν ποταμὸν
ἔβαψαν ἀγνοήσαντες, κάκείνην αὐτὴν λοιδορίαις καὶ ἀπειλαῖς
συνέτριψαν, τοὺς λοιποὺς πάντας τραυματίσαντες παῖδας. |

(XXXVI) Τὰ κατὰ Ποσειδώνιον τὸν Θηβαῖον πολλὰ μὲν
15 καὶ δυσδιήγητα, πῶς τε ἦν πραῦς καὶ ὅπως ἀσκητικώτατος,
καὶ πόσην τινὰ εἶχεν ἐν ἑαυτῷ τὴν ἀκακίαν, οὐκ οἶδα εἰ συντε-

7 See Note 65.

13 Between xxxv and xxxvi A inserts greater part of *Hist. Mon.* (Migne 1131 c to 1179 c).

14 P includes W when not otherwise stated.

P(W)TAVCls

1 οὗτος] Chapter in P (and others): in A comes long insertion from *Hist. Mon.* (Migne 1115 b to 1131 a) θεοῦ PT; Χριστοῦ AVBls Ποιμενίη] VCB[†]T (-μαν-) A (-μαν-); Ποιμένη B[†]s; Ποταμαῖη P; Ποταμαιή W παραβαλούσῃ]+αὐτῷ VCB(ls) 2 μέν] om TVC: +αὐτῇ κατὰ πρόσωπον VCB (l cui non uisae) καὶ] om VC 3 αὐτῇ]+ὅτι A 4 ἐκνεύσης A τὴν] om VCB 5 ἔχεις] PTA; ἔχει VCB(ls) δὲ]+ἡ VCB[†] ἦ] καὶ T 6 ἐπὶ] εἰς T ἀνιστ. A τὴν πόλιν] αὐτὴν P (txt W) 7 τῆς Νικίου A παρενέβαλεν P; παρέβαλον Al αὐτὴν A; αὐτῇ VC τοῖς πλοίοις VC 8 οὖν] δὲ A παῖδες]+αὐτῆς B[†]ls 10 ἑνὸς after εὐνούχον P (txt W) ἥραν] PTAVC; ἀπέκοψαν B; abscidit ac rapuit 1 11 ἀγιώτατον] PTAVC; ἀγιον Bl καὶ] PTB; om AVCls 12 ἔβαψαν] PB(l); ἔρριψαν TAVC αὐτὴν]+πολλᾶτος B(s) (magnis l^{caess sess}, om l^{rev}) λοιδορίαις]+πλύναντες TB (ἐπλύναν) καὶ ἀπ. συνέτρη.] om T 13 καὶ τοὺς PTA; τοὺς δὲ VCB; txt W πάντας τραυματίσαντες παῖδας] W; παῖδας πάντας τραυματίσαντες BT (om πάντας); πάντας ἐτραυμάτισαν παῖδας PA (παῖδας πάντας ἐτραυμ.) VC (om παῖδας VC): +ἀπέλυσαν T; καὶ εἴσαν B[†]; ‘and hardly allowed them to get away’ s

XXXVI (Περὶ Ποσειδωνίογ): P(W)TAVCls

14 Ποσειδώνιον] VCB[†]; Ποσειδώνιον WTA³⁷B[†]; Ποσειδόνιον PA³⁸B[†] μὲν]+ἐστὶ P 15 δυσδιήγητα] PA; ἀνεκδιήγητα VCB[†]; ἀδιήγητα TB[†]; inenarrabilia 1; ‘surpassing narration’s τε] om A πρᾶπος TVCB ὅπως] om TA 16 τινὰ] om A ἐν ἑαυτῷ εἶχε A τὴν] om P

τύχηκά τινι. συνέζησα γὰρ τούτῳ ἐπὶ ἔτος ἐν ἐν Βηθλεὲμ ὄπηνίκα ἐκαθέσθη ἐπέκεινα τοῦ Ποιμενίου, καὶ πολλὰς αὐτοῦ κατεῦδον ἀρετάς· ἐν οἷς μοι αὐτὸς διηγεῖτο μιᾶς τῶν ἡμερῶν ὅτιπερ Εἰς τὸν Πορφυρίτην τόπον οἰκήσας ἔτος ἐν ἀνθρώπῳ οὐ συντετύχηκα ὅλῳ τῷ ἔτει, οὐχ ὁμιλίας ἀκήκοα, οὐκ ἄρτου 5 ἥψαμην· ἀλλ’ ἡ βραχέσι φοινικίοις διεγενόμην καὶ εἴ που βοτάνας εὑρον ἀγρίας. ἐν οἷς ποτὲ ἐκλειπόντων μου τῶν βρωμάτων, ἐξῆλθον τοῦ σπηλαίου ἐπὶ τὸ ἐλθεῖν εἰς τὴν οἰκουμένην. καὶ περιπατήσας διὰ πάσης τῆς ἡμέρας μόλις ἀπέσχον τοῦ σπηλαίου σημεῖα δύο. περιβλεψάμενος οὖν ὄρῳ ἱππέα στρατιώ- 10 του ἔχοντα σχῆμα, τιαρηφόρου κράνος ἔχοντα ἐπὶ τῆς κεφαλῆς· καὶ προσδοκήσας αὐτὸν εἶναι στρατιώτην ὥρμησα ἔως τοῦ σπηλαίου, καὶ εὑρον κάρταλον σταφυλῶν καὶ συκῶν νεαροτμήτων· διν λαβὼν καὶ περιχαρής γενόμενος εἰσῆλθον εἰς τὸ σπηλαίον, ἐπὶ μῆνας δύο ἔχων ἐκεῖνα τὰ βρώματα παραμυθίαν. 15 τοῦτο δὲ πεποίηκε τὸ θαῦμα ἐν Βηθλεὲμ· γυνή τις ἐγκύμων πνεῦμα εἶχεν ἀκάθαρτον, καὶ ἐν αὐτῷ τῷ μέλλειν γεννᾶν ἐδυστόκει, | τοῦ πνεύματος συντρίβοντος αὐτήν. τῆς γυναικὸς οὖν δαιμονιζομένης ὁ ἀνὴρ αὐτῆς ἐπέστη καὶ παρεκάλει τὸν ἄγιον ἐκεῖνον παραγενέσθαι. εἰσελθόντων οὖν ἡμῶν ἄμα εὕξασθαι, 20 στὰς καὶ προσευξάμενος μετὰ δευτέραν γονυκλισίαν ἐξέβαλε τὸ πνεῦμα. ἀναστὰς οὖν λέγει ἡμῖν· Εὔξασθε, ἄρτι γὰρ ἐξελαύνει

1 See Note 66.

4 See Note 60.

P(W)TAVCIs

- | | | | | | |
|---------------------------------------|--|---|--|------------------------|---------|
| 1 <i>τινι]</i> + <i>τοιούτῳ</i> VC(s) | <i>γὰρ]</i> + <i>καὶ</i> VC | <i>τούτῳ</i>] αὐτῷ A | 2 Ποιμανίου TA ³⁷ | | |
| 3 ἐν αἷς A | <i>μοι]</i> + <i>καὶ</i> A | <i>διηγεῖτο]</i> WTAB | <i>μᾶ</i> TB (ἐν μᾶ) | | |
| 4 <i>τόπον]</i> om PT | <i>οἰκήσας]</i> + <i>ἐπὶ</i> A | 5 <i>συντετύχηκα]</i> + <i>ἐπὶ</i> P; ἐν TB; + <i>πῶτετε</i> | VC | | |
| 6 ἀλλ’ ἦ] | <i>ἀλλὰ</i> PB† | <i>διεγενόμην]</i> WTA ³⁷ VBl (uixi); διεγενόμην PA ³⁸ C; | (om s) | | |
| 7 ἀγρ. εὗρ. | VC | <i>ἐκλιπόντων</i> PVCB† (txt W) | <i>βρωμάτων]</i> ἄρτων A ³⁷ | | |
| 8 ἐπὶ τὸ] PT; ἐπὶ τῷ WVC; τοῦ A; om B | <i>εἰς]</i> ἐπὶ AB† | 9 <i>τῆς]</i> om TAB† | | | |
| μόργις] A | <i>ἀπέχων</i> (om οὐν) A | 10 <i>μῆλα</i> AB | <i>στρατιώτην</i> τῷ σχῆματι T | | |
| 11 (VCA place comma after τιαρηφόρου) | <i>τιαρηφ.κεφ.]</i> om T | 11 <i>τιαρηφ.</i>κεφ.] | τιαρηφ. | | |
| φοροῦντα A | <i>ἔχοντα^{2]} ἔχων W</i> | 12 <i>ὁρμήσας</i> (om καὶ) A | ἔως] ἐπὶ VC | | |
| 13 κάρταλον] PTVCB†; ἀλλ’ AB† | <i>νεαροτμήτων]</i> WVCA ³⁷ B†; <i>νεοτμήτων</i> PB†; <i>νεαρῶν</i> T | 14 ἡλθον A | 15 <i>παραμύθημα</i> AB | 16 <i>τὸ θ. πεπ.</i> P | 17 αὐτῷ |
| om T | <i>τῷ μέλλειν]</i> τῷ καίρῳ ὅτε ἥμελλε A | τίκτειν TB | 18 οὖν γν. T | | |
| 19 αὐτῆς] om VC | <i>ἐπέστη before ὁ ἄν.</i> VC | <i>παρεκάλει]</i> PB; <i>παρεκάλεσε</i> TAVC | | | |
| 20 ἐκεῖνον] ἐκεὶ A ³⁸ | <i>παραγενέσθαι]+εἰς τὸν οἰκον αὐτοῦ P:</i> + <i>καὶ εὕξασθαι</i> ὑπὲρ αὐτῆς | VCs ^{rev} | | | |
| ἡδη T | <i>ἄμα]</i> PTBls; om VCA | 22 <i>οὖν]</i> δὲ Λ | <i>εὕξασθε]+ὅτι VC</i> | | |
| γὰρ] | <i>ἔξελαύνει]</i> PVC (+ο θεὸς VC); <i>ἔξελαύνεται</i> TAl; <i>ἔλαύνεται</i> | ἄρτι] | | | |
| B†; | <i>ἔξερχεται</i> B† | | | | |

τὸ πνεῦμα τὸ ἀκάθαρτον· σημεῖον δέ τι ἔχει ὑπάρξαι ἵνα πληροφορηθῶμεν. ἐξερχόμενος οὖν ὁ δαιμων ἀπὸ θεμελίου τὸν τοῖχον τῆς αὐλῆς ὅλον ἔβαλε κάτω. ἦν δὲ τὸ γύναιον ἐξαετίαν μὴ λαλῆσαν· μετὰ οὖν τὸ ἐξελθεῖν τὸν δαιμονα ἔτεκε καὶ ἐλάλησεν.

Τοῦ ἀνδρὸς τούτου καὶ προφητείαν ἔγνων ταύτην· Ἱερώνυμός τις πρεσβύτερος ὥκει εἰς τὸν τόπους ἐκείνους, ἀρετῇ λόγων ρωμαϊκῶν κεκοσμημένος καὶ εὐφυίᾳ· τοσαύτην δὲ εἶχε βασκανίαν ὡς ὑπὸ ταύτης καλύπτεσθαι τῶν λόγων τὴν ἀρετήν. ΙΟ συγχρονίσας οὖν αὐτῷ ὁ Ποσειδώνιος ἡμέρας πλείους λέγει μοι πρὸς τὸ οὖς ὅτι Ἡ μὲν ἐλευθέρα Παῦλα, ἡ φροντίζουσα αὐτοῦ, προτελευτήσει, ἀπαλλαγέσα αὐτοῦ τῆς βασκανίας, ὡς οἶμαι. Χάριν δὲ τούτου τοῦ ἀνδρὸς οὐ μὴ οἰκήσει ἄγιος ἀνὴρ εἰς τὸν τόπους τούτους, ἀλλὰ φθάσει αὐτοῦ ὁ φθόνος καὶ μέχρι τοῦ 15 ἴδιου ἀδελφοῦ. ἐν οἷς καὶ συνέβη τὸ πρᾶγμα, καὶ γὰρ καὶ Ὁξυπερέντιον τὸν μακάριον ἥλασε τὸν Ἰταλόν, καὶ Πέτρον ἄλλον τινὰ Αἰγύπτιον, καὶ Συμεῶνα, θαυμασίους ἄνδρας, οὓς τέως ἐγὼ ἐπεσημηνάμην. οὗτός μοι διηγεῖτο ὁ Ποσειδώνιος ὡς

6 See Note 67.

P(W)TAVCIs

1 ἡμᾶν ἔχει τι VCB (om τι B†) ls [οὖς] ὑπάρξαι] δεῖξαι VCls 2 οὖν] om A ἀπὸ θεμ. after δλον T 3 ὅλον] ὅλης A; om VC ἔβαλε κάτω] καταβάλλει A ἐξαετίαν]+ἔχον TVC 4 τὸ] τοῦ T δαιμονα]+και Pl herv 6 τοῦ ἀνδρὸς..... ταύτην] VCT (ἀνέγνων) (B) 1; ταύτην ἔγνων before τοῦ ἀνδ. P (not W) και] τὴν P ταύτην] om W

TCVClS

6 [Ἱερώνυμος] PW om rest of cap.; A becomes a B text 7 ἐν τοῖς τόποις ἐκείνοις T 7, 8 ἀρετῇ λόγον (sic) γραμματικῆς κεκοσμ. καὶ μεγιστῇ εὐφυίᾳ ρωμαϊκῶν T; (cf. s: ‘being ornamented with excellence in the word of grammar and skilful also in the Roman speech’) 8 ρωμαϊκῶν]+πολλῆ Bl (uehementer ornatus) και]+ἰκανῆ Bl δὲ εἶχε] om T εἶχε] ἔσχε B: +τὴν VC βασκανίαν]+ἐνδει T 9 ὑπὸ ταύτης καλύπτεσθαι] TBs; καλύπτειν VCl τὴν ἀρ. τῶν λ. VC 10 ὁ]+ἄγιος TB(s) ἡμέρας πλ.] om T 11 πρὸς τὸ οὖς] om Ts ἡ μὲν φρ. αὐτοῦ Π. ἡ ἐλευθ. T 13 τούτου δὲ χάριν VC ἄγιος οἰκήσει (om ἀνὴρ) VC; ἄγιος ἀνὴρ εἰς τ. τ. τ. οἰκήσει B ἐν τοῖς τόποις τούτοις VC 14 ἔφθασε γὰρ ὁ φθ. αὐτοῦ T και] om VC 15 τὰ πράγματα VC; eius uerba 1; ‘what he foretold’ s και γὰρ και] om T 16 Ξυπηρέτιον γὰρ T ἥλασε]+οὗτος B(s)(T): +ἐντεῦθεν (al. ἐνθεν) Bl(T): (T after Ἰταλὸν: οὗτος ἥλασεν ἐντεῦθεν) 17 τινὰ ἄλλον T οἵσιος VC οὖς] μετὰ ταῦτα οἱς VC 18 διηγήσατο C ὁ]+μέγας Ts

ἄρτου πεῖραν μὴ ἔχων ἀπὸ ἔτους τεσσαρακοστοῦ, μήτε μὴν μνησικακῆσας τινὶ μέχρι ἡμισείας ἡμέρας.

(XXXVII) "Αλλος Σαραπίων τις γέγονεν, ἐπεκέκλητο δὲ σινδόνιος, παρεκτὸς γὰρ σινδονίον οὐδέποτε οὐδὲν περιεβάλλετο· ὃς πολλὴν ἔξησκησεν ἀκτημοσύνην, εὐγράμματος δὲ ὥν ἀπεστή·³ θιξε πάσας τὰς γραφάς· καὶ ἀπὸ πολλῆς ἀκτημοσύνης καὶ μελέτης γραφῶν οὐδὲ ἡρεμῆσαι ἵσχυσεν ἐν κελλίῳ, μὴ περισπώμενος ὑλῇ, ἀλλὰ περιερχόμενος τὴν οἰκουμένην ταύτην κατώρθωσε τὴν ἀρετήν· ταύτης γὰρ ἐγεγόνει καὶ τῆς φύσεως· διαφόραι γάρ εἰσιν φύσεων, οὐκ οὐσιῶν.

10

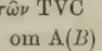
Διηγοῦντο οὖν οἱ πατέρες ὅτι λαβών τινα συμπαίκτην | ἀσκητὴν πέπρακεν ἑαυτὸν μίμοις "Ελλησιν ἐν πόλει τινὶ εἴκοσι νομισμάτων. καὶ σφραγίσας τὰ νομίσματα ἐφύλαττε παρ' ἑαυτῷ. ἐπὶ τοσοῦτον οὖν παρέμεινε καὶ ἐδούλευσε τοῖς ἀγοράσασιν αὐτὸν μίμοις μέχρις οὗ καὶ χριστιανοὺς αὐτοὺς ἐποίησε¹⁵ καὶ τοῦ θεάτρου ἀπέστησε, παρεκτὸς ἄρτου καὶ ὕδατος οὐδενὸς λαμβάνων, οὐδὲ ἡσυχάζων τῷ στόματι ἀπὸ μελέτης γραφῶν. τῷ μακρῷ χρόνῳ πρῶτος κατενύγη ὁ ἀνήρ, εἶτα

³ This chapter of 1 is printed in *Bibl. Casin. III. Florileg.* 306. P includes W when not otherwise stated. On Sarapion see Note 68.

TVCls

1 ἔχον TVC εἰς τεσσαράκοντα ἔτη T μὴν] om VC 2 μνησικακῆσαν T
μέχρι ἡμισ. ἡμ.] om T

XXXVII. (Περὶ Σαραπίωνος): P(W)TAVC[33]ls : (T interpolated in places with B readings)

3 Σαραπίων] PB⁸⁻⁹⁻¹⁰; Σεραπίων others (see Note 68) τις before Σαρ. TVC
γέγονεν]+ ὀνόματι VCB1(s) ἐπεκέκλητο δὲ] P (om δὲ W); ἐπίκλητην δὲ VC; ἐπίκλητος TB; om A (ὸ τὸ σινδόνιον περιβεβλημένος) 4 περιεβάλετο WB 5 εὐγράμματος] WTVB⁴⁰Bl; ἀγράμματος PAC33S 6 πάσας] om P τὰς]+ ἀγλα P; θελας B
7 μελέτης]+ τῶν TVC ἡρεμεῖν T τῇ κέλλῃ A 8 ἀλλ ṉ T ταύτην after
ἀρετὴν TVC; om A(B) 9 ἐγέγονει] TAB; ἐπεπόνει (sic) VC; γέγονε P καὶ]
om TA φύσεως] TAl (natura); προαιρέσεως P; προθέσεως VC; ἔξεως B:
(s 'asceticism': ) 10 φύσεων] TA³⁷l; προαιρέσεων P; προθέσεων
VC; ἔξεων BA³⁸: (s 'asceticism') 11 γοῦν A; δὲ B πατέρες]+ sancti ls
συμπαίκτην]+ αὐτὸν VC 12 'Ελλ. after τινὶ TVC 14 οὖν] δὲ AB ἐδούλευε
VC 17 οὐδενὸς]+ ἐτέρον VCB (ἄλλον) (ls) λαμβάνων] PA³⁸B†; μεταλαμβ.
TA³⁷VCB† ἀπὸ μελ. γραφ.] PB (θελων γραφ.); ἀπὸ γραφ. μελ. A; ἀπὸ τῆς τῶν
γραφ. μελ. VC; ἀπὸ μελ. τῶν θελων λογιῶν T:+ οὐτως δὲ τούτοις ὁ μακάριος παραμείνεις
τῷ μ. χρ. (T)B: (On significance of symbol (T)B see Note, p. 37) 18 τῷ]+ οἷν P;
δὲ A; interea 1; txt WVC (and (T)B, altering structure) τῷ μ. χρόνῳ] om s
χρόνῳ]+ ἔκεινῳ. πρὸς τούτοις οὖν VC

ἡ μιμάς, εἶτα ὁ σύμπας οἰκος αὐτῶν. ἐλέγετο δὲ ὅτι εἰς ὅσον αὐτὸν ἡγνόουν ἀμφοτέρων ἔνιπτε τοὺς πόδας. ἀμφότεροι οὖν βαπτισθέντες ἀπέστησαν τοῦ θεατρίζειν, καὶ ἐπὶ τὸν σεμνὸν καὶ θεοσεβῆ ἐλάσαντες βίον σφόδρα ἥδοῦντο τὸν ἄνδρα καὶ λέγουσιν αὐτῷ· Δεῦρο, ἀδελφέ, ἐλευθερώσωμέν σε, ἐπειδὴ αἰσχρᾶς ἡμᾶς δουλείας ἥλευθέρωσας αὐτός. λέγει αὐτοῖς· Ἐπειδὴ ἐνήργησεν ὁ θεὸς καὶ ἐσώθη ὑμῶν ἡ ψυχή, εἴπω ὑμῖν τὸ μυστήριον τοῦ δράματος· ἐγὼ κατοικειρήσας ὑμῶν τὴν ψυχήν, ἐλεύθερος ὧν ἀσκητὴς τῷ γένει Αἰγύπτιος, τούτου χάριν πέπρακα ἐμαυτὸν ἵνα σώσω ὑμᾶς. ἐπειδὴ δὲ τοῦτο πεποίηκεν ὁ θεὸς καὶ ἐσώθη ὑμῶν ἡ ψυχὴ διὰ τῆς ἐμῆς ταπεινώσεως, λάβετε ὑμῶν τὸν χρυσὸν ἵνα ἀπέλθω καὶ ἄλλοις βοηθήσω. οἱ δὲ πολλὰ παρακαλέσαντες αὐτὸν καὶ διαβεβαιωσάμενοι ὅτι ‘Ως πατέρα σε ἔξομεν καὶ δεσπότην, μόνον μεῖνον μεθ' ἡμῶν’ οὐκ 15 ἴσχυσαν αὐτὸν πεῖσαι. τότε λέγουσιν αὐτῷ· Δὸς τὸ χρυσίον πτωχοῖς, ἀρραβών γὰρ ἡμῖν γέγονε σωτηρίας· ἀλλὰ καν δι' ἐμιαυτοῦ ἡμᾶς ὅρα.

Οὗτος ταῖς συνεχέσιν ἀποδημίαις κατήντησεν εἰς Ἑλλάδα, καὶ διατρίψας τριῶν ἡμερῶν ἐν Ἀθήναις οὐκ ἡξιώθη παρά τινος 20 ἄρτου· οὕτε γὰρ κέρμα ἐβάσταζεν, οὐ πήραν, οὐ μηλωτήν, οὐδὲν τῶν τοιούτων. τετάρτης οὖν ἐπιλαβομένης ἡμέρας σφόδρα ἐπείνασε· δεινὴ γὰρ ἡ ἀκούσιος πεῖνα, συνήγορον ἔχουσα τὴν

P(W)TAVC[33]ls

1 ὁ after σύμπ. VC δτι] om WAB ἐν ὅσῳ TB; εἰς δν Α 2 ἡγνόουν]
+ χρόνον Α 3 ἀπεστήσαντο VC 4 θεοσεβῆ] PT33; θεοφιλῆ AB; εὐσεβῆ VC
ἄνδρα] ἄγιον P 5 ἐπειδὴ]+τῆς VC; καὶ T 6 ἡμᾶς after δουλείας VC; after
αὐτὸς Α : +σὺ P (txt W) αὐτὸς] om VC; before ἥλευθ. PTB (txt W) : +ό δὲ
ἀποκριθεὶς VC 7 ἐσώθησαν ὑμῶν αἱ ψυχαὶ Pl 8 κατοικεῖρας VC τὰς ψυχὰς
P33Cl 9 ἀσκητὴς after Αἰγύπτιος VC 10 ἐπειδὴ δὲ] καὶ ἐπειδὴ VC ἐποίησεν T
11 καὶ ἐσώθη ὑμῶν ἡ ψυχὴ] TAs; καὶ ἐσώθησαν ὑμῶν αἱ ψυχαὶ P; om VCB1 12 τὸ
χρυσίον TB ἀπέλθω] P; ἀπελθῶν VCTB (after ἄλλοις TB); om A 13 πολλὰ]
PTAl; om VCBs αὐτὸν] PBls; om TAVC διαβεβαιούμενοι TB 14 σε]
om A καὶ δεσπότην before σε P μεῖνον after ἡμῶν VC 15 τότε] om A
τὸν χρυσὸν AVC 16 ἀρραβών] αἵτος Α οὗτος γέγ. ἡμῖν Α 17 ὅρα]+καὶ
οὔτως ἔξηλθεν ἀπ' αὐτῶν Α : +ό δέ φησιν· ‘Τμεῖς δότε τὸ ὑμέτερον· ἐγὼ γὰρ ἀλλότρια
χρήματα οὐ χαρίζομαι πένησιν (T)B (after σωτηρίας) 19 τρεῖς ἡμέρας TA ἡμερῶν]
+ ὁδὸν in marg. P (m. 1) (not W) 20 γὰρ] om T ἐπεφέρετο Α οὐδὲν]
οὐδ' ἄλλο τι T; οὐδὲ δλως τι B 21 οὖν] δὲ A; om W ἡμ. ἐπιλαβ. Α ἡμέρας]
+ μηδὲν δλως ἐν τούτοις γενεσάμενος Bl 22 γὰρ]+ἐστιν AVCB πεῖνα] PTA;
νηστεῖα VCB συνήγορον] P; σύμμαχον TAVCB

ἀπιστίαν. καὶ στὰς ἐπὶ γεωλόφου τῆς πόλεως, ἔνθα οἱ ἐν τέλει
ἡσαν συναθροιζόμενοι τῆς πόλεως, ἥρξατο ἀποδύρεσθαι βίᾳ
μετὰ κρότου χειρῶν καὶ κράζειν· "Αὐδρες Ἀθηναῖοι, βοηθεῖτε.
καὶ προσδραμόντες ἅπαντες ὑφ' ἔν, τριβωνιοφόροι τε καὶ βιρρο-
φόροι, λέγουσιν αὐτῷ. Τί ἔχεις, ἄνθρωπε; ἢ πόθεν εἰ; ἢ τί;
πάσχεις; λέγει αὐτοῦ. Τῷ μὲν γένει εἰμὶ Αἰγύπτιος· ἀφ' οὗ δὲ
τῆς ἀληθινῆς μου πατρίδος ἀπέστην τρισὶ δανεισταῖς περιέπεσα·
καὶ οἱ μὲν δύο μου ἀπηλλάγησαν πληρωθέντες τὸ χρέος, οὐκ
ἔχοντες ὁ ἐγκαλέσουσιν· ὁ δὲ εἰς μου οὐκ ἀπαλλάττεται.
φιλοπραγμονοῦντες οὖν ἐκεῖνοι τοὺς δανειστὰς ἵνα αὐτοὺς πληροφορήσωσιν,
ἡρώτων αὐτόν. Ποῦ εἰσί, καὶ τίνες εἰσί; τίς
ἔστιν ὁ ὀχλῶν σοι; δεῖξον ἡμῖν αὐτὸν ἵνα σοι βοηθήσωμεν.
τότε λέγει αὐτοῖς· "Ωχλησάν μοι ἐκ νεότητος φιλαργυρία καὶ
γαστριμαργία καὶ πορνεία· τῶν δύο ἀπηλλάγην, | φιλαργυρίας
καὶ πορνείας· οὐκέτι μοι ὀχλοῦσι· γαστριμαργίας δὲ ἀπαλλάγην,
λαγῆναι οὐ δύναμαι. τετάρτην γὰρ ἔχω ἡμέραν μὴ φαγών,
καὶ παραμένει μοι ὀχλοῦσα ἡ γαστὴρ καὶ ζητοῦσα τὸ σύνθητες
χρέος οὐ ἄνευ ζῆσαι οὐ δύναμαι. τότε τινὲς τῶν φιλοσόφων

P(W)TAVC[33]ls

1 γεωλόφου]++τυὸς Bl(s) ἐν τέλει] WTVCB; εὐτελεῖς PA **2** συνηθροισμένοι T
τῆς]+τοιαύτης P (txt W) τῆς πόλεως] om T; before ἡσαν A βίᾳ] WT; λιαν
A³⁷B†; βιᾳ P33A³⁸VCB† 3 κρότου]+τῶν T καὶ κράζειν before μετὰ κρότου P
(txt W) 4 προσδραμ.] + δὲ (om καὶ) TVCB ἅπαντες] om P ὑφ' ἔν] PB1;
om TAVC; (s 'to him') οἱ τριβ. (om τε) TA τριβουιοφόροι T; τριβωνορόφοι P
(txt W): (T repeats clause προσδρ. ἀπ.) βιρριοφόροι A; βηροφ. VC; κηροφ. T;
κιρροφ. B†; +cuius uoce commoti ls (before προσδρ.) 5 ἄνθρωπε] PB; om TAVCs
ἢ¹] PB; καὶ TAVCs; (om l) ḡ²] PB1; καὶ TAVCs 6 πάσχεις]+τότε TVCl
ειμὶ] om T 7 ἀπέστην πατρ. A δαν. περιέπεσα] PB; περιέπεσα δαν. TA³⁷;
περιέπεσον δαν. VCA³⁸ 8 μον] after ἀπ. VC; om P (txt W) πληρωθέντες τὸ
χρέος] WTAVC33B†s; πληρωθέντος τοῦ χρέους PB† 9 ἔχοντες]+λοιπὸν VC
δ] φ¹ AB† ἐγκαλέσουσιν] PVCB†; ἐγκαλέσωσιν TAVB†; ἐγκαλοῦσιν B† εἰς] τρίτον B†ls
μον] after ἀπ. AVC; με P (txt W) 10 οὖν] PTΔ; δὲ VCB 11 πληρωσωσιν T
αὐτόν] om T εἰστ²] + καὶ P (txt W) τις ἔστιν] om TB(s) τις] ποὺ
VC 12 ὁ ὀχλῶν] διενοχλοῦντες TB (διοχλοῦντες) αὐτοῖς] TBs βοηθ. σοι A
13 ὥχλησαν] PT; ὥχλησεν AVCB με VC ἀπὸ νεότ. (before ὥχλ.) P; om A
13, 14 φιλαργυρία.....ἀπηλλάγην] om T 14 πορν. κ. γαστρ. Bls : + καὶ P (txt W)
τῶν]+μὲν P (txt W); οὖν B 14, 15 καὶ οἱ μὲν δύο οὐκέτι μοι ὀχλ. (om ἀπηλλάγην
φιλ. κ. πορνείας) A 15 καὶ οὐκέτι μοι ἐνοχλοῦσι T: om VC οὐκέτι]+γὰρ
P (txt W) δὲ] om W ἀποστῆναι A 16 ἡμέραν before ἔχω A; after φαγὼν
VC; om W 17 ὀχλ. μοι A καὶ] om PAs (txt W) 18 ζῆσαι] ζῆν T:+δλως
P (οὐ δυνάμεθα ὀλως W) τινὲς]+ἐπὶ T

ὑπονοήσαντες εἶναι αὐτὸς σκηνὴν, διδόασιν αὐτῷ νόμισμα· καὶ δεξάμενος ἔθηκεν ἐν ἀρτοπωλείῳ, καὶ λαβὼν ἔνα ἄρτον ὑνεχώρησε παραχρῆμα ὁδεύσας τῆς πόλεως καὶ μηκέτι ὑποστρέψας εἰς αὐτήν. τότε ἔγνωσαν οἱ φιλόσοφοι ὅτι ἀληθῶς ἐνάρετος ἦν, 5 καὶ δύντες τῷ ἀρτοπώλῃ τὴν τιμὴν τοῦ ἄρτου ἔλαβον τὸ νόμισμα. ἐλθὼν δὲ εἰς τοὺς περὶ Λακεδαίμονας τόπους ἤκουσε τινα τὸν πρῶτον τῆς πόλεως Μανιχαῖον εἶναι ὥμα παντὶ τῷ οἴκῳ αὐτοῦ, ἐνάρετον δυντα τὰ ἄλλα. τούτῳ πάλιν πέπρακεν ἑαυτὸν κατὰ τὸ πρῶτον δρᾶμα· καὶ ἐντὸς δύο ἐτῶν ἀποστήσας 10 αὐτὸν τῆς αἵρεσεως καὶ τὴν τούτου ἐλευθέραν προσήγαγε τῇ ἐκκλησίᾳ. τότε αὐτὸν ἀγαπήσαντες οὐκέτι ως οἰκέτην ἀλλ’ ως γηνήσιον ἀδελφὸν ἦ πατέρα εἶχον καὶ ἐδόξαζον τὸν θεόν.

Οὗτος ἔβαλεν ἑαυτὸν ποτε εἰς πλοῖον ως ὁφείλοντα πλεῦσαι ἐπὶ τὴν Ἀράβην· οἱ ναυτικοὶ ὑπονοήσαντες ὅτι ἦ δαπάνας 15 εἰσήνεγκεν ἦ ἐν χρυσῷ κέκτηται τὰ ἀναλώματα, ἀπεριέργως αὐτὸν ἐδέξαντο, ἄλλος ἄλλον νομίσαντες εἰληφέναι αὐτοῦ τὰ σκεύη. ἐν τῷ ἀποπλεῦσαι αὐτοὺς καὶ γενέσθαι ἀπὸ σταδίων

13, 14 Οὗτος.....Ἀράβη] T : Παρακαλέσας δὲ αὐτὸν καὶ παραθέμενος τῷ θεῷ ἔβαλεν ἑαυτὸν εἰς πλοῖον, ἀποδοὺς καὶ τούτοις τὸ τίμημα καὶ μηδ' ὅλως τι ἐπικομιζόμενος, ἥρήσατο ἐπὶ Ἀράβην πλεῦσαι.

B : Μετ' ὀλίγον πάλιν χρόνον παρακαλέσας πολλὰ τούτους καὶ ἀναχωρήσας ὁ πνευματικὸς ἀδάμας Σεραπίων, ἔβαλεν ἑαυτὸν εἰς πλοῖον, ἀπεμπολήσας καὶ τούτοις δόμοίως τοῖς δεσπόταις τὸ τίμημα, μηδ' ὅλως τι ἐπικομιζόμενος, ως ὁφείλων ἐπὶ τὴν Ἀράβην πλεῦσαι.

P(W)TAVC[33]ls

1 εἶναι αὐτὸν] PT; αὐτὸς εἶναι A; τὸ δρᾶμα εἶναι VC : σκηνὴν εἶναι τὸ πρᾶγμα B νόμισμα]+ἐν Bl(s) 2 ἀρτοκοπείῳ P (txt W) ἔνα] om TAVC ἀνεχώρησε] +καὶ A 3 ὁδεύσας] ἐκδημήσας T: after τῆς π. VC 4 εἰς] πρὸς P (txt W); ἐν T αὐτῇ T: +ἔξῆλθεν A 5 τοῦ ἄρτου τὴν τ. VC 6 Λακεδαίμονα TVCB 7 τὸν πρῶτον] P (om τὸν) TAS; τῶν πρώτων VCB33Bl εἶναι] ὄντα A ἄμα] σὺν T 8 αὐτῷ] om AVC ἐνάρετον]+δὲ AVC ὄντα] PTA; om VCB:+ἄνδρα Bl: +περὶ A 10 καὶ τὴν τούτου ἐλευθέραν] καὶ τὴν οἰκίαν τούτου ἐλευθέρους P (txt W): +ἄμα πάσῃ τῇ οἰκίᾳ B: (μετὰ τῆς αὐτοῦ γαμετῆς καὶ παντὸς τοῦ οἴκου 33) 10, 11 τούτου.....τότε] om T 10 προσήγαγε] +αὐτὸς VCB (τούτους) 11 οὐκέτι] +αὐτὸν P 12 ἀδελφὸν ἦ] om VC (s ‘lord and father’) πατέρα ἦ ἀδελφὸν T ἦ] καὶ AB(s) θεὸν] 33 inserts apophthegma and the story of “the Little Gospel” (Prol. 98) 13, 14 οὗτος.....Ἀράβη] for T and B see above 13 οὗτος] om WA μετὰ τοῦτο ἔβαλλεν αὐτὸν A ποτε] om A; ποτὲ ἑαυτὸν W 13, 14 ως.....Ἀράβη] om VC 14 οἱ]+δὲ PA; οὖν VCB; txt WT ἦ] om T 15 εἰσήγαγεν A 16 ὑπονοήσαντες P; νομίσας AB αὐτῷ] om T; after σκεύη A 17 ἐν]+γοῦν P; δὲ A; (txt W) τῷ] τὸ P (txt W): +οὖν TVCB γενέσθαι] +ως VCB33ls

πεντακοσίων Ἀλεξανδρείας ἥρξαντο οἱ ἐπιβάται περὶ δυσμὰς ἡλίου ἐσθίειν, τῶν ναυτικῶν προφαγόντων. εἶδον οὖν αὐτὸν ὅτι οὐκ ἐσθίει τὴν πρώτην ἡμέραν, καὶ προσεδόκησαν διὰ τὸν πλοῦν· ὄμοιός καὶ τὴν δευτέραν, καὶ τὴν τρίτην, καὶ τὴν τετάρτην. τῇ πέμπτῃ ἡμέρᾳ βλέπουσιν αὐτὸν καθεζόμενον 5 ἡσυχῇ ἐν τῷ πάντας ἐσθίειν, καὶ λέγουσιν αὐτῷ· Διὰ τί οὐκ ἐσθίεις, ἀνθρωπε; λέγει αὐτοῖς· Ὅτι οὐκ ἔχω. περιειργάσαντο οὖν πρὸς ἀλλήλους· Τίς αὐτοῦ ἔλαβε τὰ σκεύη ἢ τὰ ἀναλώματα; καὶ ὡς εὑρούντι οὐδείς, ἥρξαντο διαμάχεσθαι αὐτῷ καὶ λέγειν· Πῶς εἰσῆλθες ἀνευ ἀναλωμάτων; πόθεν ἡμῦν ἔχεις 10 δοῦναι τὸ ναῦλον; ἢ πόθεν ἔχεις τραφῆναι; λέγει αὐτοῖς· Ἐγὼ πρᾶγμα οὐκ ἔχω· ἀπενέγκατέ με καὶ ρίψατε ὅπου με εὑρατε. ἐκεῖνοι δὲ οὐδὲ ἑκατὸν χρυσίνων ἡδέως ἀν ἔλυνον, ἀλλ’ ἥνυν τὸν σκοπὸν αὐτῶν. οὕτως οὖν ἦν τῷ πλοίῳ καὶ εὑρέθησαν τρέφοντες αὐτὸν ἔως Ῥώμης. 15

Ἐλθὼν οὖν ἐν τῇ Ῥώμῃ περιειργάζετο τίς εἴη μέγας ἀσκητὴς ἢ ἀσκήτρια ἐν τῇ πόλει. | ἐν οἷς περιέτυχε καὶ Δομινίωνι τινὶ μαθητῇ Ὡριγένους, οὗ ἡ κλίνη μετὰ θάνατον νοσοῦντας

P(W)TAVC[33]ls

2 ναυτῶν] P (txt W): + ἥδη VCl εἶδον] PT (ὡς οὖν εἶδον) As; ιδόντες VCB₁ οὖν] δὲ A; om W 3 καὶ] PA(s); om TAVC₁ προσεδόκ.] + ὅτι A διὰ τὸν πλοῦν] PTAVC; ἀγδίαν τινὰ ἐκ τοῦ πλοῦ Bl; ἀγδίαν ἐσχηκέναι 33; ‘sea-sickness’s 5 τῇ] + δὲ TA33 πέμπτη] + οὖν VCB 6 ἡσυχῶς T καὶ] om A 7 ἀνθρωπε] + καὶ VC ὅτι] om T ἔχω] + ἀκούσαντες δὲ τοῦτο οἱ ναυτικοὶ Bl περιειργάσαντο] PA; -ξοντο B; -εργάζονται TVC 8 οὖν] om TB πρὸς] om TAB ἀλλήλους TV τις] + οὖν C; ἄρα B ἔλαβεν αὐτοῦ (τούτου C) VC; + ἐν τῷ πλοίῳ Bl ἢ] καὶ A 9 καὶ ὡς] P; ως οὖν TVC; ως δὲ AB εἶδον A μάχεσθαι P (txt W) αὐτῷ] πρὸς αὐτὸν VC; om T καὶ λέγειν] λέγοντες TBA (after ἀναλωμ.) 10 εἰσῆλθες] + ὥδε TA ἀναλωμάτων] + ἀλλως τε δὲ VC; καὶ ἀλλως B πόθεν] + δὲ P ἡμῦν after ἔχεις P; after δοῦναι A; (txt W) 11 ἢ] PT33(s); om AVCB₁ πόθεν] + δὲ AC 12 ἀνενέγκατε VC με¹] om P(s) (txt W) ρίψατε] + με PVC (txt W) με²] om WAC 13 εὑρετε VCB οὕτω WT εἰς ἔκ. χρυσίνους P (txt W) ἡδέως] + οὐκ A ἔλυνον] WTAVC; τοῦτο ἐποίουν PB (τ. ἐποιοῦμεν); illuc uenissent ls ἀλλ’ ἥνυν] om As 14 τὸν σκοπὸν] τὴν ὁδὸν T; τὸν κέπον A; om s αὐτῶν] PT; om AVCl 14, 15 οὕτως.... Ῥώμης] txt A (B); om T; others altered 14 ἦν ἐν τῷ πλ.] om P καὶ] om P; after εὔρ. W καὶ εὑρέθησαν] om ls 14, 15 καὶ εὔρ. τρέφ. αὐτὸν] εὑρέθεις καὶ τρέφομεν παρ’ αὐτοῖς (after Ῥώμης) VC; οὕτως οὖν εὑρέθησαν φέροντες καὶ τρέφοντες αὐτὸν ἐν τῷ πλοίῳ 33 15 αὐτὸν τρέφ. A ἔως] + τῆς AVC 16 εἰσελθὼν PB (txt W); ἐλθόντων VC τῇ Ῥώμῃ] αὐτῇ P (txt W) περιειργάσατο AVC33 ἐστὶ VCB 17 οἵ] ἢ P (txt W); + καὶ AVC καὶ] om TA(B)l Δομινίων] PTVC33Bl; Δομινίωνι AB'l (Dominioni) 18 μαθ. Ὠ.] VCBls; om PTA33 μετὰ τὸν θάνατον αὐτοῦ VCB₁(s) νόσους B (s ‘every malady’)

ιάσατο. περιτυχών οὖν αὐτῷ καὶ ὡφεληθεὶς παρ' αὐτοῦ, ἀνὴρ γάρ ἦν τετορευμένος ἔν τε ἥθει καὶ γνώσει, μαθὼν παρ' αὐτοῦ τίς ἄλλος εἴη, ἀσκητὴς ἢ ἀσκήτρια, ἔγνω περὶ ἡσυχαζούσης τινὸς παρθένου ἥτις οὐδενὶ συνετύγχανε. καὶ 5 μαθὼν ποῦ μένει ἀπῆλθε καὶ λέγει τῇ ὑπηρετούσῃ αὐτῇ γραῦδι· Εἶπον τῇ παρθένῳ ὅτι Ἀναγκαῖς σοι ἔχω συντυχεῖν, ὁ θεὸς γάρ με ἀπέστειλε. παραμείνας οὖν δύο ἢ τρεῖς ἡμέρας ὕστερον αὐτῇ συνέτυχε καὶ λέγει αὐτῇ· Τί καθέζῃ; λέγει αὐτῷ· Οὐ 10 καθέζομαι ἀλλὰ ὁδεύω. λέγει αὐτῇ· Ποῦ ὁδεύεις; λέγει αὐτῷ· Πρὸς τὸν θεόν. λέγει αὐτῇ· Ζῆς ἢ ἀπέθανες; λέγει αὐτῷ· Πιστεύω εἰς τὸν θεόν ὅτι ἀπέθανον. ζῶν γάρ σαρκί τις οὐ μὴ ὁδεύσῃ. λέγει αὐτῇ· Οὐκοῦν ἵνα με πληροφορήσῃς ὅτι ἀπέθανες ποίησον ὃ ποιῶ. λέγει αὐτῷ· Δυνατά μοι ἐπίταξον καὶ ποιῶ. ἀπεκρίνατο αὐτῇ· Νεκρῷ πάντα ἔστι δυνατά, παρεκτὸς τοῦ 15 ἀσεβῆσαι. τότε λέγει αὐτῇ· "Ἐξελθε καὶ πρόελθε. ἀπεκρίνατο

6 συντυχεῖν] 33 inserts: λέγει αὐτῷ ἢ γραῦς. Ἐκ πολλῶν ἐτῶν οὐδέ τινι συνέτυχε. καὶ πάλιν λέγει αὐτῇ· Εἰπὲ αὐτὴν (sic) ὅτι ὁ θεός με ἀπέστειλε συντυχεῖν σοι. This insertion is from B, and from this point to the end 33 is largely interpolated from a B ms. 15—8 (p. 115) ἀπεκρίνατο.....έκδυσα-
μένη] VC: ἡ δὲ λέγει αὐτῷ· Ἰδοὺ τοσαῦτα ἔτη ἔχω ἐγκεκλεισμένη καὶ μηδενὶ συντυχοῦσα· ἔὰν οὖν ἔξελθω σκανδαλίζω πολλούς. λέγει αὐτῇ ἐκείνος· Καὶ σοι τί

P(W)TAVC[33]ls
 1 lāto W; lātai VC συντυχῶν T; ἐπιτ. VC ὡφεληθεὶς] PTA33; οἰκοδομηθεὶς VCB(ls) παρ'] ἀπ' A 2 ἐν τε ἥθει] ἐν τῇ θείᾳ (ομ καὶ) VC γνώσει]+ καὶ λόγῳ Bs (before γν.) μαθὼν]+τε P; οὖν VC; καὶ (before μαθ.) A; txt WT 3 παρ'] ἀπ' A ἄλλος εἴη] P'T; εἴη ἄλλος VC(B); ομ ἄλλος A εἴη]+έκει Bls 4 παρθ. τινὸς VC παρθ.] +οὐτας A ἥτις οὐδενὶ συνετύγχανε] P; ἥτις (ὡς VCB) εἴη (+ ἐγκατακεκλεισμένη ἐν κελλῇ μηδέποτε Bl) μηδενὶ συντυχάνοντα TVCB1; μηδενὶ συντυχανούσης A 5 μαθὼν δὲ A; μ. οὖν TVCB ποῦ μένει] Ps; αὐτῆς τὸν οἰκον TAVC (ταύτης VC) Bl ὑπηρετούμενη WB αὐτῆς A γραῦδι]+οὐσῃ A:+uade ls 6 εἰπὲ PA (txt W) δ] om WVC ὁ γάρ θεὸς A 7 ἀπέστειλε]+πρός σε B (l ad colloquium) δύο ἡμέρας ἢ (+καὶ VC) τρεῖς TVC δύο ἥ] om B33 ἥ τρεῖς] om s 8 καὶ] om T 9 λέγει αὐτῇ] om P; ὁ δὲ πάλιν πρὸς αὐτὴν VC 11 ἀπέθανον]+τῷ κόσμῳ B (l cass 143 and rev, om sess and cass 348) γάρ]+τῇ VCB τις] om VCB 12 δύεσση]+πρὸς τὸν θεόν Bl λέγει αὐτῇ] om P λέγει]+οὖν VC 12, 13 οὐκοῦν.....δ ποιῶ] om VC and substitute similar passage: οὐκοῦν.....ἀπέθανες (5-7, p. 115) 13 δ] ἀ P (txt W) δυνατὰ.....ποιῶ] εἰ τι ἐπιτάξεις μοι ποιῆσαι ἔχω VC 14 ἀπεκρίνατο] PTB; ἀποκρίνεται VC; λέγει A:+καὶ λέγει P αὐτῇ]+Τῷ VC π. ἐστὶ δυν.] WAVC; π. δυν. ἐστι π. B; π. δυν. (om ἐστι) T 15 ἀσκῆσαι (sic) T ἔξελθε] Plrev; ἔξελθοῦσα (ομ καὶ) VC; κάτελθε TAB(s); om l πρόελθε]+καὶ κοινωνησον μετ' ἐμοῦ εἰς τὴν ἐκκλησιαν VC 15-8 (p. 115) ἀπεκρίνατο.....έκδυσαμένη] (VC rewrite, see above)

αὐτῷ ἐκείνῃ· Εἰκοστὸν πέμπτον ἔτος ἔχω καὶ οὐ προῆλθον· καὶ ἵνα τί προέλθω; λέγει αὐτῇ· Εἰ ἀπέθανες τῷ κόσμῳ καὶ σοι ὁ κόσμος, ταῦτόν σοι ἔστι καὶ προελθεῖν καὶ μὴ προελθεῖν· πρόελθε οὖν· προῆλθε· καὶ μετὰ τὸ προελθεῖν αὐτὴν ἔξω καὶ ἐλθεῖν ἔως ἐκκλησίας τινὸς λέγει αὐτῇ ἐν τῇ ἐκκλησίᾳ· Οὐκοῦν εἰ θέλεις με πληροφορῆσαι ὅτι ἀπέθανες καὶ οὐκέτι ζῆς ἀνθρώποις ἀρέσκουσα, ποίησον δὲ ποιῶ, καὶ οἶδα ὅτι ἀπέθανες· ἐκδυσαμένη κατ’ ἐμὲ πάντα σου τὰ ἴματα ἐπὶ τῶν ὥμων θὲς καὶ πάρελθε μέσην τὴν πόλιν ἐμοῦ προλαμβάνοντος τῷ σχήματι τούτῳ. λέγει αὐτῷ ἐκείνῃ· Σκανδαλίζω πολλοὺς ἐπὶ τῷ ἀσχήμῳ τοῦ πράγματος, καὶ ἔχουσι λέγειν ὅτι Ἐξέστη καὶ δαιμονιῶσά ἔστιν. ἀπεκρίθη αὐτῇ· Καὶ σοι τί μέλει ἐὰν εἴπωσιν ὅτι Ἐξέστη καὶ δαιμονιῶσά ἔστι; σὺ γὰρ αὐτοῖς ἀπέθανες· τότε λέγει αὐτῷ ἐκείνῃ· Εἴ τι ἄλλο θέλεις | ποιῶ· εἰς τοῦτο γὰρ τὸ μέτρον οὐδὲ εὔχομαι ἐλθεῖν. τότε λέγει αὐτῇ· ¹⁵ "Ιδε οὖν μηκέτι μέγα φρόνει ἐπὶ σεαυτῇ ώς πάντων εὐλαβεστέρα καὶ ἀποθανοῦσα τῷ κόσμῳ· ἐγὼ γάρ σου νεκρότερός είμι, καὶ ἔργῳ δείκνυμι ὅτι ἀπέθανον τῷ κόσμῳ· ἀπαθῶς γάρ καὶ μέλει, νεκρᾶς οὕση; ή δὲ ἐξῆλθε καὶ παραγέγονεν ἐν τῇ ἐκκλησίᾳ. ἀπελθὼν οὖν καὶ εὐρών αὐτὴν λέγει αὐτῇ· Ἐπληροφόρησάς με ἐν τούτῳ· ἔτι ἐν σοι ἔχω εἰπεῖν, δὲ ἐὰν ποιήσῃς τελείως με πέπικας ὅτι ἀπέθανες μὲν τῷ κόσμῳ, ζῆς δὲ τῷ θεῷ καθὼς ἔφης. η δὲ ἀπὸ τοῦ νῦν εἰπεν· Πάντα ποιήσω λοιπὸν καὶ ἐν οὐδενὶ αἰσχυνθήσομαι. δὲ εἰπεν αὐτῇ· Ἐκδυσαμένη κ.τ.λ.

(The words in spaced type suggest the influence of B.)

P(W)TAVC[33]ls

1 ἐκείνῃ] PBl; om TAs(VC) καὶ²] + νῦν Ps (B σήμερον) (txt W) 4 οὖν] + η δὲ TAVCl; txt Ps: (B altered) μετὰ] + οὖν (om καὶ) T; δὲ B ἔξω καὶ ἐλθεῖν] om A 4, 5 καὶ².....τινὸς] om 1 5 τινὸς] + ἀπελθὼν οὖν καὶ εὐρών αὐτὴν VC; ἐλθὼν ὁ μακάριος εὑρεν αὐτὴν B; (l vac, l^{rev} om) 5-7 οὐκοῦν.....ἀπέθανες] VC tō 12, 13 (p. 114) 6 θέλεις] + τελείως B(VC) 7 οἶδα] γνώσομαι VC δτι] + ἀληθῶς Bl ἀπέθανες] + λέγει αὐτῇ T 8 σου] om TAVC 9 θές before ἐπὶ P μέσον AVC; μὲν εἰς T 10 σκανδ.] + τοὺς P (txt W) 11 τοῦ πράγματος] PTB; τούτῳ πράγματι AVC 12 ἀπεκρίθη] P; ἀποκρίνεται TVCB (+καὶ λέγει B); λέγει Α τι σοι VC μέλλει (sic) PTA (txt W) 13 δτι Ἐξ. κ. δαιμ. ἐστι] τοῦτο B; om VC αὐτοῖς] αὐτὴν VC; + ως λέγεις VCB 14 τόπε] + πιπτει αὐτοῦ εἰς τοὺς πόδας καὶ VC ἐκείνῃ] om VC; + δέοματ σου VCB^{lrev} (l om εἰ τι.....ποιῶ) ποιῶ εἰπὲ Α (κέλευσον καὶ ποιῶ B) 15 μέτρον] + ἀκμὴν TVCB: + οὐκ ἐφθασα PTVCB (ἡλθον); txt WAls οὐδὲ εὔχομαι ἐλθεῖν] ΠAls; εὔχομαι δὲ φθάσαι TB (ἐλθεῖν); εὔχον μοι δὲ (om C) φθάσαι εἰς αὐτὸν VC λέγεις] + οὖν (om τόπε) VC 16 ἔδε οὖν] om T ἀπάντων Α εὐλαβεστέρα οὖσα πάντων P 18-1 (p. 116) ἀπαθῶς.....ποιῶ] om P (txt W)

ἀνεπαισχύντως τοῦτο ποιῶ. τότε καταλείψας αὐτὴν ἐν ταπει-
νοφροσύνῃ καὶ κλάσας αὐτῆς τὸν τῦφον ἀνεχώρησε.

Πολλὰ δέ ἔστι καὶ ἄλλα ἢ πεποίηκε θαυμαστὰ πράγματα
τὰ συντείνοντα εἰς ἀπάθειαν. οὗτος τελευτῇ ἔξηκοστὸν ἄγων
5 ἔτος τῆς ἡλικίας, ἐν αὐτῇ τῇ Ῥώμῃ ταφείς.

(XXXVIII) Τὰ κατὰ Εὐάγριον τὸν ἀοίδιμον διάκονον,
ἄνδρα βεβιωκότα κατὰ τοὺς ἀποστόλους, οὐ δίκαιον ἡσυχάσαι,
ἄλλὰ ταῦτα γραφῆ παραδοῦναι εἰς οἰκοδομὴν τῶν ἐντυγχα-
νόντων καὶ δόξαν τῆς ἀγαθότητος τοῦ σωτῆρος ἡμῶν, ἀξιον
10 ἡγγησάμενος ἀνωθεν ἐκτιθέναι, πῶς τε ἥλθεν ἐπὶ τὸν σκοπόν, καὶ
ὅπως αὐτὸν ἔξασκήσας ἀξίως τελευτῇ πεντήκοντα τεσσάρων
ἐτῶν ἐν τῇ ἐρήμῳ, κατὰ τὸ γεγραμμένον· Ἐν ὅλιγῳ χρόνῳ ἐπλή-
ρωσεν ἔτη πολλά.

Οὗτος τῷ μὲν γένει ἦν Ποντικὸς πόλεως Ἱβορῶν, υἱὸς χωρε-
15 πισκόπου ἀναγνώστης κεχειροτόνηται παρὰ τοῦ ἀγίου Βασιλείου
τοῦ ἐπισκόπου τῆς ἐκκλησίας Καισαρέων. μετὰ οὖν τὸν θάνατον

6 On Evagrius and on the genuineness of this chapter see Note 70. On
ss_ass_bss_carm see Note 71. This is one of the chapters edited by Preuschen
Pall. u. Ruf. 105—14; 1 is printed in *Bibl. Casin. III. Florileg.* 313.

12 Sap. iv. 13. 14 On Ibora see Note 72. Soz. vi. 30 (8) Ἐγένετο
δὲ τῷ μὲν γένει Ἱβήρων πολίτης πρὸς τῷ καλουμένῳ Εὐξείνῳ πόντῳ.

P(W)TAVC[33]ls

3 ἐστι] om VCB θαυμ. ἢ πεπ. (om πράγμ.) T θαυμ. πεπ. (om ἢ) VC

4 τὰ] PB; om TAVC οὕτως T τελευτῇ] W breaks off here ἔτος ἄγων A
5 [Ρώμῃ] PTAVC33s; ἐρήμῳ Bl (arm and Syriac *Vita Serap.*). See Note 69.

XXXVIII (Περὶ ΕὔαγρίοΥ): TVCll₂cs_a arm

6-13 τὰ κατὰ.....πολλά] for c see *Prol.* 116, and for arm Preuschen *loc. cit.*

7 ἄνδρα.....ἀποστόλους] om l₂ 9 τῆς ἀγαθότητος] om l₂cs_a σωτῆρος ἡμῶν] T
(om ἡμῶν] Bll₂; θεοῦ VCs_a; 'God our Saviour' c 10 ἐκτιθέναι] TB†; ἐκθεῖναι
VC: (B† emend grammar by writing ἐκτίθεμαι) 11 ἑαυτὸν VC 12 ἐρήμῳ]+ἐν
τῷ μοναστηρίῳ τῷ ἴδιῳ VC κατὰ.....πολλά] om l₂s_a γεγραμμένον]+ώς VC

14 οὗτος.....χωρεπισκόπου] om l₂ τῷ μὲν γένει] TB† Soz; τὸ μὲν γένος VCB†
ἢν before τ. μὲν γεν. VC Πόντιος VCB† Ἱβορῶν] T ven VCB1; Ἱβήρων A^BSoz
c arm; (om s_a, vac l₂) χωρεπισκόπου] VCl (filius presbyteri multarum ecclesi-
arum curam gerentis quos periodeutas vocant) s_a (periodeuta); πρεσ-
βυτέρου TBC arm; (l₂ vac): + ἀνδρὸς εὐγενοῦς τῶν πρώτων τῆς πόλεως VC (arm)

15 ἀναγν.] + δὲ VC 16-1 (p. 117) τοῦ ἐπισκόπου.....Βασιλείου] om T ven
τῆς ἐκκλησίας.....Βασιλείου] om l₂ 16 Καισαρέων]+τῆς πρὸς τὸν Ἀργέα (al.
'Αργαίαν, 'Αργεω) Bl (circa fines montis Argeici) c ('among the Arkeans,' see *Prol.*
118); txt VCs_a arm: (Tl₂ vac) τὸν θάνατον] VC; τὴν κοιμησιν B

τοῦ ἀγίου Βασιλείου προσχῶν αὐτοῦ τῇ ἐπιτηδειότητι ὁ σοφώτατος καὶ ἀπαθέστατος καὶ παιδείᾳ διαλάμπων Γρηγόριος ὁ Ναζιανζηνὸς ἐπίσκοπος προχειρίζεται διάκονον. ἐκεῖθεν ἐν τῇ μεγάλῃ συνόδῳ τῇ κατὰ Κωνσταντινούπολιν καταλιμπάνει αὐτὸν τῷ μακαρίῳ Νεκταρίῳ τῷ ἐπισκόπῳ διαλεκτικώτατον 5 ὅντα κατὰ πασῶν τῶν αἱρέσεων. ἦνθει δὲ ἐν τῇ μεγάλῃ πόλει λόγοις νεανιεύμενος κατὰ πάσης αἱρέσεως. συνέβη οὖν τοῦτον σφοδρῶς παρὰ πάσης τῆς πόλεως τιμώμενον, εἰδώλῳ περιπαγῆναι γυναικικῆς ἐπιθυμίας, ὡς αὐτὸς ἡμῖν διηγήσατο. ὑστερον ἐλευθερωθεὶς τὸ φρονοῦν, ἀντηράσθη τούτου πάλιν τὸ γύναιον.¹⁰ ἦν δὲ τῶν μεγιστάνων. ὁ οὖν Εὐάγριος τὸν θεὸν φοβούμενος καὶ τὸ ἑαυτοῦ αἰδούμενος συνειδός, καὶ πρὸ δόθαλμῶν θέμενος τὸ μέγεθος τῆς αἰσχημοσύνης καὶ τὸ ἐπιχαιρεσίκακον τῶν αἱρέσεων, ηὔξατο τὸν θεὸν ἰκετεύων ὅπως παρ' αὐτοῦ ἐμποδισθῇ. τῆς οὖν γυναικὸς ἐπικειμένης καὶ λυττώσης θέλων ἀναχωρῆσαι¹⁵ οὐκ ἵσχυε, δεσμοῖς τῆς θεραπείας ταύτης κατεχόμενος. μετ' οὐ

2 See Note 73. 2—4 Soz. (8) Ἐφιλοσόφησε δὲ καὶ ἐπαιδεύθη ὑπὸ Γρηγορίῳ τῷ ἐπισκόπῳ Ναζιανζοῦ τοὺς ἱεροὺς λόγους· ἥνικα δὲ ἐπετρόπευε τὴν ἐν Κωνσταντινούπολει ἐκκλησίαν, ἀρχιδιάκονον αὐτὸν εἶχεν. 6—9 (p. 119) (9) Ἀστείον δὴ ὅντα τῇ ὄψει καὶ περὶ τὴν ἐσθῆτα φιλόκαλον (cf. inf. p. 119, l. 14), μαθὼν τις τῶν ἐν τέλει ζηλότυπος γνώριμον εἴναι τῇ γαμετῇ, θάνατον

TVCl₂cs_a arm

3 Ναζιανζηνὸς] T ven VCl₂cs_a arm; Νυσαῖς or Νύσσης Bs_b (+ἐπίσκοπος ἀδελφὸς τοῦ ἐν τιμῇ τῶν ἀποστόλων Βασ. τοῦ ἐπισκόπου) (cf. Note 73) διάκονον] 'chief of the deacons' arm (Soz.) ἐκεῖθεν]+ἐλθὼν ὁ ἄγιος Γρηγόριος ἐπίσκοπος Bl: 'he went up with holy G. to the synod's_a(c): (VC put stop at Κωνστ. not at διάκονον): txt Tl₂ 4 καταλ.] + δὲ VC 5 τῷ ἐπ.] om T 6 κατὰ π. τῶν αἰρ.] om s_a arm 6, 7 ἦνθειαἱρέσεως] om VCs_a 6 δὲ] T; γοῦν al οὖν B πόλει] + ἐν T 7 κατὰ πάσης αἱρέσεως] om l₂ οὖν] δὲ VC 9, 10 ὡς.....ἀντηράσθη] The punctuation is uncertain: that of VC arm s_a (but s_a om ὑστερον) is adopted, VC however add δὲ after ὑστερον; Tl₂ (but l₂ om ἐλευθ. τὸ φ.) put the stop after ὑστερον; Be place it after φρονοῦν 9 διηγεῖτο] TB† 10 τὸ φρονοῦν] VCB†; τοῦ φρονήματος T; τοῦ φόνου B†; (a similar use of τὸ φρονοῦν occurs in W at end of c. LVIII) τούτου after γύν. T 11 ἦν δὲ τῶν μεγ.] VCs_a; ἦν δὲ ἐν τοῦτο τῶν μεγ. B; ἦν δὲ εἰς τῶν μεγ. ὁ ἀνὴρ αὐτῆς T: + uiri coniux II₂(c) 12 θέμι.] θεώμενος VC 13 ἐπιχαιρεσίκακον] VC; ἐπιχαιρέκακον TB 14 παρ' αὐτοῦ] TBVC (om αὐτοῦ C); om l₂s_a: + τοῦ θεοῦ VC ἐμποδισθῆ] VC; ἐμποδισθῆσαι (om ὅπως) TB 14, 15 VCl₂cs_a punctuate as txt; Tl₂s_a after λυττώσης; also B, but passage is rewritten and enlarged; arm recasts 15 οὖν] om TB₂s_a arm ἐπικειμένης] ἐπιμαυρομένης VC λυττώσης] + ἦς T (αὐτῆς B) 16 ἵσχυσε C ταύτην (sic) T

πολὺ δὲ τῆς εὐχῆς αὐτοῦ προκοψάσης πρὸ τῆς τοῦ πράγματος πείρας, ἐπέστη αὐτῷ ἀγγελικὴ ὄπτασία ἐν σχήματι | στρατιωτῶν τοῦ ὑπάρχου, καὶ ἀρπάξει αὐτὸν καὶ ἔγει ως ἐν δικαστηρίῳ καὶ βάλλει αὐτὸν εἰς τὴν λεγομένην κουστωδίαν, κλοιοῖς σιδηροῖς 5 καὶ ἀλύσεσιν αὐχένα καὶ χεῖρας καταδησάντων, τῶν ἐπ' αὐτὸν ἐλθόντων δῆθεν τὴν αἰτίαν οὐ λεγόντων. αὐτὸς δὲ τῇ συνειδήσει ἥδει ὅτι χάριν ταύτης ὑφίσταται ταῦτα, προσδοκήσας τὸν ἄνδρα αὐτῆς ἐντευχηκέναι. ἐν τῷ οὖν λίαν αὐτὸν ἀγωνιᾶν ἄλλης δίκης πραττομένης καὶ βασανιζομένων ἐτέρων ἐπὶ ἐγκλήματι, 10 ἔμενε σφόδρα ἀγωνιῶν. μετασχηματίζεται δὲ ὁ ἄγγελος ὁ τὴν ὄπτασίαν παρασχὼν εἰς παρουσίαν γνησίου φίλου, καὶ λέγει αὐτῷ δεδεμένῳ μεταξὺ σειρᾶς τεσσαράκοντα καταδίκων· Τίνος ἔνεκεν κατέχῃ ἐνταῦθα, κῦρι διάκονε; λέγει αὐτῷ· Κατὰ μὲν ἀλήθειαν οὐκ ἐπίσταμαι, ὑπόνοια δέ με ἔχει ὅτι ὁ δεῖνα ὁ ἀπὸ 15 ὑπάρχων ἐνέτυχε κατ' ἔμοῦ ἀλόγῳ ζηλοτυπίᾳ πληγείς· καὶ δέδοικα μήποτε χρήμασιν ὁ ἄρχων διαφθαρεὶς τιμωρίᾳ με ὑποβάλλῃ. λέγει αὐτῷ· Εἴ ἀκούεις τοῦ φίλου σου, οὐ συμφέρει σοι ἐν τῇ πόλει ταύτῃ διάγειν. λέγει αὐτῷ ὁ Εὐάγριος· Ἐὰν δὲ θεός με ταύτης τῆς συμφορᾶς ἀπαλλάξῃ καὶ ἰδης με ἐν 20 Κωνσταντινουπόλει, γνωθί ὅτι εὐλόγως ὑφίσταμαι ταύτην τὴν τιμωρίαν. λέγει αὐτῷ ἐκεῖνος· Φέρω τὸ εὐαγγέλιον καὶ ὅμοσόν αὐτῷ ἐμηχανάτο· εἰς ἔργον δὲ προβήσεσθαι μελλούσης τῆς ἐπιβολῆς, καθεύδοντι αὐτῷ φοιτεράν τινα καὶ σωτήριον ὀνείρατος ὄψιν ἐπιπέμπει τὸ θεῖον· ἔδοξε γὰρ ὡς ἐπὶ ἐγκλήματι συλληφθείς, σιδήρῳ δεδέσθαι πόδας καὶ χειρας. (10) μέλλοντί τε αὐτῷ εἰς δικαστήριον ἀγεσθαι καὶ τιμωρίαν ὑπέχειν προσελθών τις ὑπέδειξε τὴν ἱερὰν τῶν εὐαγγελίων βίβλον, καὶ ὑπισχνεῖτο, εἰ τῆς πόλεως ἔξελθοι, τῶν δεσμῶν αὐτὸν ἀπαλλάξειν, καὶ ὅτι τοῦτο ποιήσει ὅρκον ἀπῆτε.

TVCl₂C_a arm

1 δὲ] γοῦν VC 2 στρατιωτῶν] VCB†lc; στρατιώτου TB†l₂s_a 3 ἐπάρχου B† (c)
ἄγει] + αὐτὸν VC ὡς] om VCl₂ 6 δῆθεν] δῆ (sic), om τὴν αἰτίαν.....ὅτι T
7 τῆς χάριν (om ταύτης) T 7, 8 προσδ.....ἐντευχ.] om s_a 7 τὸν ἄνδρα αὐτῆς]
T(B)ll₂c; αὐτῆς τῷ ἄνδρι VC 8 ἐντευχ.] + τῷ δικαστῷ Blc 9 εἰσπραττομένης T
ἐπὶ] + τοιούτῳ B(s_a) 10 ἔμεινε T δ²] om T 11 παρασχὼν] + αὐτῷ VC
φίλου] ἀδελφοῦ T: + πρὸς ἐπίσκεψιν ἥκοντος πρὸς αὐτὸν B (c ‘who had come to visit
and comfort him’) 12 μεταξὺ δεδ. T σειρᾶ VC 12, 13 καταδίκων.....κατὰ
μὲν] om T 12 τί οὕτως (om ἐνταῦθα) Bl 13 αὐτῷ] + ἐκεῖνος B(ls_a); Euagrius l₂
16 χρήμασιν ὁ ἄρχ.] TV; ὁ ἄρχ. χρ. CB φθαρεῖς T τιμ. με ὑποβάλλῃ] TB
(περιβ. B†) (Sos) ll₂; τιμωρήσεται με VC: + μεγίστη B (ls_a mortis) 17 ἀκούεις] + μου
TL₂c 18 λέγει] om T δ] om VC 19 με ταύτης τῆς συμφ. ἀπ.] TB; με ἀπ.
τῆς συμφ. ταύτης VC 20 τὴν τιμ. ταύτην] VC 21 αὐτῷ] + πάλιν VC (1 tunc)
ἔκεινος] + εἰ οὕτως ἔχει B arm φέρω τὸ εὐαγγ.] om s_a

μοι ἐν αὐτῷ ὅτι ἀναχωρεῖς τῆς πόλεως ταύτης καὶ φροντίζεις σου τῆς ψυχῆς, καὶ ἀπαλλάττω σε τῆς ἀνάγκης ταύτης. ἦνεγκεν οὖν τὸ εὐαγγέλιον καὶ ὥμοσεν αὐτῷ κατὰ τοῦ εὐαγγελίου ὅτι Παρεκτὸς μιᾶς ἡμέρας, ἵνα φθάσω ἐμβαλεῖν εἰς τὸ πλοῖον τὰ ἴματιά μου, οὐ μὴ παραμείνω. τοῦ ὄρκου οὖν προχωρήσαντος 5 ἐπανῆλθεν ἀπὸ τῆς ἐκστάσεως τῆς γενομένης αὐτῷ ἐν τῇ νυκτὶ· καὶ ἀναστὰς ἐλογίσατο ὅτι Εἰ καὶ ἐν ἐκστάσει γέγονεν ὁ ὄρκος ἀλλ᾽ ὅμως ὥμοσα. βαλὼν οὖν πάντα τὰ αὐτοῦ εἰς πλοῖον ἔρχεται εἰς Ἱεροσόλυμα.

Κάκει δεξιοῦται παρὰ τῆς μακαρίας Μελανίας τῆς Ῥωμαίας. 10 πάλιν δὲ τοῦ διαβόλου σκληρύναντος αὐτοῦ τὴν καρδίαν καθάπερ τοῦ Φαραώ, ὡς νέω καὶ σφριγῶντι τὴν ἡλικίαν γέγονεν ἐνδιασμός τις καὶ ἐδιψύχησε μηδενὶ μηδὲν εἰρηκώς, κάκεισε πάλιν ἐξαλλάσσων τοῖς ἴματίοις καὶ ἐν τῇ διαλέκτῳ ἐκάρου αὐτὸν ἡ κενοδοξία. ὁ δὲ ἐμποδιστὴς τῆς πάντων ἡμῶν ἀπωλείας θεὸς 15 ἐνέβαλεν αὐτὸν εἰς περίστασιν πυρετοῦ, κάκειθεν εἰς νόσον μακρὰν ἔξαμηνιαλῷ χρόνῳ ταριχεύσας αὐτοῦ τὸ σαρκίον, δι' οὗ ἐνεποδίζετο. τῶν ἱατρῶν δὲ ἀπορούντων καὶ τρόπου θεραπείας μὴ εὑρισκόντων, λέγει αὐτῷ ἡ μακαρία Μελανία· Οὐκ ἀρέσκει μοι, σιέ, ἡ σὴ μακρονοσία. εἰπὲ οὖν μοι τὰ ἐν τῇ διανοίᾳ σου. 20 οὐκ ἔστι γὰρ ἀθεής σου ἡ νόσος αὕτη. τότε ὥμολόγησεν αὐτῇ

(11) ὁ δὲ τῆς βίβλου ἐφαψάμενος, ἢ μὴν ὁδε πράξειν ἐπωμόσατο· διαφεθεὶς τε τῶν δεσμῶν, αὐτίκα ἐξηγέρθη· καὶ τῷ θείῳ ὅνειρῳ πεισθεὶς διέφυγε τὸν κίνδυνον.

TVCl₂es_a arm

1 ἐν αὐτῷ] om Ts_ac ἀναχωρεῖ T φροντίζει T 2 ταύτης] om T 5 οὖν ὄρκ. VC προχωρήσαντος] γενομένου VC: + ἀπεχώρησεν ὁ ἀνὴρ καὶ εὐθέως καὶ αὐτὸς VC: + εὐθέως c arm Soz (cf. VC) 6 τῆς γενε.....νυκτ] om Ts_a 7 ἐλογίζετο] VC 8 ἀπαντα T τὰ αὐτοῦ] T (B ἀ εἰχεν) l₂(ls_a); om VC εἰς]+τὸ VC 10 κάκει] + δὲ V; κακεῖσα (sic) C; om l₂c Μελανίας] TB[†]ll₂s_a (arm); Μελάνης VCB[†] 11 δὲ] TB[†]; οὖν VC καθάπερ τοῦ Φ.] om l₂ 12, 13 καὶ σφριγῶντι.....ἐδιψύχησε] om l₂ (s_a paraphr.) 12 τῷ ἡλικιᾳ T γέγονεν]+πάλιν Bl ἐνδοιασμὸς VCB[†] 13 μηδενὶ μηδὲν εἰρηκώς] om l₂c arm (s_a) οὐδενὶ T μηδὲν] om T 14 ἐκάρου αὐτὸν ἡ κεν.] VCB[†]; ἑκαροῦτο κενοδοξίᾳ Tl₂; καρούμενος ὑπὸ τῆς κεν. B[†] 15 τῆς] + τῶν VC ἀπωλεῖας]+καὶ προνοητῆς τῆς σωτηρίας τῶν ψυχῶν ἡμῶν VC 17 ταριχεύσας αὐτοῦ τὸ σ.] om s_a ταριχεύονσαν T δι' οὐ ἐνεποδ.] om l₂es_a arm 18 ἐνεποδίζετο] TBl: + εἰς ἀρετὴν B (VC: δι' οὐ ἐνεποδίζετο μὴ δυνάμενος σωφρονεῖν. τοῦ οὖν δεσπότου θεοῦ οὕτως τάχα προορίσαντος, καὶ τῶν ἱατρῶν τάχα κατὰ πρόσοιαν τοῦ κρείττονος ἀπορούντων κ.τ.λ.) ἀπορούντων καὶ] om s_a 19 οὐχ VC ἀγία T Μελάνη VC 20 τὰ]+arcana ls_a 21 ἀθεῆς] T; ἀθελα B; θεοῦ ἄνευ VC σου after νόσος VC τότε] VCl₂c (B οὐν); ὁ δὲ Ts_a αὐτῆς ὡμ. VC

τὸ πρᾶγμα σύμπαν. ἡ δὲ λέγει αὐτῷ· Δός μοι | λόγον ἐπὶ κυρίου, ὅτι ἔχῃ τοῦ σκοποῦ τοῦ μονήρους βίου· καὶ εἰ καὶ ἀμαρτωλὴ τυγχάνω, προσεύχομαι ἵνα δοθῇ σοι τοκούτος ζωῆς.† ὁ δὲ συνέθετο. ἐντὸς οὖν ὀλίγων ἡμερῶν ὑγίανε· καὶ ἀναστὰς παρ' 5 αὐτῆς ἐκείνης μετημφιάσθη, καὶ ἐξέρχεται ἐκδημήσας εἰς τὸ ὄρος τῆς Νιτρίας τὸ ἐν Αἰγύπτῳ.

'Ἐν φῶ οἰκήσας δεύτερον ἔτος τὸ τρίτον εἰσβάλλει εἰς τὴν ἔρημον. ζήσας οὖν δεκατέσσαρα ἔτη ἐν τοῖς λεγομένοις Κελλίοις ἥσθιε μὲν λίτραν ἄρτου, ἐν τριμηνιαίῳ δὲ ξέστην ἐλαίου, ἀνὴρ 10 ἀπὸ ἀβροτάτου καὶ τρυφηλοῦ βίου καὶ ὑγροτάτου ἡγμένος. ἐποίει δὲ εὐχὰς ἐκατόν, γράφων τοῦ ἔτους τὴν τιμὴν μόνον ὧν ἥσθιεν· εὐφυῶς γὰρ ἔγραφε τὸν ὁξύρυγχον χαρακτῆρα. ἐντὸς οὖν δεκαπέντε ἐτῶν καθαρεύσας εἰς ἄκρον τὸν νοῦν κατηξιώθη χαρίσματος γνώσεως καὶ σοφίας καὶ διακρίσεως πνευμάτων.

2—8 Soz. (11) Εἰς νοῦν τε λαβὼν χρῆναι μετιέναι τὸν ἀσκητικὸν βίον, ἐξεδήμησεν ἐκ Κωνσταντινουπόλεως εἰς Ἱεροσόλυμα. καὶ μετὰ χρόνου τιὰ παραγενόμενος ἐπὶ θέαν τῶν ἐν Σκήτῃ φιλοσοφούντων, ἡσμένισε τὴν ἐνθάδε διατριβήν.

7—9 (p. 121) For the much fuller Coptic account see *Prol.* 143—45.

12 See Note 74.

TVCl₂cs_a arm

1 τὸ πρᾶγμα σύμπαν] omnia quae in animo eius erant l₂ arm (echoes of τὰ ἐν τῇ διανοίᾳ σου above) σύμπαν] om T ἡ δὲ] καὶ T 2 τοῦ σκοποῦ..... τυγχάνω] om T σκοποῦ]+σου VC (l₂ quam spopondisti) 3 προσεύχομαι] + ὑπὲρ σου VC_s; πρὸς κύριον Bl₂; deum Ic : txt T κομίατος ζωῆς] from B and 1: καιρὸς κομιάτου (al καμάτου al μετανοίας) καὶ προθεσμία ζωῆς B; uiuendi commeatum 1; uitiae tempus l₂; καιρὸς T; ῥῶσις καὶ ὑγεία σώματος VC; 'release from thy affliction' s_a; 'health' c; 'time for repentance' arm ὁ δὲ] + εὐθέως VC 4 συνέθετο]+ἡ δὲ ἀγλα τοῦ θεοῦ δούλη οὐ διέλειπε προσευχομένη ἡμέρας καὶ νυκτὸς ὑπὲρ αὐτοῦ τὸν θεὸν ἱκετεύοντα VC; εὐξαμένης δὲ αὐτῆς B ὑγίαινε VC παρ' αὐτῆς ἐκείνης] om s_ac (arm) 6 ὄρος]+τὸ T Αἰγύπτῳ] At this point c departs so widely from the Greek as to be almost worthless for textual purposes (cf *Prol.* 143—145) 7 εἰς δὲ T ἔτος τὸ τρίτον] om T 9 μὲν] om T τἄρτου]+τὴν ἡμέραν Bl₂s_a τριμήνῳ T ἐλαίου]+nam nihil coctum sumebat in eibum nee aliquid de pomis gustabat l₂ (cf. c, at this exact point: 'Macarius replied that he should not eat vegetables or anything cooked,' *Prol.* 143) 10 ἀπὸ ἄκρου καὶ τρ. καὶ ἀγροτάτου βίου T 11 ἐκατὸν]+cotidie ll₂cs_a arm τοῦ ἔτους after ἥσθιεν VC 12 ὁξύρυγχον] B (ὁξύριγχον B†); ὁξύρογχον T ven; ὁξύριχον VC; (l oxyryyncham cass 348, oxyrincam sess, ochirincam cass 143; l₂ librale manu; s_b κάκωιον κακόθεα ἡ ἀκτίδιον; 'according to the likeness of oxunirika' arm: om s_ac) 13 εἰς ἄκρον] Tl(c); εἰς ἄπαν VC; om Bl₂s_a τῷ νοτὶ T

συντάττει οὖν οὗτος τρία βιβλία ἵερὰ μοναχῶν ἀντιρρητικὰ οὔτω λεγόμενα, πρὸς τοὺς δαίμονας ὑποτιθέμενος τέχνας. τούτῳ ὥχλησεν εἰς βάρος ὁ τῆς πορνείας δαίμων, ὡς καὶ αὐτὸς ἡμῖν διηγεῖτο· καὶ διὰ πάσης νυκτὸς γυμνὸς ἔστη ἐν τῷ φρέατι χειμῶνος ὅντος, ὡς καὶ παγῆναι αὐτοῦ τὰς σάρκας. ἄλλοτε ⁵ πάλιν ὥχλησεν αὐτῷ πνεῦμα βλασφημίας· καὶ ἐν τεσσαράκοντα ἡμέραις ὑπὸ στέγην οὐκ εἰσῆλθεν, ὡς αὐτὸς ἡμῖν διηγήσατο, ὡς καὶ τὸ σῶμα αὐτοῦ καθάπερ τῶν ἀλόγων ζῷων κρότωνας ἐκβράσαι. τούτῳ τρεῖς ἐπέστησαν ἐν ἡμέρᾳ δαίμονες ἐν σχήματι κληρικῶν περὶ πίστεως συζητοῦντες· καὶ ὁ μὲν ἐλεγεν ¹⁰ ἔαυτὸν Ἀρειανόν, ὁ δὲ Εὐνομιανόν, ὁ δὲ Ἀπολιναριανόν· καὶ

1, 2 τρία βιβλία.....τέχνας] 1: scripsit iste tres libros quos his uocabulis nominauit: unum *ιερεα*, alterum *μοναχον*, tertium *ΑΝΤΙΡΡΗΤΙΚΟΝ* (*ΑΤΙΡΡΗΤΙΚΟΝ* sess), artesque monstrauit quibus possent daemones subiugari fortiter.

l₂: de instructione sanctae monachorum conuersationis multa ex diuinis scripturis et nimis apta testimonia contra uitia et impugnationes daemonum immundorum.

c: 'he wrote three books of teaching, one about the monks of monasteries, and another about the monks who dwelt in the cells in his desert, and another about the priests of God, that they should cause them to watch in the holy place'.....(later) 'the book which he wrote concerning the contradictions of demons' (*Prol.* 144).

s_a: 'he composed three books teaching us the artifice of devils and the snares of thoughts (al. the mind).'

arm: 'he composed three sacred books for (or of) solitaries, and against word-builders (rhetoricians ?), and against the cleverness of demons' (*Prol.* 102—6).

On Evagrius' writings see Note 75.

9—1 (p. 122) For the longer form of this episode (Greek and Coptic) see *Prol.* 131—37.

TVCl₂es_a arm

1 συντάττει οὖν] TB; συντάττων οὖν ven; καὶ συντάττει (om οὖν) VC(B[†]) οὖτος] om TB[†] τρία βιβλία ἵερὰ μοναχῶν ἀντιρρητικὰ] VCB (B¹ ἀντιρρητικὸν and -κῶν); τρ. βιβλ. *ιερομοναχικὰ ἀντιρρητικὰ* T (-χικαὶ sic) ven (ἀτιρ. sic Rosw.): for the versions see above . **2 οὕτω] om T **3 καὶ]** TVCle; om Bl₂s_a **4 ἐν τῷ φρέατι]** sub aere l₂; 'in the desert' s_a **5 ὡς]** ὡστε T καὶ] om TBl₂ τὰς σ. αὐτοῦ παγ. VC **6 πάλιν]** δὲ T ὥχλησεν.....καὶ] om T **7 ὡς¹**.....διηγήσατο] om B[†]l₂c ὡς καὶ] ὡστε T **8 ἀλόγων]** T ven l₂c arm; ἀγριων VCB: (ls_a doubtful) **9 ἐν¹]** +μιꝝ VC **10 περὶ] + τῆς T περὶ πίστεως]** s_c (add. 17166 f. 1) begins here; it is in places illegible συζητοῦντων VC **11 αὐτὸν** VC**

τούτων περιεγένετο τῇ σοφίᾳ αὐτοῦ διὰ βραχέων λόγων. πάλιν μιᾶς τῶν ἡμερῶν τῆς κλειδὸς ἀπολομένης τῆς ἐκκλησίας, σφραγίσας τὸ πρόσωπον τοῦ ἥλωταρίου καὶ τῇ χειρὶ ὥσας ἥνοιξεν, ἐπικαλεσάμενος τὸν Χριστόν. τοσαῦτα ἐμαστιγώθη οὗτος ὑπὸ δαιμόνων καὶ τοσαύτην ἔλαβε πεῖραν δαιμόνων ὡν ἀριθμὸς οὐκ ἔστιν. ἐνὶ δὲ τῷ ἁυτοῦ μαθητῶν τὰ μετὰ δεκαοκτὼ ἔτη συμβήσομενα αὐτῷ εἶπε, πάντα κατ' εἰδος προφητεύσας αὐτῷ. ἔλεγε δὲ ὅτι Ἀφ' οὗ κατέλαβον τὴν ἔρημον οὐ θριδακίου ἥψαμην, οὐχ ἔτέρου λαχάνου τινὸς χλωροῦ, οὐκ ὀπώρας, οὐ σταφυλῆς, οὐ κρεῶν, οὐ λουτροῦ. ἐς ὕστερον δὲ τῷ ἔξαιδεκάτῳ ἔτει τῆς πολιτείας τῆς ἄνευ ἐψήματος, χρείαν ἔχούσης αὐτοῦ τῆς σαρκὸς διὰ τὴν ἀσθένειαν τοῦ στομάχου τοῦ μεταλαμβάνειν διὰ πυρός, ἄρτου μὲν ἥψατο οὐκέτι, λαχάνων δὲ μεταλαμβάνων ἥ πτισάνης ἥ δσπριδίων ἐπὶ δύο ἔτη, ἐν αὐτοῖς τελευτᾶ, κοινωνήσας 15 εἰς τὰ Ἐπιφάνια εἰς τὴν ἐκκλησίαν. ἀφηγεῖτο οὖν Γῆμūν περὶ τὸν θάνατον ὅτι Τρίτον ἔτος ἔχω μὴ ὀχλούμενος ὑπὸ ἐπιθυμίας σαρκικῆς,—μετὰ τοσοῦτον βίου καὶ κόπουν καὶ πόνουν καὶ προσ-

15 See Appendix v ii.

TVCll₂ (4, 10—17) s_a (1—13) s_c arm

1 τῇ σοφίᾳ.....λόγων] Tl (quos omnes sapienter ac breviter disserendo superavit); διὰ βραχέων τῇ τοῦ ἀγλού πνεύματος σοφίᾳ VC; διὰ βρ. τῇ πνευματικῇ σοφίᾳ B; διὰ βρ. πνεύματι σοφίας A^B: for the conclusion of this episode in l₂ and arm, see Prol. 102, 142 πάλιν] c breaks off at this point 1—4 πάλιν.....Χριστόν] om l₂ 2 μιᾶς Τ ἀπολεσθείσης Τ 3 προσωπέων VC ἥλωτηροιν (sic) VC καὶ τῇ χ-ώσας] om s_c 4 Χριστόν] + ‘without the key’ s_c τοσαῦτα δὲ οὗτος VC 5—10 καὶ τοσαύτην.....λουτροῦ] om l₂ 5 τοιαύτην Τ πεῖραν ξλ. Τ ὡν] VCT; ὡν Bl 6 δὲ] + πάλιν VC μαθ. αὐτοῦ Τ 7 πάντα..... αὐτῷ] om s_c (‘by a prophecy that was verified in him’ s_a) 8 θριδακίνης VC 9 οὐχ.....χλωροῦ] VC (χλωροῦ) arm (om ἔτέρου); οὐ λεπτολαχάνον χλωροῦ Τ; οὐ λεπτολαχάνον, οὐ χλωροῦ τινὸς Bl; οὐ λαχ. τινὸς s_as_c δόπ. and σταφ. interchanged ls_c arm 10 κρ. and λουτ. interchanged TB; s_a om both κρεῶν] + οὐ συκῶν VC; ‘nor anything done at the fire’ s_c: B adds: οὐκ ἄρτου, οὐκ οἴνου, οὐδὲ ὅλως τινὸς τῶν διὰ πυρὸς διερχομένων (cf. s_c), πλὴν ῥητῶν λαχάνων ώμῶν καὶ ἐμμέτρου ὅδατος; arm adds: ‘I have not tasted bread or wine at all’; s_c adds: ‘I have not drunk wine, but I have eaten bread by weight and drunk water by measure’ 15 εἰς] om T 11 αὐτοῦ ἔχ. VC 12 τοῦ²] om T μεταλαμβ.]+τὰ Τ 13 πυρός] all known copies of s_a break off here 13, 14 ἄρτου.....δύο ἔτη] TVCll₂s_c (so far as ms. is legible) arm (‘bread or wine’); B has ἄρτου μὲν ἥψατο, οὐκέτι δὲ λαχάνων μετέλαβεν ἐψημένων, ἀλλ’ ἥ πτισάνης ἥ δσπριδίων ἐπὶ δύο ἔτη 13 μὲν] + οὐχ C οὐκέτι ἥψ. Τ 15 Θεοφανεία Τ Γῆμūν] VCBs_c (l₂); ‘to the brethren’ arm; om Tl: (l₂ referebant autem nobis qui circa eum erant et obseruabant eum, quia ante unum diem mortis suae dixit):+ ὁ γενναῖος τοῦ Χριστοῦ ἀθλητής Bs_c 16 ἐροχλ. VC 17 interchange βίον and πόνον Τ

ευχὴν ἀδιάλειπτον. τούτῳ ἐμηνύθη ἡ τελευτὴ τοῦ πατρὸς καὶ λέγει τῷ ἀναγγείλαντι· Παῦσαι βλασφημῶν· ὁ γὰρ | ἐμὸς πατὴρ ἀθάνατος ἔστιν.

(XXXIX) Πίωρ τις Αἰγύπτιος νέος ἀποταξάμενος ἐξῆλθε τοῦ οἴκου τοῦ πατρικοῦ, καὶ λόγον ἔδωκε τῷ θεῷ δι' ὑπερβολὴν ζήλου μηκέτι ἰδεῖν τινὰ τῶν ιδίων. μετὰ οὖν πεντήκοντα ἔτη ἡ ἀδελφὴ τούτου γηράσασα καὶ ἀκούσασα ὅτι ζῆ, εἰς ἕκστασιν ἥλαυνεν ἐὰν μὴ αὐτὸν ἵδῃ. ἐλθεῖν δὲ μὴ δυναμένη ἐν τῇ πανερήμῳ, ἱκέτευσε τὸν κατὰ τὸν τόπον ἐπίσκοπον γράψαι τοῖς πατράσι τοῖς ἐν τῇ ἐρήμῳ, ἵνα αὐτὸν ἀποστείλωσι καὶ ἵδῃ αὐτὸν. 10 βίας οὖν αὐτῷ πολλῆς περιτεθείσης ἔδοξεν ἄλλον ἔνα παραλαβεῖν καὶ ὑπάγειν. καὶ ἐσήμανεν ἐν τῷ οἴκῳ τῆς ἀδελφῆς ὅτι 'Ο ἀδελφός σου Πίωρ παρεγένετο. στὰς οὖν ἔξω καὶ τοῦ ψόφου τῆς θύρας αἰσθόμενος ὅτι ἐξῆλθεν εἰς συνάντησιν ή γραῦς, καμ-

^{1—3} τούτῳ.....έστιν] cited by Socrates (iv. 23) from Evagrius' own work entitled *Μοναχός*: Ἐμηνύθη τινὶ τῶν μοναχῶν θάνατος τοῦ πατρός· ὁ δὲ πρὸς τὸν ἀπαγγεῖλαντα· Παῦσαι, φησί, βλασφημῶν· ὁ γὰρ ἐμὸς πατὴρ ἀθάνατος ἔστιν.

⁴ On Pior see Note 76.

4—13 (p. 124) Σοζ. VI. 29 (26) 'Ο δὲ Πίωρ ἐκ νέου φιλοσοφεῖν ἔγνωκάως, ἡνίκα διὰ τοῦτο τοῦ πατρώφου οἶκου ἐξῆλθε, συνέθετο τῷ θεῷ τοῦ λοιποῦ μηδένα τῶν οἰκείων ὅψεσθαι· μετὰ δὲ πεντήκοντα ἔτη ἐπύθετο αὐτὸν ἡ ἀδελφὴ ἔχην· ὑπὸ δὲ χαρᾶς ἀμέτρου τῆς παραλόγου μηνύσεως καταπλαγεῖσα ἡρεμεῖν οὐκ ἤδυνατο εἰ μὴ θεάσαιτο τὸν ἀδελφόν. (27) ὀλοφυρομένην δὲ καὶ ἀντιβολοῦσαν ἐν γῆρᾳ ἐλέησας ὁ παρ' αὐτοῖς ἐπίσκοπος ἔγραψε τοῖς ἡγουμένοις τῶν ἐν ἑρήμῳ μοναχῶν ἐκ πέμψαι τὸν Πίωρ. ἀπιέναι δὲ προσταχθεὶς οὐκ ἔχων ἀντειπεῖν, οὐ γάρ θέμις Αἴγυπτίοις μοναχοῖς, οἷμα δὲ καὶ τοῖς ἄλλοις, ἀπειθεῖν τοῖς ἐπιτατομένοις, παραλαβών τινα ἀφίκετο εἰς τὴν πατρίδα· καὶ στὰς πρὸ τῆς πατρώφας οἰκίας ἐμήνυσεν ἐλληνούσθενα. (28) ἐπεὶ δὲ ψοφεῖν τὴν θύραν ἥσθετο, μύσας τοὺς ὀφθαλμοὺς

TVCl1, s_c arm

1 τούτῳ] + τῷ ἀγίῳ B(s₀) ἐμνύσθη Τ ή] om Τ 2 πατήρ μου Τ
3 ἔστιν] + ἔως ἐνταῦθα ὁ ἄκρος βίος τῆς ἑναρέτου πολιτείας τοῦ ἀοιδίμου Εὐαγγείου B

XXXIX (Π_{ϵ_P} , $\Pi(\omega_P)$): PTVCl_S

4 τις] + ὄνδρατι *B(s₂)* 7 ἡ ἀδ. τούτου] P; τ. ἡ ἀδ. T; ἡ τ. ἀδ. VC; τ. ἀδ. (om
 ἡ) B ὅτι] + ὁ ἀδελφὸς αὐτῆς Bl 8 μὴ δυναμένη] after παν. C (in marg.)
 ἐν τῇ πανερήμῳ] VCTB (TB† ἔρημῳ); εἰς τὴν πανέρημον P: + ἐνθα κατώκει VC
 9 τὸν²] om P 10 ἵνα] ὥπως VC αὐτὸν²] + ὁ καὶ γέγονε γραφείσης γάρ τῆς
 ἐπιστολῆς καὶ (om οὖν) VC 11 πολλῆς] om Ts₂; after περιτεθ. VC περιτεθ.]
 γενομένης T παραλαβεῖν καὶ ὑπάγειν] PC (om καὶ); παραλαβὼν ὑπάγειν TVB
 (ἀπελθεῖν) 12 ἐν] PT; om VCB 13 παραγέγονε P στὰς οὖν ἔξω] P (Soz);
 ἔξω οἷν στὰς VCT (δὲ); καὶ ἔξω ἔστηκε (joined to preceding clause) Bls₂ 14 ὅτι]
 ὅτε VC συνάντησιν] + αὐτῷ TB(l)

μύσας τοὺς ὀφθαλμοὺς ἐβόησεν πρὸς αὐτήν· Ἡ δεῖνα, ή δεῖνα,
ἐγώ εἰμι Πίωρ ὁ ἀδελφός σου, ἐγώ εἴμι· βλέπε με ὅσον θέλεις.
πληροφορηθεῖσα οὖν ἐκείνη καὶ δοξάσασα τὸν θεόν, καὶ μὴ
πείσασα αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτῆς, ὑπέστρεψεν εἰς
τὴν ίδιαν οἰκίαν· ὁ δὲ εὐχὴν ποιήσας εἰς τὰς φλιὰς ἀπεδήμησε
πάλιν ἐν τῇ ἐρήμῳ.

Τοῦτο δὲ αὐτοῦ τὸ θαῦμα φέρεται, ὅτι εἰς τὸν τόπον ὃν
ῷκησεν ὄρυξας εὑρεν ὕδωρ πικρότατον· καὶ μέχρις οὗ ἐτελεύ-
τησεν ἐκεῖ παρέμεινε, στοιχήσας τῇ πικρότητι τοῦ ὕδατος ἵνα
οἱ δεῖξῃ τὴν ἑαυτοῦ ὑπομονήν. πολλοὶ οὖν τῶν μοναχῶν μετὰ τὸν
θάνατον αὐτοῦ φιλονεικήσαντες μεῖναι ἐν τῷ κελλίῳ αὐτοῦ
ἐνιαυτὸν οὐκ ἴσχυσαν ἐκτελέσαι· ἔστι γάρ φοβερὸς ὁ τόπος
καὶ ἀπαράκλητος.

Μωσῆς ὁ Λίβυς, ἀνὴρ πραότατος λίαν καὶ ἀγαπητικώτατος,
κατηξιώθη χαρίσματος ἰαμάτων. οὗτός μοι διηγήσατο ὅτι Ἐν
τῷ μοναστηρίῳ ὡν νέος φρέαρ ὡρύξαμεν μέγιστον, εἴκοσι ποδῶν
ονομαστὶ τὴν ἀδελφὴν προσειπών, Ἐγώ, ἔφη, Πίωρ ὁ σὸς ἀδελφός· ἀλλὰ ὅσον
βούλει κατανόει. ἡ μὲν οὖν ἡσθεῖσα χάριν ὡμολόγει τῷ θεῷ· ὁ δὲ παρὰ τὴν θύραν
εὐξάμενος ἀνέστρεψεν εἰς τὸν τόπον ἐν φῷ φκει. (29) ἐνθα δὲ φρέαρ ὄρυξας
πικρὸν εὗρε τὸ ὕδωρ, καὶ μέχρι τελευτῆς ὑπέμεινε τούτῳ κεχρημένος. ὁ δὲ μετὰ
ταῦτα χρόνος τὸ ὑπερβάλλον ἀπέδειξε τῆς αὐτοῦ ἐγκρατείας· ἐπεὶ γὰρ ἐτελεύτησε
πολλῶν σπουδασάντων ἐν τῷ αὐτῷ τόπῳ φιλοσοφεῖν οὐδεὶς ὑπέστη.

14—15 (p. 125) Soz. (25) Μωσῆς δὲ πραότητι καὶ ἀγάπη ὑπερφυῶς εὐδοκιμη-
κέναι παραδέδοται καὶ ίάσεσι παθῶν εὐχῇ κατορθουμέναις. (30) ἀμέλει τοι λέγεται

PTVCls₂

1 αὐτὴν]+ καὶ εἶπεν VC ή ὁ δεῖνα, ή ὁ δεῖνα P 2 ἐγώ εἴμι^{2]}] PTBl; om VCs₂
ὅσον θ. βλέπε με P 3 πληροφορήσασ (sic) αὐτὸν (αὐτὸν erased) T 4 εἰς τ.
οἰκ. αὐτῆς] om TVC 5 τὴν ίδιαν οἰκίαν] om Bs₂ 6 τὴν ίδιαν οἰκίαν] τὸν οἶκον
αὐτῆς VC φλοιάς (sic) P 7 ἀπεδήμησε πάλιν ἐν τῇ ἐρ.] PTls₂ (om πάλιν); ἀπεδ.
εἰς τὸν τόπον πάλιν ἐνθα ησκεῖτο ἐν τῇ ἐρ. VC (cf. B: ἀπεδ. πάλιν εἰς τὴν ἐρ. τὴν ίδιαν
πατρίδα ἐκεῖ κατορθῶν τὴν τῆς ἀσκήσεως ἀρετήν)

PTAVCIs₂

7 A presents a pure text αὐτοῦ] om A τὸ] om TVC εἰς] om PT δν]
PAB; ἐν φῷ TVC 8 φύκοδημησεν A ὄρυξας] + φρέαρ Bl Soz; txt PTAVCIs₂
10 ἑαυτοῦ] PT; αὐτοῦ AVC 11 αὐτοῦ θαυ. A αὐτοῦ²] om TA 12 γάρ]+ καὶ
TVC: + σφόδρα Bl ὡς τόπος φοβ. VC

PTVCls₂

14 A^B recommends here Μωσῆς] P Soz 1cass; Μωσῆς TVCBIs^{cass} ἀγαπητι-
κώτατος]+δις Tl 15 μοι διηγ.] VC; διηγ. μοι P; μοι ὑφηγήσατο TB†; μοι ἀφηγήσατο
B† 16 τῷ] om T μοναστηρίῳ]+τοῦ ἀρχιμανδρίτου μον P νέος ὡν VC
ὡρύσσαμεν P; ὡρύσσομεν TB† ποδῶν]+τὸ T

πλάτος· ἐν τούτῳ τρεῖς ήμέρας ἐκχοισταντες ἄνδρες ὅγδοήκοντα καὶ τὴν συνήθη καὶ ὑποπτον φλέβα παρελθόντες ώς πῆχυν, οὐχ εὔρομεν ὕδωρ. πάνυ οὖν λυπηθέντες ἐσκεπτόμεθα ἀναχωρῆσαι τοῦ ἔργου· καὶ ἐπιστὰς ὁ Πίωρ ἐκ τῆς πανερήμου ἐν αὐτῇ τῇ ἔκτῃ τοῦ καύματος, γέρων περιβεβλημένος τὴν μηλωτήν, 5 ἡσπάσατο ήμᾶς καὶ λέγει μετὰ τὸν ἀσπασμόν· Τί ἐμικροψυχήσατε, δλιγόπιστοι; ἔώρακα γὰρ ήμᾶς ἀπὸ ἐχθὲς μικροψυχοῦντας. καὶ κατελθὼν ἐν τῇ κλίμακι εἰς τὸ ὅρυγμα τοῦ φρέατος ποιεῖ εὐχὴν σὺν αὐτοῖς· καὶ λαβὼν τὸν ὅρυγμα λέγει κατενεγκὼν τρίτην πληγήν· Ὁ θεὸς τῶν ἀγίων πατριαρχῶν, μὴ ἀχρει- 10 ὀσης τὸν πόνον τῶν δούλων σου, ἀλλὰ ἀπόστειλον αὐτοῖς τὴν τῶν ὑδάτων χρείαν. καὶ παραχρῆμα ἐξεπήδησεν ὕδωρ ώς ῥαντισθῆναι ὅλους. πάλιν οὖν προσευξάμενος φέχετο. ἀναγκαζόντων οὖν αὐτὸν φαγεῖν οὐκ ἡνέσχετο εἰπών· Δι' ὃ ἀπεστάλην 15 ἡνύσθη· δι' ἐκεῖνο δὲ οὐκ ἀπεστάλην. |

ποτε τὸ φρέαρ ὁρύσσοντας τοὺς ἀμφὶ Μωσέα, μήτε τῆς προσδοκωμένης φλεβὸς μήτε τινὸς βάθους τὸ ὕδωρ ἀναδιδόντος, μέλλειν τὸ ἔργον ἀπαγορεύειν· ἐπιστάντα δὲ αὐτοῖς περὶ μέσην ήμέραν τὸν Πίωρ, καὶ πρότερον ἀσπασάμενον ὄνειδίσαι δυσπιστίαν καὶ μικροψυχίαν· κατελθόντα δὲ εἰς τὴν τάφρον εὑξασθαι καὶ ὅρυγμα τρίτον πλῆξαι τὴν γῆν· παραχρῆμα δὲ ἀναβλύσαι τὸ ὕδωρ καὶ τὴν τάφρον πληρῶσαι. ἐπεὶ δὲ εὐξάμενος ἀπῆγει, δεομένων τῶν ἀμφὶ Μωσέα γεύσασθαι παρ' αὐτοῖς οὐκ ἡνέσχετο, φήσας μὴ ἐπὶ τούτῳ ἀπεστάλθαι, ἡνύσθαι δὲ ἐφ' ὁ ἥλθεν.

15 ἀπεστάλην] VCB add: Ταῦτα τὰ παράδοξα [+θαύματα αλ. πράγματα Πίωρ B] τοῦ γενναίου στύλου τῆς ὑπομονῆς, καὶ τοῦτο τὸ τέλος τῆς ἐκείνου ἀρετῆς ἀντὶ τῆς [+ἰδίας VC] πικρᾶς πηγῆς [+τῆς ἐν τῇ κέλλῃ αὐτοῦ ἀπολαύοντος VC] αἰώνιον νῦμα γλυκότητος μετὰ μεγάλης πνευματικῆς χαρᾶς ἀπολαύον διὰ παντός. VC end here; what follows in these mss. is a B text.

PTVCls₂

2 παρελθ. φλ. T (φλέβαν) ὥσει VCB 3 εὔραμεν T 4 καὶ] P(B); om TVC
ἐπιστὰς]+δὲ TVC: +ημῖν Bl Soz (αὐτοῖς) 5 ἔκτη] ὥρᾳ P
τὴν] om T 6 καὶ ἀσπασάμενος VCB καὶ] om VCB εἶπεν T μετὰ τὸν
ἀσπ.] om Ts₂ ἀσπασμόν]+πρὸς ημᾶς VCB(s₂) 7 ἀπεχθὲς VC; ἀπὸ τῆς χθὲς T
P(W)TVCl₂

W recommends here 7 μικροψυχοῦντας] PB; μικροψυχήσαντας VCA^B; δλιγοψυχήσαντας T 8 καὶ]+τοῦτο εἶπών VCB κατῆλθε VCB ἐν] om VC διὰ
τῆς κλίμακος PT; txt W ποιεῖ] ποιήσας VC 9 ὅρυγμα] WVCB Soz; ὄρυκτῆρα PT
καὶ κατ. τρ. πλ. εἶπεν PVCB; txt WT 10 ἀγίων] om T ἀχρειώσης]+αὐτῶν
(om τῶν δ. σου) Ts₂ 11 πόνον] τόπον VC 12 τὴν after ὑδατῶν VC ὥστε T
13 ὅλους] Ts₂ ('all of them'); τοὺς ὅχλους P; πάντας ημᾶς VCB; precantes l
φέχετο]+εἰς τὴν ἔρημον PT (txt W); ad propria l 13, 14 τῶν δὲ ἀδελφῶν παρακαλούντων αὐτὸν μεταλαβεῖν τροφῆς εἶπε P 14 οὖν] δὲ T αὐτῶν C
φαγεῖν] +έκει VCB 15 ἐκεῖνο] τοῦτο TB†; ut cibum caperem ls₂

(XL) Τὰ κατὰ Ἐφραὶμ τὸν διάκονον τῆς Ἑδεσηνῶν ἐκκλησίας πάντως ἀκήκοας· γέγονε γάρ εἰς τῶν μυημονεύεσθαι ἀξίων παρὰ τῶν ὁσίων. οὗτος ἀξίως τὴν τοῦ πνεύματος ὄδὸν ἔξανύσας καὶ μὴ ἐκτραπεῖς τῆς εὐθείας κατηξιώθη χαρίσματος 5 γνώσεως φυσικῆς, ἷν διαδέχεται θεολογία καὶ ἐσχάτη μακαρίότης. τὸν ἡσυχὸν οὖν ἀεὶ ἔξασκήσας βίον καὶ τοὺς παρατυγχάνοντας οἰκοδομῶν ἐπὶ ἔτη ἵκανά, ἐς ὑστερον προῆλθε τῆς κέλλης ἔξ αἰτίας τοιασδε· λιμοῦ καταλαβόντος μεγάλου τὴν Ἑδεσηνῶν πόλιν κατοικειρήσας πᾶσαν τὴν ἀγροικίαν δια- 10 φθειρομένην προσῆλθε τοῖς ἀδροῖς ἐν ὅλῃ καὶ λέγει αὐτοῖς· Τίνος ἔνεκεν οὐκ ἐλεάτε τὴν ἀνθρωπίνην φύσιν διαφθειρομένην, ἀλλὰ τὸν πλοῦτον ὑμῶν σήπετε εἰς κατάκριμα τῶν ψυχῶν ὑμῶν; σκεψάμενοι οὖν λέγοντες αὐτῷ ὅτι Οὐκ ἔχομεν τίνι πιστεύσομεν πρὸς τὸ διακονῆσαι τοῖς λιμώττουσι· πάντες γάρ 15 καπηλεύονται τὰ πράγματα. λέγει αὐτοῖς· Τί ὑμῖν δοκῶ ἐγώ;

1 From this point to the end the order of P (with which WT and s agree when extant) differs from that of Bl, while A differs from both (see *Introd.* § 7): the order of Bl is followed, that of P being indicated in the notes.

In P **XLVII** and **LVIII** come between **XXXIX** and **XL**.

In **XL** P is equivalent to PW unless otherwise stated. Tullberg's mss. A and N give s (*Paradisus* pp. 9—12): (the first dozen lines are from a *Vita*; see *Prol.* 81). On Ephraim see Note 77.

8—11 (p. 127) Soz. III. 16 (13) Λιμοῦ προκαταλαβόντος τὴν Ἑδεσηνῶν (σο οπε MS.) πόλιν διὰ πολλοῦ χρόνου προελθὼν τοῦ οἰκήματος ἐν ᾧ ἐφιλοσόφει, κατεμέφετο τὸν τὰς οὐσίας ἔχοντας ὡς οὐ δέον ὑπερορῶντας τὸ δόμοφυλον ἀπορίᾳ ἐπιτηδείων φθειρόμενον, τὸν δὲ οἰκεῖον πλοῦτον ἐπιμελῶς φυλάττοντας ἐπὶ βλάβῃ σφῶν καὶ τιμωρίᾳ τῆς ἴδιας ψυχῆς, ἷν τιμωτέραν παντοδαποῦ πλούτου καὶ αὐτοῦ τοῦ σώματος καὶ τῶν ἀλλων φιλοσόφων ἐδείκνυ παρ' οὐδὲν δὲ ταύτην ποιουμένους

XL (Περὶ Ἐφραίμ): P(W)TAls

1 [Ἐδεσηνῶν] PB†; [Ἐδαισηνῶν] A; Αἰδεσινῶν TB†: (σσ B†) 2 εἰς τῶν μν. ἀξίων] PAS; εἰς τὸ μν. ἀξιος TBl 3 παρὰ τῶν ὁσίων] om P (txt W) ἀξίως] om TA 5 δέχεται Τ καὶ] + ἡ W ἐσχατον ἡ TA 6 [ἡσυχον] WTB; [ἡσύχιον PA ἀεὶ] om TA 7 [ὑστερον] + δὲ A 8 καταλαβόντης μεγάλης (sic) A 9 Αἰδεσινῶν TA (-σην-) B† κατοικτ. τὴν ἀνθρώπειαν διαφθ. φύσιν Ts (καταλαβόντης μεγάλης) ; txt PABL τὴν] om W 10 ἀδροῖς] WAB; πλουσίος PT 11 [ἔνεκεν] χάριν T οὐκ.....διαφθειρομένην] PABL Soz; οὐ μιμεῖσθε τοῦ θεοῦ τὴν φιλανθρωπίαν Ts (καταλαβόντης μεγάλης) ελεάτε] WA; ἐλεάτε PB διαφθ. φύσ. W 12 πλοῦτον] σῖτον A ἡμῶν A κατάκρισιν A 13 [ἡμῶν] PBls; ἡμῶν TA οὖν] om A αὐτῷ] om A 14 πιστεύσωμεν AB λιμώττουσι] + ἄρτους TAB

εῖχε δὲ μεγάλην ὑπόληψιν παρὰ πᾶσιν, οὐ ψευδῶς ἀλλ’ ἀληθῶς. λέγουσιν αὐτῷ· Ἀνθρωπόν σε οἴδαμεν θεοῦ. Οὐκοῦν ἐμοί, φησίν, ἐμπιστεύσατε· ἵδοὺ δὲ ὑμᾶς χειροτονῶ ἐμαυτὸν ξενοδόχον. καὶ λαβὼν ἀργύρια καὶ διαφράξας τὸν ἐμβόλους καὶ στήσας κλίνας ὡς τριακοσίας ἐνοσοκόμει τὸν λιμώττοντας, τὸν μὲν 5 | ἐκλιμπάνοντας θάπτων, τὸν δὲ ἐλπίδα ἔχοντας ζωῆς νοσοκομῶν, καὶ ἀπλῶς πᾶσι τοῖς ἐπιχωριάζουσι τοῦ λιμοῦ ἔνεκεν ξενοδοχίαν καὶ ὑπηρεσίαν καθ’ ἡμέραν παρέχων ἐκ τῶν χορηγουμένων αὐτῷ. πληρωθέντος οὖν τοῦ ἐνιαυτοῦ καὶ διαδεξαμένης τῆς εὐθηρίας καὶ πάντων οίκοι πορευομένων, μηκέτι ἔχων ὃ πράξει εἰσῆλθεν 10 εἰς τὴν ἑαυτοῦ κέλλαν καὶ ἐτελεύτησε μετὰ μῆνα, τοῦ θεοῦ παρασχόντος αὐτῷ τὴν ἀφορμὴν ταύτην στεφάνου τρόπον εἰς τὰ ἔσχατα αὐτοῦ. κατέλιπε δὲ καὶ συντάγματα ὡν τὰ πλεῖστα σπουδῆς ἄξια.

διὰ τῶν ἔργων ἀπήλεγχεν. (14) οἱ δὲ αἰδεσθέντες τὸν ἄνδρα καὶ τὸν αὐτοῦ λόγους, Ἀλλ’ οὐδὲν ἡμῖν μέλει οὐσίας, ἔφασαν· φὶ δὲ τὰ τοιαῦτα ἐπιτρέψομεν διακονεῖσθαι ἀποροῦμεν, σχεδὸν πάντων πρὸς κέρδος κεχηρύτων καὶ καπηλείαν τὸ πρᾶγμα ποιουμένων. ὑπολαβὼν δέ, Οἶος ὑμῖν δοκῶ; ἥρετο· τῶν δὲ ἀξιόχρεών τε καὶ μάλα καλὸν καὶ ἀγαθὸν εἶναι, καὶ τοιοῦτον οἶον ἡ περὶ αὐτοῦ δόξα ἐκράτει συνομολογούντων, Οὐκοῦν ἐκοντής, ἔφη, δι’ ὑμᾶς ἐπὶ τούτῳ χειροτονήσω ἐμαυτῶν. (15) καὶ λαβὼν ἀργύριον παρ’ αὐτῶν ἀμφὶ τὰς τριακοσίας κλίνας ἐν τοῖς δημοσίως ἐμβόλοις εἶχε. καὶ τῶν ἀπὸ λιμοῦ νοσούντων ἐπεμελεῖτο καὶ ξένους καὶ τὸν κατὰ σπάνιν ἀναγκαίων ἐκ τῶν ἀγρῶν παραγενομένους ἐδεξιοῦτο. ἐπεὶ δὲ ὁ λιμὸς ἐπαύσατο ἐπανῆλθεν εἰς τὸ οἴκημα ἔνθα καὶ πρὸ τούτου διέτριβε. καὶ δλίγων ἡμερῶν ἐπιβιώσας ἐτελεύτησεν.

14 In P after XL comes the Palestinian group in the following order: XLIV, XLIII, LIII, L, LI, XLVIII (XLV, XLIX, LII being omitted, and XLVII following XXXIX): after XLVIII come the first five lines of XLI, introducing LXIII; the remainder of XLI and XLII are omitted.

P(W)TAls

1 δέ] γάρ Ts; om B: + καὶ Α μέγας ὑπολήψες (sic) T οὐ ψευδῶς] om T ἀλλ’ ἀληθῶς] om 1 ἀλλ’] οἱ δὲ ὡς T (and om stop) 2 οἴδαμεν]+τοῦ T 3 ἵδούν] + ἀπὸ σήμερον Bl ξενοδόχον]+τῶν δεομένων Bl 4 λαβὼν] + παρ’ αὐτῶν B Soz 6 ἐκλείποντας Α ἐλπίδας ΤΑ 7 πᾶσι τ. ἐπιχ.] om Α ἔνεκεν before τοῦ λ. Α 8 παρέχων καθ’ ἡμ. ΤΒ 10 οἰκίας Α 8] ἀ P πράξει]+πάλιν P; αὐθις T; confessim 1: αὐθις ὑποστρέψα.....πάλιν εἰσῆλθεν B: txt As (Soz) 11 τὴν κέλλαν τὴν ἑαυτοῦ T; τὴν κ. αὐτοῦ Α ἐτελ. after μῆνα Α μῆνα]+ἡμερῶν P; ‘one’ ls 12 αὐτῷ] om W 13 αὐτῷ] om ΤΒ κατέλιπε] PA; κατέλειπε T; καταλέλοιπε B καὶ] om P 14 ἄξια] s adds a few lines

(XLI) Ἀναγκαῖον δέ ἔστι καὶ γυναικῶν ἀνδρείων μημονεῦσαι ἐν τῷ βιβλίῳ, αἷς καὶ ὁ θεὸς τὰ ἵσα τοῦ ἀνδράσι τῶν ἀθλῶν ἔχαριστο, ὑπὲρ τοῦ μὴ προφασίζεσθαι αὐτὰς ως ἀσθενεστέρας οὖσας πρὸς κατόρθωσιν τῆς ἀρετῆς. πολλὰς μὲν οὖν ἑώρακα, 5 καὶ πολλαῖς ἀστείαις συντετύχηκα παρθένοις τε καὶ χήραις· [ἐν αἷς καὶ Παύλῃ τῇ Ῥωμαίᾳ τῇ μητρὶ Τοξοτίου, γυναικὶ εἰς τὴν πνευματικὴν πολιτείαν ἀστειοτάτῃ· ἡς ἐμπόδιον γέγονεν Ἱερώνυμός τις ἀπὸ Δαλματίας δυναμένην γὰρ αὐτὴν ὑπερπτῆναι πασῶν, εὐφυεστάτη οὖσα, προσενεπόδισε τῇ ἑαυτοῦ 10 βασκανίᾳ ἐλκύσας αὐτὴν πρὸς τὸν ἴδιον αὐτοῦ σκοπόν. ἡς θυγάτηρ ἔστι, καὶ νῦν ἀσκεῖται, Εὐστόχιον ὄνόματι ἐν Βηθλεέμ· ἡς ἐγὼ ἐν συντυχίᾳ οὐ γέγονα, λέγεται δὲ σφόδρα εἶναι σωφρονεστάτη, συνοδίαν ἔχουσα πεντήκοντα παρθένων.

"Ἐγνων δὲ καὶ Βενερίαν τὴν Βαλλοβίκου τοῦ κόμητος, καλῶς 15 διασκορπίσασαν τὸ τῆς καμήλου φορτίον, καὶ ἀπαλλαγεῖσαν τῶν ἐκ τῆς ὕλης τραυμάτων· καὶ Θεοδώραν τὴν τοῦ τριβούνου, τὴν ἐπὶ τοσοῦτον ἀκτημοσύνης ἐλάσασαν ως ἐλεημοσύνην λαβοῦσαν οὕτω τελευτῆσαι | ἐν τῷ μοναστηρίῳ τοῦ Ἡσυχᾶ παρὰ θάλατταν. ἔγνων Ὁσίαν ὄνόματι, τὰ δλα καὶ σεμνοτάτην 20 γυναικα· καὶ τὴν ταύτης ἀδελφὴν Ἀδολίαν, οὐκ ἀξίως μὲν ταύτης, ἐπαξίως δὲ τῆς δυνάμεως ἔαντης ζήσασαν. ἔγνων ἐγὼ καὶ Βασιανίλλαν, τὴν Κανδιδιανοῦ τοῦ στρατηλάτου, προθύμως καὶ

6—19 (p. 129) On this section see *Introd.* § 7; and on the names that occur in it see Note 78. The text of this and the other passages not found in PWT is constructed out of B by means of 1, only the words attested by 1 being retained: the discarded words of B are given in the apparatus. In such passages the text can be no more than an approximation to the original; they are printed closer and enclosed in [].

XLI (Περὶ ΓΥΝΑΙΚΩΝ ἀΓΙΩΝ): P(W)Tls
 1 ἔστι] ἡγησάμην Bl 2 καὶ] WT; om PB τοῖς.....ἀθλῶν] om T 4 τῆς] WTB; om P

Bl (see note above)

6 τῇ Ῥωμαίᾳ] urbicam 1 6, 7 mulierem prudentem ac spiritualem 1 9 πασῶν]
 less rev; πάντων less; πολλῶν, ἵνα μὴ εἴπω πασῶν B [οὖσα]+eis τὴν ἐνάρετον πολιτειαν B 11 Εὐστοχία B† 12 ἐγεγόνειν B† [σφόδρα] a pluribus 1 14 ἔγνων
 δὲ] εὑρηκὼς οὖν A^B τὴν]+relictam 1 Βαλλοβίκου] B†; -δικ- B†; -μικ- A^B; Vallacini 1 14, 15 καλῶς.....φορτίον] om A^B 16 καὶ]+τὴν μακαριαν B τὴν]
 +coniugem 1 17 ἐλεημοσύνην]+ταύτην B 19 B puts the stop at τελευτῆσαι:
 the punctuation adopted is suggested by the other sentences of this paragraph, and
 is perhaps supported by 1 Ὁσίαν B† (l femina iustae semper ac per omnia
 probabilis uitaes); Ούσιαν B†: (ἔγνων ούσιαν ὄνόματι Ταώλαν σεμν. A^{B37} B⁹⁻¹⁰) καὶ]
 om B† 20 Ἀδολίαν]+καὶ ταύτην βεβιωκυῖαν ἐν ἀρετῇ B 21 ζήσασαν]+ζῆλῳ
 θεοῦ B 22 Βασσ. 1 τὴν]+relictam 1 Κανδιδιανοῦ B†

εὐλαβῶς τὴν ἀρετὴν ἔξασκήσασαν, καὶ ἐχομένην εἰσέτι καὶ οὐν τῶν ἀγώνων σφοδρῶς· καὶ Φωτεινὴν παρθένον σεμνοτάτην εἰς ἄκρον, θυγατέρα Θεοκτίστου τοῦ πρεσβυτέρου τοῦ κατὰ Λαοδίκειαν. συνέτυχον δὲ καὶ ἐν Ἀντιοχείᾳ σεμνοτάτη γυναικὶ καὶ τῷ θεῷ προσομιλούσῃ, τῇ διακονίστη Σαβινιανῇ, θείᾳ Ἰωάννου⁵ τοῦ ἐπισκόπου⁶ Κωνσταντινουπόλεως.⁷ εἰδον δὲ καὶ ἐν Ῥώμῃ τὴν καλὴν Ἀσέλλαν τὴν παρθένον γεγηρακυνᾶν ἐν τῷ μοναστηρίῳ, σφόδρα πραΰτάτην γυναικα καὶ ἀνεχομένην συνοδίας. ἐν οἷς ἐθεασάμην ἄνδρας τε καὶ γυναικας νεοκατηχήτους⁸ ἐθεασάμην καὶ Ἀβίταν τὴν τοῦ θεοῦ ἀξίαν σὺν τῷ ταύτης ἀνδρὶ Ἀπρονιανῷ¹⁰ καὶ τῇ τούτων θυγατρὶ Ἐύνομιῇ, εὐαρεστοῦντας τῷ θεῷ, ὡς ἄντικρυς μετατεθῆναι ἐπὶ τὴν ἐνάρετον καὶ ἐγκρατῆ πολιτείαν, καταξιωθέντες ἐν τούτοις καὶ τῆς ἐν Χριστῷ κοιμήσεως, ἐλευθερωθέντες μὲν πάσης ἀμαρτίας, ἐντὸς δὲ καὶ γνώσεως γενόμενοι ἐν μνήμῃ ἀγαθῇ τὸν βίον ἑαυτῶν καταλείψαντες.] |¹⁵

(XLII) [Ἀκήκοα περὶ Ἰουλιανοῦ τινὸς ἐν τοῖς μέρεσι τῶν Ἐδεσηνῶν, ἀνδρὸς ἀσκητικωτάτου· ὃς καθ' ὑπερβολὴν κατατήξας αὐτοῦ τὸ σαρκίον ὀστέα καὶ δέρμα περιέφερε μόνον. οὗτος εἰς τὰ ἔσχατα τοῦ τέλους κατηξιώθη τιμῆς χαρίσματος ἴαμάτων.]

10 On Apronianus and Avita see Note 95.

16—19 Soz. II. 14 (29) Κατ' ἕκεīνο καιροῦ Ἰουλιανὸς ἀμφὶ τὴν Ἔδεσταν (al. -στο-) ἐφίλοσόφει ἀκριβεστάτῃ καὶ οὐα ἀσωμάτῳ ἀγωγῇ καὶ πολιτείᾳ ἐπιχειρήσας, ὡς ἔκτὸς σαρκῶν ὀστέοις καὶ δέρματι δοκεῖν συνεπάνταν· καὶ Ἐφραὶμ τῷ Σύρῳ συγγραφεῖ πρόφασις γενέσθαι πραγματείας τῆς κατὰ τὸν αὐτοῦ βίον ἀφηγήσεως· ἐπεψηφίζετο δὲ θεὸς αὐτὸς οἰς ἀνθρωποι περὶ αὐτοῦ ἐδόξαζον, δαίμονας ἀπελαύνειν καὶ παντοδαπῶν νόσων ἰάσεις αὐτῷ δωρησάμενος, οὐ φαρμάκοις τιστὶν ἀλλ' ἐνχῇ κατορθουμένας. (See Note 79.)

B1

3 τοῦ κατὰ Λ.] om 1 4-6 συνέτυχον.....Κωνστ.] om Λ^B 4 σεμνοτάτῃ]+καὶ εὐλαβεστάτῃ eis ὑπερβολὴν B 5 Σαβιανῆ B† 6 Κωνστ.] om 1 7 παρθένον] + Χριστοῦ καλῶς B 8 feminam mitem atque mansuetam 1 9 νεοκατηχήτους] monachorum uitias et instituta discentes 1 (incorrectly, see c. I.IV) 10 καὶ]+τὴν μακαρίαν B 'Αβίταν] B†; 'Αβίτταν B† 'Απρονιανῷ] (see 1, p. 147); 'Απρονιανῷ B†; Πρινιανῷ B†Α^B; 'Απριανῷ B†; Piniano 1 (Apreniano 1^{re}) 11 Εύνομιῇ]+ἐν πᾶσιν B; adeo 1 12 μετατεθῆναι]+ραδίως ἀπὸ τοῦ ἀνειμένου καὶ τρυφλοῦ βίου B ἐπι.....πολιτελαν] ad caelestem uitam 1 14 ἀμαρτίας]+τελείως B ἐντὸς.....γενόμενοι] ἐν καλῷ ἀγῶνι ἀγωνισάμενοι Λ^B 14, 15 ἐντὸς...καταλείψαντες] diuinarum autem rerum peritiam atque notitiam semper habuerunt 1

XLI (Περὶ Ἰογλιανοῦ): B1

16, 17 ἀκήκοα (ἀκηκόαμεν Λ¹⁸³⁸) παρά τινος ἐν τοῖς μέρεσι ἐκείνοις γενόμενον ὀνόματι Ἰουλιανῷ, ἀνδρὸς (sic) κ.τ.λ. Λ^B 17 Ἐδεσηνῶν] Αλδεσινῶν B†; 'Εδεσηνῶν B†¹
19 τιμῆς]+ἐνεκεν B

(XLIII) Ἔγνων τινὰ πάλιν εἰς τὰ Ἱεροσόλυμα ὀνόματι Ἀδόλιον, Ταρσέα τῷ γένει, ὃς παραγενόμενος ἐν τοῖς Ἱεροσολύμοις λίαν τὴν ἄτριπτον ὕδευσεν ὄδόν, οὐχ ἷν οἱ πολλοὶ ἐβαδίσαμεν, ἀλλὰ ξένην τινὰ ἀνατεμῶν ἑαυτῷ πολιτείαν· ὑπὲρ ἄνθρωπον 5 γὰρ ἥσκησεν, ὡς καὶ αὐτὸν τοὺς δαίμονας φρίξαντας αὐτοῦ τὸ αὐστηρὸν μῆδε τολμῆσαι αὐτῷ προσεγγίσαι. δι’ ὑπερβολὴν γὰρ ἐγκρατείας καὶ ἀγρυπνίας ὑπενοήθη καὶ φάσμα εἶναι. ἐν μὲν γὰρ τῇ τεσσαρακοστῇ ἥσθιε διὰ πέντε, τὸν δὲ ἄλλον ὅλον καιρὸν μίαν παρὰ μίαν. τὸ δὲ μέγα αὐτοῦ τοῦτο ἦν ἀφ’ ἐσπέρας 10 μέχρις ὅτε πάλιν ἡ ἀδελφότης συνήγετο εἰς τοὺς εὐκτηρίους οἴκους, ἐν τῷ Ἐλαϊῶνι εἰς τὸν τῆς ἀναλήψεως βουνὸν ὅθεν ἀνελήφθη ὁ Ἰησοῦς, ἐστὼς καὶ ψάλλων καὶ προσευχόμενος διετέλει· καὶ εἴτε ἔνιφεν εἴτε ἐβρεχεν εἴτε ἐπάχνιζεν, ἀσάλευτος ἔμενε. πληρώσας οὖν τὸν συνήθη καιρὸν τῷ ἐξυπνιστικῷ σφυρίῳ 15 τὰς πάντων ἔκρους κέλλας, συνάγων αὐτὸν εἰς τοὺς εὐκτηρίους οἴκους, καὶ καθ’ ἔκαστον οἴκον συμφάλλων αὐτοῖς ἐν ἡ δεύτερον ἀντίφωνον, καὶ συνευχόμενος, οὕτως ἀπήει πρὸ ἡμέρας εἰς τὸ κελλίον ἑαυτὸν, ὡς ἐπὶ τῆς ἀληθείας πολλάκις ἐκδιδυσκόντων αὐτὸν τῶν ἀδελφῶν καὶ ἀποσφιγγόντων αὐτοῦ τὰ ἴμάτια ὡς 20 ἀπὸ πλύτρας, καὶ ἄλλα περιβαλλόντων. οὕτως οὖν πάλιν ἀναπαεὶς μέχρι τῆς ὥρας τῆς ψαλμῳδίας προσεῦχεν ἔως ἐσπέρας. καὶ αὕτη τοίνυν ἡ ἀρετὴ Ἀδολίου τοῦ Ταρσέως τοῦ τελειωθέντος ἐν Ἱεροσολύμοις κάκει κοιμηθέντος. |

1 XLIII and XLIV are inverted in P, and LIII follows XLII, XLV being omitted. In XLIII P is equivalent to PW unless otherwise stated.

XLIII (Περὶ Ἀδολίογ): P(W)TAls₂

1 πάλιν τινὰ AB ἐν Ἱεροσολύμοις T 2 Aurelius s₂ (by confusion of η and ς) τοῖς] om T 3 οὐχ] οὐδὲ A ἐβάδισαν As₂ 5 αὐτοῦ τὸ] om T 7 γὰρ] δὲ A ἐγκρ.] ἀσκήσεως A καὶ²] om A 8 δλον] om Ts₂ 9 μλαν παρὰ μλαν] post biduum 1 μέγα δὲ A 10 ὥτε] WTAB; ὅτον P 12 ἀνελήφθη] PBs₂; ἀνηλθεν TAl ὁ Ἰησοῦς] WTAB†; Ἰησ. ὁ κύριος P; ὁ κύριος B+Ts₂; saluator 1 καὶ²] om A 13 εἴτε ἐβρεχεν.....ἔμενε] om T 14 χρόνοις A; κανδνα B σφαιρίῳ P 17 πρὸ] πρὸς (sic) TA 18 ἑαυτοῦ] WP (αὐτοῦ) ls₂; om TAB πολλάκις] PB+Ts₂; om TAB†: + εἰδον P; ἐπίσταμαι αὐτὸς B 19 αὐτοῦ] om TA ἴμάτια] + καὶ P (txt W) 20 ἀπὸ πλ.] ἀποπλύναντες αὐτὰ A; ‘because of their wetness’ s₂; + οὕτω κατήρχοντο ὕδατα W; + οὕτω κατερχομένων τῶν ὕδατων ἐξ αὐτῶν P; + οὕτως ἀπέσταξον B περιβαλλόντων] περιέβαλλον αὐτὸν A: + ἴμάτια Ps₂ (txt W) οὕτως οὖν πάλιν] καὶ A 21 μέχρι τῆς ὥρας] om I τῆς¹] WT; τρίτης ABs₂; om P ὥρας] + ἐγερθεὶς A τῆς ψαλμῳδίας] PT; τῇ ψαλμῳδίᾳ AB(l)s₂ 22 αὕτη ἐστὶν ἡ ἀρ. P (txt W) τοῦ τελειωθέντος] W (om τοῦ) TA(B)ls₂; τὸν δρόμον τελέσαντος P 23 ἐν] + τοῖς AB

(XLIV) Τὰ κατὰ τὸν μακάριον Ἰννοκέντιον τὸν πρεσβύτερον τοῦ Ἐλαιῶνος παρὰ πολλῶν μὲν ἀκήκοας, οὐδὲν δὲ ἡτον καὶ παρ' ἡμῶν τῶν συζησάντων αὐτῷ τρία ἔτη ἀκούσῃ. οὗτος ἀπλούστατος ἦν καθ' ὑπερβολὴν γενόμενος δὲ τῶν ἐπιδόξων ἐν τῷ παλατίῳ ἐν ταῖς ἀρχαῖς Κωνσταντίου τοῦ βασιλέως ἀπετάξατο 5 ὄρμώμενος ἀπὸ γάμου, ἐν οἷς εἶχε καὶ νιὸν Παῦλον ὀνόματι δομέστικον στρατεύμενον. τούτου ἀμαρτήσαντος πρὸς θυγατέρα πρεσβυτέρου ἐπαράσατο ὁ Ἰννοκέντιος τῷ ἰδίῳ νίῳ, παρακαλέσας τὸν θεὸν καὶ εἰπὼν ὅτι Κύριε δὸς αὐτῷ τοιοῦτον πνεῦμα ἵνα μηκέτι εὕρῃ καιρὸν τοῦ ἔξαμαρτῆσαι τὸ σαρκίον· ἅμεινον ἡγησά- 10 μενος δαιμονίῳ αὐτὸν πυκτεύειν ἢ ἀκολασίᾳ. ὃ δὴ καὶ γεγένηται. ὃς ἔτι καὶ νῦν ἐστὶν εἰς τὸ ὅρος τῶν Ἐλαιῶν σιδηροφορῶν καὶ παιδεύμενος ὑπὸ τοῦ πνεύματος. οὗτος ὁ Ἰννοκέντιος οἶς μὲν γέγονεν ἐλεήμων λῆρος ὄφθήσομαι τάληθῇ διηγούμενος, ὡς πολλάκις κλέπτειν αὐτὸν ἀπὸ τῶν ἀδελφῶν καὶ διδόναι τοῖς 15 δεομένοις. καθ' ὑπερβολὴν δὲ γέγονεν ἄκακος καὶ ἀπλοὺς, καὶ χαρίσματος ἡξιώθη κατὰ δαιμόνων. ἐν οἷς ποτὲ ἡνέχθη αὐτῷ νεανίσκος ὄρώντων ἡμῶν ὑπὸ πνεύματος ληφθεὶς καὶ παρέστεως, ὡς ἐμὲ θεασάμενον ἀντικρυς θελῆσαι διώξαι τὴν μητέρα τοῦ ἀχθέντος, ἀπευδοκήσαντα τῆς θεραπείας. συνέβη 20 οὖν ἐν τῷ μεταξὺ ἐλθόντα τὸν γέροντα θεάσασθαι αὐτὴν παρεστῶσαν καὶ κλαίονταν καὶ ὀδυρομένην ἐπὶ τῇ ἀνεκδιηγήτῳ συμφορᾷ τοῦ νιοῦ. δακρύσας οὖν ὁ καλόγηρος καὶ ἐπισπλαγχνισθεὶς λαβὼν τὸν νεανίσκον εἰσῆλθεν εἰς τὸ μαρτύριον ἑαυτοῦ ὃ ὠκοδομήκει αὐτός, ἐν ὧ | λείψανα κατακεῖται Ἰωάννου τοῦ 25

2 οὐδὲν] From this word to *κρεαδίου* (11, p. 132) there is a lacuna in W, owing to the loss of a folio. 7 See Note 80. 12 See Note 81. 25 See Note 82.

XLIV (Περὶ ἸΝΝΟΚΕΝΤΙΟΥ): PTAll₂s

1 [Ιννοκ.] WBH; [Ιννοκ. PTAB]₁s (throughout) 2 οὐδὲν] W breaks off 3 ἀκούση after ἡμῶν A; om TB^t 4 ἐνδόξων T; ἐπιδόξης A 5 Κωνσταντίου Al₂s 6 ἔσχε T 8 ἐπηράσατο T 9 τοιοῦτον] om A 10 μηκέτι] PA(l)₁₂; μὴ TB₂s 11 δαίμονι AB γέγονεν A 12 ὃς ἔτι καὶ νῦν] TAB; ὃς καὶ νῦν εἰστει P 14 ἐλεήμων]+τάχα δὲ καὶ All₂ φαίνομαι A τὰ ἀλ. P 16 γέγονεν] PAIs; γεγονὼς TB(l)₂ 17 καὶ] διὸ καὶ P(l^{rev}); ὃς A; om TB(l)₂; txt ls κατηξιώθη χαρ.] TB oīs]+καὶ P 18 νεανίσκος] 'a girl's 19 ἀντικρὺ T θελῆσαι] om T 20 ἀχθέντος] PAI(l)₂; παιδὸς Ts; δαιμονῶντος B 21 ταύτην A; τὴν τούτου την μητέρα Bls 23 νιοῦ κυ' (sic) T:+‘when he saw’ ll₂s καλόγηρος] ἄγιος P σπλαγχν. AB (+ἐπ' αὐτοὺς) 24 αὐτοῦ P φ P 25 κατακεῖται]+τοῦ θεοῦ B^t (ll₂s)

βαπτιστοῦ. καὶ ἐπευξάμενος αὐτῷ μέχρις ἐννάτης ὥρας ἀπὸ τρίτης ὥρας, ὑγιῆ ἀπέδωκε τὸν νεανίσκον τῇ αὐτοῦ μητρὶ τῇ αὐτῇ ἡμέρᾳ, καὶ τὴν πάρεσιν αὐτοῦ καὶ τὸν δαιμόνα ἔξελάσας· τουαύτη δὲ ἦν ἡ πάρεσις αὐτοῦ ὡς πτύοντα τὸν παῖδα ἐπὶ τὸν 5 νῶτον πτύειν, οὕτως ἦν ἐκστραφεῖς.

Πρόβατον ἀπολέσασα γραῦς τις προσῆλθεν αὐτῷ κλαίουσα· καὶ ἀκολούθησας αὐτῇ λέγει· Δεῦξόν μοι τὸν τόπον ἔνθα ἀπώλεσας. ἀπάγει αὐτὸν εἰς τοὺς περὶ τὸν Λαζάριον τόπους. στὰς οὖν προσηύξατο. οἱ δὲ κλέψαντες νεώτεροι προφθάσαντες 10 ἔσφαξαν αὐτό. ἐν τῷ οὖν προσεύξασθαι αὐτὸν μηδενὸς ὄμολογοῦντος, κεκρυμμένου τοῦ κρεαδίου ἐν τῷ ἀμπελῶνι, ποθὲν κόραξ ἐλθὼν ἐπέστη καὶ λαβὼν κόπεον πάλιν ἀπέστη. καὶ προσχῶν ὁ μακάριος εὗρε τὸ θῦμα· καὶ οὕτω προσπεσόντες αὐτῷ οἱ νεώτεροι ὠμολόγησαν οἱ σφάξαντες αὐτό, ἀπαιτηθέντες τὸ ἄξιον τίμημα. |

15 (XLV) [Περιετύχομεν ἐν Γαλατίᾳ καὶ συνεχρονίσαμεν μακρῷ χρόνῳ τῷ πρεσβυτέρῳ Φιλορώμῳ ἀνδρὶ ἀσκητικωτάτῳ καὶ καρτερικωτάτῳ· ὃς ὡρμητο μὲν ἐξ οἰκέτιδος μητρὸς ἐλευθέρου δὲ πατρός· τοσαύτην δὲ εὐγένειαν εἰς τὴν κατὰ Χριστὸν ἐνεδείξατο πολιτεύαν, ὡς καὶ αὐτοὺς τοὺς ἀνικήτους ἐν γένει 20 αἰδεῖσθαι αὐτοῦ τὴν ζωὴν καὶ τὴν ἀρετήν. οὗτος ἀπετάξατο ἐν ταῖς ἡμέραις Ἰουλιανοῦ τοῦ δυσωνύμου βασιλέως, καὶ μετὰ παρρησίας διελέχθη τούτῳ. ὃν ξυρισθῆναι ἐκέλευσε καὶ ὑπὸ παιδαρίων κοστισθῆναι· ὃς ἐγκαρτερήσας τῷ πράγματι, καὶ

8 See Note 83. 15 The chief differences between 1^{rev} and 1 are indicated as samples. On Philoromus see Note 84.

PTAll₂(1—5)s

1 ἀπὸ τρ. ὥρας μέχρις ἐνν. (οἱ ὥρας) TB(II₂s); txt PA 2 τὸν νεανίσκον] αὐτὸν Pl τῇ αὐτοῦ μητρὶ] TB¹I₂s; om PAB¹ τῇ αὐτῇ ἡμέρᾳ] PTAB¹Is; om B¹I₂ 3 αὐτοῦ after δαιμόνα T εξήλασε A 5 πίπτειν (sic) A ἐκστρ. ἦν A: + ἄλλο αὐτοῦ πάλιν σημεῖον A: I₂ ceases here 6 γραῦς τις before πρόβατον A τις] om T(B) 7 ἐνθα] που A 8 τὸν] PT; τὸ AB 10 προσεύχεσθαι TB 11 ἐγκεκρ. A κρέαδίου] κρέατος T; W recommences

P(W)TAls

11 κόραξ ποθὲν AB 12 ἐπέστη] + τῇ κλοπῇ B (l supra ipsas) καὶ¹.....ἀπέστη] om A ἀνέστη T προσχῶν οὖν (om καὶ) TB; δὲ A 13 μακάριος] + Ιν. T ἵδε τὸ θαῦμα A νεανίσκοι P οἱ νεώτ. after ὠμολόγ. TA 14 οἱ σφάξ. αὐτῷ] PA (om οἱ) s ('that they had killed it'); οἱ κλέψαντες τοῦτο B; 1 altered; om T καὶ ἀπηγρήθησαν A(B)

XLV (Περὶ Φιλορώμογ): Bl

16 τῷ] + θεοφιλεστάτῳ B 17 καὶ καρτ.] om A^B 18 εὐγένειαν] + ἐνάρετον B; ἀρετῶν A^B 19 ἀνικήτους ἐν γένει] qui libertate generis aniciae dicerentur 1 20 τὴν¹] + ισάγγελον B τὴν²] + τῆς ἀσκήσεως ἐνεργὸν B 22 τούτῳ] + τῷ δυσσεβεῖ ὁ γενναῖος τοῦ Χρ. ἀθλητὴς Φ. B 23 παιδαρίων] + ἐντονώτατα B; ἐστῶτα A^B

χάριτας αύτῷ ώμολόγησεν, ώς αὐτὸς ἡμῖν διηγήσατο. τούτῳ ἐπέθετο ἐν προοιμίοις ὁ τῆς πορνείας πόλεμος καὶ τῆς γαστρι-
μαργίας· ὃς τὸ πάθος ἐξήλασεν ἐγκλεισμῷ τε καὶ σιδηροφορίᾳ,
καὶ ἀποχῇ σιτίνου ἄρτου καὶ πάντων τῶν ἐψιμένων διὰ πυρός.
διακαρτερήσας ἐν τούτοις ἐπὶ δεκαοκτὼ ἔτεσιν ἦσε τὸν ἐπι-
νίκιον ὅμονον τῷ Χριστῷ. οὗτος ὑπὸ τῶν πνευμάτων τῆς πονη-
ρίας διαφόρως πολεμηθεὶς ἐνεκαρτέρησεν ἐν ἐνὶ μοναστηρίῳ
τεσσαράκοντα ἔτη. ἀφηγεῖτο δὲ οὕτος ὅτι Ἐπὶ τριάκοντα καὶ
δύο ἔτη οὐδεμιᾶς ὀπώρας ἡψάμην. δειλίας δέ ποτε πολεμησάσης
πρὸς τὸ ταύτης περιγενέσθαι μνήματι ἑαυτὸν καθεῖρξεν ἐπὶ 10
ἔτη ἔξ. τούτου πάνυ ἐκήδετο ὁ μακάριος | Βασίλειος ὁ ἐπίσκοπος
ἡδόμενος αὐτοῦ τῇ αὐστηρίᾳ καὶ τῇ στυφότητι· ὃς εἰσέτι καὶ νῦν
τοῦ καλάμου καὶ τῆς τετράδος τοῦ γράφειν οὐκ ἀνεχώρησεν,
ὄγδοηκοστόν που ἄγων ἔτος. οὗτος ἔφησεν ὅτι Ἀφ' οὐδὲ μυστα-
γωγήθην καὶ ἀνεγεννήθην μέχρι τῆς σήμερον ἡμέρας, ἀρτον 15
ἀλλοτριον δωρεάν οὐ βέβρωκα, ἀλλ' ἐκ τῶν ἰδίων πόνων· ώς
ἐπὶ θεοῦ ἡμᾶς ἐπεισεν ὅτι διακόσια πεντήκοντα νομίσματα ἐκ
τοῦ ἕργου τῶν χειρῶν αὐτοῦ λελαβημένοις δέδωκεν, οὐδέποτε
ἀδικήσας οὐδένα. ὃς πεζῇ τῇ πορείᾳ καὶ μέχρις αὐτῆς Ῥώμης
ἀπῆλθεν εὐξόμενος εἰς τὸ μαρτύριον τοῦ μακαρίου Πέτρου· 20
ἔφθασε δὲ καὶ μέχρις Ἀλεξανδρείας, εὐξόμενος εἰς τὸ μαρτύριον
τοῦ Μάρκου. τὴλθε† δὲ καὶ δεύτερον εἰς Ἱεροσολύμους, ἰδίοις
ἀπελθὼν ποσὶ καὶ ἀναλώμασιν ἑαυτῷ ἐπαρκέσας. ἔλεγεν δὲ
οὗτος ὅτι Οὐ μέμνημαί ποτε ἀποστὰς κατὰ νοῦν τοῦ θεοῦ μου.]

Bl

2 ἐπέθετο]+τῷ γενναίῳ Β γαστρ.] +ώς ἔλεγεν Β 3 ὅς]+τυραννήσας Β
ἐξήλασεν]+καθάπερ πυρκαϊὸν ἄμετρον ὑδατί λάθρῳ κατασβέσας ἄκρας ἐγκρατείας ὄρφ
Β (Ι^{ον}) σιδ. τε κ. ἐγκλ. Β 4 ἀποχῇ]+βρωμάτων καὶ Β καὶ²]+ἀπάξαπλῶς Β
5 ἔτεσιν]+ὅστις ταῦτα ὑπερινήσας τὰ ἀτακτα πάθη Β (Ι^{ον}) 6 Χριστῷ]+Τψώσω σε,
κύριε, διτι ὑπέλαβές με, καὶ οὐκ εὑφρανας τοὺς ἔχθρούς μου ἐπ' ἐμέ Β (Ι^{ον}) 8 δὲ]
+nobis 1 καὶ διό] om 1 (txt I^{ον}) 9 ποτε]+με φησὶ Β πόλεμ.] +εἰς ἄκρον ὡς
καὶ τὴν ἡμέραν αὐτὴν ἐκφοβού γίνεσθαι Β 10 πρὸς.....περιγενεν.] B†1 (paraphrased);
om B† 11 ἔξ]+καὶ ταύτης περιεγένετο τὸν ἔξ ἐπαφῆς (ἀπαθέτας Α^B) πόλεμον πολεμή-
σας μετὰ τοῦ πνεύματος τοῦ τὴν δειλίαν τούτῳ ἐπάγοντος Β (Α^B in 1st pers.: 1 may
perhaps represent some germ of this rather than the previous) τούτου]+τοῦ
αἰοδίμου Β 12 στυφότητι]+καὶ προσεχείᾳ (ἐπιμελείᾳ Α^B) τοῦ ἕργου Β (Ι^{ον})
13 τοῦ καλάμου.....γράφειν] libros propria manu scribere 1 14 ἔφησεν]+ὁ μακάριος
Β (Ι^{ον}) 15 ἀνεγενεν.] +ἔξ ὑδατος καὶ πνεύματος Β 16 βέβρωκα]+παρά τινος (τινι) Β
20 τὸ]+ἀγιώτατον Β Πέτρου]+καὶ Παύλου Β (Ι^{ον}) 21 δὲ]+pedes 1 22 τοῦ]
+τιμίον ἀθλητοῦ Β: 1 in basilica martyris Marci ηλθει adiit (Hierosolymam
autem secundo adiit) 1; κατηξιώθην δὲ ἔφη χάριν εὐχῆς κ. δεύτ. ἐν Ἱερ. Β: +εἰς τιμὴν
τῶν ἀγίων τόπων Β (Ι^{ον}) 23 ἐπαρκέσας]+martyres sanctos honorauit 1 δὲ]
+ἡμῖν Β 24 οὗτος]+χάριν τοῦ ἡμᾶς ὠφεληθῆναι Β (Ι^{ον}) μου]+ταῦτα τὰ ἀθλα
τοῦ μακαρίου Φ. καὶ ἐν τούτοις ἡ ἀγήτητος νίκη· καὶ αὐτῷ ἀποδέδοται τῶν μακαρίων πόνων
τὸ πέρας, ὁ ἀμαράντιος τῆς δόξης στέφανος Β (Ι^{ον})

(XLVI) Ἡ τρισμακαρία Μελανία Σπανὴ γέγονε τὸ γένος,
εἰτοῦν Ῥωμαία θυγάτηρ μὲν γέγονε Μαρκελλίνου τοῦ ἀπὸ⁵
ὑπάτων, ἀνδρὸς δέ τινος τῶν ἀπὸ ἀξιωμάτων γυνή, οὐ καλῶς
οὐκ ἐπιμέμνημαι. αὐτὴ χηρεύσασα εἰκοστὸν δεύτερον ἄγουσα
τὸ ἔτος ἔρωτος θείου κατηξιώθη, καὶ μηδὲν μηδὲν εἰρηκυῖα, ἐκω-
λύετο γὰρ ἐν τοῖς καιροῖς Οὐάλεντος ἀρχὴν ἔχοντος ἐν τῇ
βασιλείᾳ, ποιήσασα ἐπίτροπον τοῦ νιόν αὐτῆς ὀνομασθῆναι, τὰ
κινητὰ πάντα αὐτῆς λαβοῦσα καὶ ἐμβαλοῦσα εἰς πλοῖον, μετὰ
φανερῶν παίδων καὶ γυναικῶν δρομαία κατέπλευσεν ἐπὶ τὴν
Αλεξανδρείαν. κάκεῦθεν διαπωλήσασα τὰς ὅλας καὶ εἰς χρυσὸν
κατακερματίσασα εἰσῆλθεν εἰς τὸ ὅρος τῆς Νιτρίας, τοῖς πατράσιοι
περιτυγχάνοντα τοῖς περὶ Παμβῷ καὶ Ἀρσίσιον καὶ Σαραπίωνα
τὸν μέγαν καὶ Παφνούτιον τὸν Σκητιώθην καὶ Ἰσίδωρον τὸν ὁμολο-
γητὴν ἐπίσκοπον Ἐρμουπόλεως καὶ Διόσκορον. καὶ ἐχρόνισε
τὸ παρ'¹⁵ αὐτοῖς ἦως ἡμίσυν ἔτους ἀνὰ τὴν ἔρημον κυκλεύοντα καὶ
ἰστοροῦσα πάντας τοὺς ἀγίους. μετὰ δὲ τοῦτο τοῦ αὐγουσταλίου
Ἀλεξανδρείας ἔξορίσαντος Ἰσίδωρον καὶ Πισίμιον καὶ Ἀδέλφιον
καὶ Παφνούτιον καὶ Παμβῷ, ἐν οἷς καὶ Ἀμμώνιον τὸν παρώτην,

1 In P xlvi follows lx. In A it is introduced by the piece on p. 128, thus: 'Αναγκαῖον...χήρας' ἐν αἷς ἦν καὶ ἡ τρισμ. M. κ.τ.λ. P includes W when not otherwise stated. On Melania see Note 85. 16—2 (p. 135) See Note 86.

18 παρώτην] B goes on: καὶ ἑτέρους τινάς, [τοὺς πάντας δώδεκα ἐπισκόπους καὶ πρεσβυτέρους καὶ λοιποὺς κληρικούς τε καὶ ἀναχωρητάς,] ὡς γίνεσθαι τὸν ἀριθμὸν ἑκατὸν εἴκοσι ἔξι τοὺς πάντας, καὶ δεκαδύο ἐπισκόπους κ.τ.λ. (For words in [] B[†] read: καὶ ἄλλους ἐνδεκα.)

XLVI (Περὶ τῆς Γραδὸς Μελανίας): P(W)TAls

1 Μελανία] B[†][cassand revs; Μελάνη PAB[†]; Μελάνιον WT; Melanius l^{sess} (see Note 85) 'Ισπανὴ P (txt W) γέγονε] PB[†]; ἦν B[†]; om TA τῷ γένει T 2 ἦτοι P (ἡτοῦν WTA) γεγονία P (txt W) Μαρκελλίνου] WTB[†]; Μαρκελίνου PB[†]s; Μαρκέλλου Al 3 δὲ] om A οὐ.....ἐπιμέμν.] ἦς καλῶς καὶ ἐπιμέμν. A; om s καλῶς] om Tl :+ τὸ ὄνομα TBl 4, 5 εἰκοστὸν (+ δὲ).....κατηξιώθη (+ καὶ) after βασιλείᾳ (7) P (txt W) 4 δεύτερον] om PA; txt TABs 5 εἰποῦσα P 6 γὰρ μὲν P (txt W) τῆς βασιλείας (om ἐν) T 8 πάντα τὰ κιν. T πάντα] om A αὐτῆς] om P (txt W) εἰσβαλ. T 9 τὴν] om T 10 κάκεῦθεν] PAL; κακεῖσε T; ἔκει B(s) πωλ. A 11 Νητρ. P (txt W) τοῖς] + ἀγλοῖς AB 12 συντυγχ. P 'Ορστοιον PA (txt W); Assisius l; Arsenius s Σαραπίωνα] T (-ονα) B[†]; Σεραπίωνα PAB[†]: (see Note 68) 13 Σκητ. and ὁμολογ. tr. T 14 ἐπίσκοπον.....Διόσκ.] om T καὶ²] om TA ἐχρόν.] + δὲ T; γὰρ A 15 ἦως] P; ως TAB . ἡμίσους A παρὰ A κυκλ.] + καλιστοροῦσα (stet κ. ιστ.) T 16 ἄπαντας T 17 ἔξορι-
σαντος] + τὸν T Πισίμιον A 18 τὸν παρώτην] T; τ. παρώτιον AB; τὸν παροῦτιν W; καὶ Παφνούτιν P; om ls: (cf. Soz. cited p. 33)

καὶ δώδεκα ἐπισκόπους καὶ πρεσβυτέρους, εἰς τὴν Παλαιστίνην περὶ Διοκαισάρειαν· οὓς ἡκολούθησεν αὕτη ἐκ τῶν ἰδίων χρημάτων ὑπηρετουμένη. κωλυομένων δὲ τῶν ὑπηρετῶν, ὡς διηγοῦντο, συνέτυχον γάρ τῷ ἀγίῳ Πισιμίῳ καὶ Ἰσιδώρῳ καὶ Παφνούστιῳ καὶ Ἀμμωνίῳ, αὕτη παιδαρίου καρακάλλιον λαβοῦσα ἐν ταῖς 5 ἐσπέραις ἔφερεν αὐτοῖς τὰ πρὸς τὴν χρείαν. γνοὺς δὲ ὁ ὑπατικὸς τῆς Παλαιστίνης, θελήσας τὸν κόλπον πληρώσαι προσεδόκησεν αὐτὴν καπνίζειν· καὶ κατασχὼν αὐτὴν ἔβαλεν εἰς φυλακὴν ἀγνοῶν τὴν ἐλευθερίαν. αὕτη δὲ δηλοῦ αὐτῷ· Ἐγὼ τοῦδε μὲν γέγονα θυγάτηρ, τοῦδε δὲ γυνή· τοῦ δὲ Χριστοῦ εἰμὶ δούλη. 10 καὶ μὴ τῆς ἐντελείας τοῦ σχήματός μου καταπτύσσῃς· δύναμαι γὰρ ἐμαυτὴν ἐὰν θέλω ὑψώσαι, καὶ οὐκ ἔχεις με ἐν τούτῳ καπνίσαι οὐδὲ τῶν ἐμῶν τι λαβεῖν. ὥστε οὖν ἵνα μὴ ἀγνοήσας ἐγκλήμασι περιπέσῃς ἐδήλωσά σοι· δεῖ γὰρ κατὰ τῶν ἀναισθήτων καθάπερ ἱέρακι τῷ τύφῳ κεχρῆσθαι. τότε γνοὺς ὁ δικαστὴς 15 καὶ προσαπελογήσατο καὶ προσεκύνησεν αὐτῇ, καὶ ἐκέλευσεν αὐτὴν ἀκωλύτως συντυγχάνειν τοῖς ἀγίοις. |

Αὕτη μετὰ τὴν ἀνάκλησιν τούτων μοναστήριον κτίσασα ἐν Ἱεροσολύμοις εἰκοσιεπτά ἔτεσιν ἐνεχρόνισεν ἐκεῖ ἔχουσα συνοδίαν παρθένων πεντήκοντα. ἦ συνέζη καὶ ὁ εὐγενέστατος καὶ 20

P(W)TAls

1 καὶ^{1]} om WT καὶ πρεσβυτέρους] om T Παλ. περὶ Δ.] WAB; Παλ. καὶ Δ. Pls (Caesarea); Παλαιστίνης Δ. T 2 αὐτῇ αὐτὴ Α; +ἡ μακαρῖτις Bs 3 ὑπηρετουμένη]+ αὐτοῖς Α ὑπηρετῶν] PA; ὑπηρετουμένων TB 4 Πιτιμίῳ Α 5 καὶ Ἀμ.] om Pl (txt W) αὐτῇ]+ ἡ ἀνδρεῖα Bl (beneficta) παιδαρίου] δούλου (after καρακ.) T ven καρακάλλιον] TAB (one λ AB†); καρακάλιν P; καρακάλλην W λαμβάνουσα TB:+ ἐνεδιύσκετο καὶ Α 6 ἐσπειρινᾶς Α ἀπῆγεν T; εἰσέφερεν B 7 Ηαλ.] καὶ Α 8 καπνίζειν] WAB (καπνίσαι) 1; καταπτόησεν P; καταπτίζειν (sic) T; καταπονήσαι ven ἔβαλεν αὐτὴν TB φρουρὰν T 9 ἀγωνήσας (sic) T ἐλευθέραν Α(s):+ αὐτῆς PB'T (before τὴν) (txt W) αὐτῷ]+ λέγουσα AB(l) 9, 10 τοῦ μὲν, τοῦ δὲ Α 10 δούλη εἰμὶ T 11 καὶ] om T μον] om Α καταφρονήσῃς T 12 ἑαυτὴν W ἐὰν θέλω before ἐμαυτὴν TB ὑψώσαι] Pls; καὶ ὑψ. Α; καὶ ὑψ. καὶ ἐκδικήσαι B; ἐκδικ. καὶ ὑψ. T οὐ δύνη T 13 καπνίσαι] WAB ven (Rosw. Notatio 174); πτοῆσαι P; καταπονήσαι T ἐμῶν] om W οὐν] om P (txt W) ἵνα] om T 14 ἐγκλήμασι] WTAB; ἐγκλήματι P(ls) κατὰ] om Α 15 ἱέρακι]+ καὶ ΤΑ τῷ τύφῳ] arrogantia ls; καμφῷ (sic) P (in marg. corr. ράμφῳ); καπφῷ W: W breaks off here

PTAls

15 χρήσασθαι Α δικαστῆς]+ ἐλθῶν (om καὶ) Α 16 αὐτῇ] om P 17 αὐτὴν] om T 18 αὐτῇ] om P μετὰ]+ οὖν P τούτων]+ ἐνθέων ἀνδρῶν B; ‘holy ones’ s 19 ἔτη Α ἐνεχρ.] P; ἐχρ. AB: (ἔτη συνεχρ. T) ἐκεῖ] Psl (in quo); ἐν τῇ Ἱερουσαλήμ T (om ἐν) Α (om τῇ) B 20 παρθένων]+ ως TAs ἐξήκοντα Α

όμοτροπος καὶ στιβαρώτατος Ὄρουφίνος ὁ ἀπὸ Ἰταλίας ἐξ Ἀκυληῆς τῆς πόλεως, πρεσβυτερίου ἐστερον καταξιωθεῖς· οὐ γνωστικώτερος καὶ ἐπιεικέστερος ἐν ἀνδράσιν οὐχ εὑρίσκετο. δεξιούμενοι οὖν ἀμφότεροι ἐν τοῖς εἰκοσιεπτὰ ἔτεσι τοὺς παρα-
5 τυγχάνοντας ἐν τοῖς Ἱεροσολύμοις εὐχῆς ἔνεκεν, ἐπισκόπους τε καὶ μονάζοντας καὶ παρθένους, οἰκείους ἀναλόμασιν φύκοδόμησαν μὲν πάντας τοὺς παρατυγχάνοντας, ἥνωσαν δὲ τὸ σχίσμα τὸ κατὰ Παυλῶνος ὡς ἀνδρῶν τετρακοσίων μοναζόντων, καὶ πάντα αἱρετικὸν πνευματομάχον συμπείσαντες εἰσήγαγον εἰς τὴν ἐκ-
10 Κλησίαν, τιμῶντες τοὺς κατὰ τόπον κληρικοὺς δώροις καὶ τροφαῖς, οὕτω διετέλεσαν μηδένα σκανδαλίσαντες. |

(XLVII) Χρόνιος τις ὀνόματι ἐκ τῆς κώμης τῆς λεγομένης Φοινίκης, ἀπομετρήσας ἀπὸ τῆς ἴδιας κώμης πλησίον οὕσης τῆς ἐρήμου μύρια πεντακισχίλια βῆματα τῷ δεξιῷ ποδὶ ἀριθμού-
15 μενα, ἐκεῖσε προσευξάμενος ὥρυξε φρέαρ· καὶ εὐρὼν κάλλιστον ὕδωρ ἀπέχον ὅργυιάς ἐπτὰ φύκοδόμησεν ἑαυτῷ ἐκεῖ ξενίαν μικράν. καὶ ἀφ' ἣς ἡμέρας ἐνεθρόνισεν ἑαυτὸν τῇ μονῇ ηὔξατο τῷ θεῷ μὴ ἀνακάμψαι μηκέτι εἰς οἰκούμενον τόπον. παρελθόν-
των δὲ ὀλίγων ἐτῶν ἡξιώθη πρεσβυτερίου ἀδελφότητος περὶ
20 αὐτὸν συναχθείσης ὡς ἀνδρῶν διακοσίων. αὕτη οὖν αὐτοῦ φέρεται τῆς ἀσκήσεως ἡ ἀρετή, ὅτι ἔξηκοντα ἔτη παρεδρεύσας τῷ θυσιαστηρίῳ ἱερατεύων οὐ τῆς ἐρήμου ἐξῆλθεν, οὐκ ἐκτὸς ἔργου ἴδιων χειρῶν βέβρωκεν ἄρτον.

1 See Note 87.

7 See Note 88.

12 In P xlvi follows xxxix. Tullberg's A and N give the text of s (Paradisus 12—21). On monks named here see Note 89.

PTAls

1 μονότροπος Bl (-phos B†) καὶ στιβ.] om TB† ἀπὸ]+τῆς A 2 Ἀκυληῆς (sic) T 3 -κώτατος and -κέστατος A ηὕρισκε τις (γν. and ἐπ. in acc.) T 4 οὖν] om AS τοῖς] om TA 5 εὐχῆς ἔνεκεν] om T 6 φύκοδόμουν A; οἰκοδο-
μοῦντες TB 7 μὲν] om TAB ἥν δὲ καὶ τὸ σχῆμα A 10 τιμῶντες]+τε T τοὺς...κληρικοὺς] Pl; τὸν...κληρὸν TABs δώροις]+τε TB

XLVII (Περὶ Χρονίογ καὶ Παφνογτίογ): PTAls

12 Κρόνιος T ὀνόματι] λεγόμενος A: + ὄρμωμενος Bl τῆς^{1]}] om P 13 ἀπὸ]
ἐκ P 14 πεντακόσια A βῆματα before μύρια A τῷ ποδὶ τῷ δ. T 16 ἀπέ-
χον]+εἰς βάθος AB1 οὐργ. PA ἑαυτῷ om A 18 μηκέτι] τοῦ λοιποῦ T; om A
19 δὲ] οὖν A ἐνιαυτῶν T 20 ὡσεὶ T τριακοσίων A 20, 21 αὕτη οὖν φ. ἡ
ἀρ. αὐτοῦ τῆς ἀσκ. A 21 τῆς ἀσκ.] om Ts 22 οὐκ ἐκ T 23 ἔργων T
lōlων] PB; τῶν TA ἄρτου T

Τούτῳ συνώκει Ἰακώβ τις ἐκ γειτόνων ὁ ἐπίκλην χωλός,
γνωστικώτατος εἰς ἄκρον. ἀμφότεροι δὲ γνώριμοι ἦσαν τοῦ
μακαρίου Ἀντωνίου. μιᾶς οὖν τῶν ἡμερῶν συνδραμόντος καὶ
Παφιοντίου τοῦ ἐπιλεγομένου Κεφαλᾶ, ὃς χάρισμα γνώσεως
εἶχε τῶν θείων γραφῶν παλαιᾶς καὶ καινῆς διαθήκης, πᾶσαν
αὐτὴν ἐρμηνεύων μὴ ἀναγνοὺς γραφάς, πρᾶος δὲ ἦν ὡς καλύπτε-
σθαι προφητικὴν ἀρετὴν· οὐ φέρεται ὅτι ὀγδοήκοντα ἔτη ὑφ' ἐν
δύο χιτῶνας οὐκ ἔσχε. τούτοις συνυπχόντες ἐγώ τε καὶ οἱ
μακάριοι Εὐάγγελοι καὶ Ἀλβάνιος ἔζητούμενοι μαθεῖν τὰς αἰτίας
τῶν παραπιπτόντων ἦ καὶ ἐκπιπτόντων ἀδελφῶν ἥ σφαλλο-
μένων ἐν τῷ καθήκοντι βίῳ. συνέβη γὰρ ἐν ταῖς ἡμέραις
ἐκείναις καὶ Χαιρήμονα τὸν ἀσκητὴν καθεξόμενον τελευτῆσαι
καὶ εὑρεθῆναι αὐτὸν νεκρὸν ἐν τῇ καθέδρᾳ κατέχοντα τὸ ἔργον
εἰς τὰς χεῖρας. συνέβη δὲ καὶ ἄλλον ἀδελφὸν ὀρύσσοντα
φρέαρ καταχωσθῆναι ὑπὸ τοῦ φρέατος· καὶ ἄλλον ἀπὸ τῆς 15
Σκήτεως κατερχόμενον ἀποθανεῖν ἀπὸ λείψεως ὕδατος· ἐν οἷς
καὶ τὰ κατὰ Στέφανον τὸν ἐκπεσόντα εἰς αἰσχρὰν ἀσωτίαν, καὶ
Εὐκάρπιον, καὶ τὰ κατὰ Ἡρωνα τὸν Ἀλεξανδρέα, καὶ τὰ κατὰ
Οὐάλην τὸν Παλαιστῖνον, καὶ τὰ κατὰ Πτολεμαῖον τὸν ἐν
τῇ Σκήτῃ Αἰγύπτιον. συνηρωτῶμεν οὖν τίς ἡ αἰτία τοῦ οὕτω 20
ζῶντας ἀνθρώπους ἐν τῇ ἐρημίᾳ τοὺς μὲν ἀπατηθῆναι τὴν φρένα

1 P includes W when not otherwise stated.

17—20 See Note 90.

P(W)TAls

1 τούτῳ συνώκει] om W τούτῳ]+τῷ Xρ. As: + οὖν T Ἰάκωβος T ἐγγει-
τόνων (om ἐκ) A ὁ] φ P (txt W) ἐπικληθεὶς T 2 ἦσαν] before γνώρ. A;
om T 3 Ἀντ.] om T 4-6 φ χ. γν. ἦν τὸ πᾶσαν θείαν γραφὴν π. καὶ κ. διαθήκης
ἐρμηνεύειν A δ παλαιὰν κ. καινὴν διαθήκην (om πᾶσαν αὐτὴν) T 6 καλύπτ.]
+ καὶ T 7 προφητικὴ ἀρετὴ P ὅτι]+ἐπὶ T ὑφ' ἐν] om P (txt W) 8 εἶχε A
τούτοις]+οὖν T 8, 9 οἱ μακάριοι Εὐ. κ. Ἀλβ.] B†; ὁ μακάριος Ἀλβ. PB†; ὁ μακάριος
Εὐ. As; οἱ σὺν ἐμοὶ ἀδελφοί T 9 μακάριοι]+δάκονοι Bl Ἀλβάνιος] PB† (B†
'Αλβίνιος, 'Αλβίνος, 'Αλβιανός); TAls vac: (cf. p. 81 16 and p. 101 5 app.) μαθεῖν]
+ παρ' αὐτῶν Bl 10 η̄ καὶ ἐκπ.] om TAls σφαλομένων P (txt W) 12 Χαιρήμον
αὐτὸν ἀστὸν. (sic) T 13 νεκρὸν]+καθεξόμενον A καθέδρᾳ]+καὶ Al 15 ὑπὸ¹
τοῦ φρέατος] PA; ὑπ' αὐτοῦ B; terrae molis aggere I; om Ts ἄλλον]+σωτέρη PA
τῆς] om A 16 ἐρχόμενον T (before ἀπὸ τ. Σκ.) AB λείψεως] διψης Bl ἐν οἷς]
ἔμνήσθημεν al. ἐμνημονεύσαμεν B: +'were told' s 17 καὶ.....ἀσωτίαν] om T
τὰ] om W ἀσωτίαν] αἰτίαν A 18 Εὐκαρπον PA τὰ κατὰ¹] before Εὐκ. T
κατὰ] (bis) + τὸν P (txt W) τὰ²] om A 19 Οὐάλεντα A κατὰ]+τὸν ΑΒ
τὸν Αἴγ. τὸν ἐν τῇ Σκ. TAls 20 ἡρωτῶμεν P οὖν] om T 21 ἀνθρώπους]
αὐτὸν A ἐρήμῳ T

τοὺς δὲ περιρραγῆναι ἀκολασίᾳ. ταύτην οὖν ἡμῖν ἔδωκε τὴν ἀπόκρισιν Παφιούτιος ὁ γνωστικώτατος, ὅτιπερ Πάντα τὰ γινόμενα διαιρεῖται εἰς δύο, εἴς τε | εὐδοκίαν θεοῦ καὶ συγχώρησιν. ὅσα τοίνυν γίνεται κατὰ ἀρετὴν εἰς δόξαν θεοῦ, ταῦτα γίνεται 5 εὐδοκίᾳ θεοῦ. ὅσα δ' αὖτις ἐπιζήμια καὶ ἐπικίνδυνα καὶ περιστατικά καὶ ἐκπτωτικά, ταῦτα γίνεται κατὰ θεοῦ συγχώρησιν. ἡ δὲ συγχώρησις ἐκ λόγου γίνεται· ἀδύνατον γάρ τὸν ὀρθῶς φρονοῦντα καὶ ὀρθῶς βιοῦντα περιπεσέν πταίσμασιν αἰσχύνης ἢ πλάνης δαιμόνων. ὅσοι τοίνυν διεφθαρμένῳ σκοπῷ 10 νόσῳ ἀνθρωπαρεσκείας καὶ αὐθαδείᾳ λογισμῶν μετέρχεσθαι δοκοῦσι τὴν ἀρετὴν, οὗτοι καὶ σφάλμασι περιπίπτουσι, θεοῦ πρὸς τὸ συμφέρον αὐτῶν ἐγκαταλιμπάνοντος αὐτούς, ἵνα διὰ τῆς ἐγκαταλείψεως αἰσθανόμενοι τὴν ἐκ τῆς μεταβολῆς ἀλλοίωσιν διορθώσωνται ἢ τὴν πρόθεσιν ἢ τὴν πρᾶξιν. ποτὲ μὲν 15 γάρ ἡ πρόθεσις ἔξαμαρτάνει, ὅταν κακῷ σκοπῷ γένηται· ποτὲ δὲ καὶ ἡ πρᾶξις, ὅταν διεφθαρμένως ἢ καθ' ὃν δεῖ τρόπον μὴ γένηται. ὅπερ συμβαίνει πολλάκις καὶ τὸν ἀκόλαστον διεφθαρμένῳ σκοπῷ ποιεῦν τὴν ἐλεημοσύνην ἐπὶ νεωτέρας διὰ τέλος αἰσχρόν, πρᾶξιν δὲ εὔλογον τῷ ως ὄρφανῇ καὶ μόνῃ καὶ ἀσκουμένῃ διδόναι 20 τὸν ἐπικουρίαν. συμβαίνει δὲ καὶ σκοπῷ ὀρθῷ ποιεῦν ἐλεημοσύνην εἰς νοσοῦντας ἢ γεγηρακότας ἢ ἐκπεπτωκότας πλούτου, φειδωλῶς δὲ καὶ μετὰ γογγυσμοῦ, καὶ εἶναι τὸν μὲν σκοπὸν ὀρθόν, τὴν δὲ πρᾶξιν τοῦ σκοποῦ ἀναξίαν· δεῖ γάρ τὸν ἐλεήμονα ἐν ἱλαρότητι ἐλεεῖν καὶ ἀφειδίᾳ. ἐλεγον δὲ καὶ τοῦτο ὅτι Προτερή- 25 ματά εἰσιν ἐν πολλαῖς ψυχαῖς, ἐν ταῖς μὲν εὐφυίᾳ διανοίᾳ, ἐν

P(W)TAls

1 τὴν ἀπόκρ. ἔδωκεν ἡμῖν Α δεδώκασι Τ (Β πεπούκασι) 1 2 ὁ ἄγιος Π. Α Παφν.] + τε TBl 3 θεοῦ after συγχ. Α 4 ὅσα.....εὐδοκ. θεοῦ] om Α 5 ὅσα οὖν εἰσιν (om δ' αὖτις) Α 6 καὶ ἐκπτ.] om Bs συγχ. θεοῦ Α 7 ἐκ λόγου] Al (ratione) P (+ δικαίου); ἐξ ἀλογίας ἢ ἀπιστίας τῶν ἐγκαταλιμπανομένων B; ἐξ ἀβονίας Ts ('from thoughtlessness,' γίνεται]
 Psl (descendit); om TAB 8 tr φρ. and βι. P πταίσμασιν] PABts; πταίσματι TBl 9 πλάνης] WTAB†(l); πλάνη PB†(s) 10 αὐθάδει λογισμῷ TA(l)
 11 περιτ.] + τοῦ ΑΒ 12 αὐτῶν] αὐτοῖς Α; om Τ (αὐτὸς ἐγκ.) 13 αἰσθόμενοι ΑΒ
 14 διορθώσονται WTB† πρόθεσιν] προαιρεσιν P 15 γίνεται ΤΑ 15, 16 γένηται
 ...διεφθ.] om 1 ποτὲ δὲ.....γένηται] om Α 16 καὶ] WT; om PB 17 καὶ]
 om Τ διεφθ.] + μὲν Τ 18 τέλος] + μὲν Pl 19 πρᾶξιν] πᾶσιν (sic) ΤΑ εὐλογον]
 + φησι] T τῷ] PA; τῷ TB καὶ²] om Α 20 σκοπῷ] + μὲν P ἐλεημοσύνας
 P (txt W) 21 ἡ γεγηρ.] om ls: tr. γεγηρ. and ἐκπεπτ. πλ. Α 24 καὶ¹] + ἐν
 TB ἐλεγον] TBls; ἐλεγε PA 25 ἐν¹] om Α ἐν^{2, 3}] om T ταῖς] alis TA

ταῖς δὲ ἐπιτηδειότης ἀσκήσεως. ἀλλ’ ὅταν μὴ γένηται δι’ αὐτὸν καλὸν μήτε ἡ πρᾶξις μήτε ἡ εὐφυία, μήτε οἱ τὰ προτερήματα κεκτημένοι οὐ τῷ δοτῆρι τῶν ἀγαθῶν θεῷ ἐπιγράφουσιν, ἀλλὰ τῇ ἰδίᾳ προαιρέσει καὶ εὐφυίᾳ καὶ ἴκανότητι, οἱ τοιοῦτοι ἐγκαταλειφθέντες, ἢ εἰς αἰσχρουργίαν ἢ εἰς αἰσχροπάθειαν καὶ αἰσχύνην ληφθέντες, διὰ τῆς ἐπιγυνομένης ταπεινώσεως καὶ αἰσχύνης ἥρεμα πως τὸν ἐπὶ τῇ νομιζομένῃ ἀρετῇ ἀποτρίβονται τύφον. ἐπειδὴ γὰρ ὁ πεφυσιωμένος ἐπὶ εὐφυίᾳ λόγων ἐπαιρόμενος οὐκ ἐπιγράφει θεῷ τὴν εὐφυίαν οὐδὲ τὴν χορηγίαν τῆς γνώσεως, ἀλλὰ τῇ ἑαυτοῦ ἀσκήσει ἢ φύσει, ¹⁰ ἀφιστῷ ὁ θεὸς τὸν ἄγγελον τῆς προνοίας ἀπ’ αὐτοῦ οὐ ἀποστραφέντος καταδυναστευθεὶς ὑπὸ τοῦ ἀντικειμένου ὁ ἐπαιρόμενος ἐπὶ τῇ εὐφυίᾳ περιπίπτει τῇ ἀκολασίᾳ διὰ τῆς ὑπερηφανίας, ¹⁵ ἵνα τοῦ μάρτυρος τῆς σωφροσύνης ἀφαιρεθέντος ἀναξιόπιστα γένηται τὰ λεγόμενα παρ’ αὐτῶν, φευγόντων τῶν εὐλαβῶν τὴν ἐκ τοῦ τοιούτου στόματος διδασκαλίαν καθάπερ πηγὴν βδέλλας ἔχουσαν· ὡς πληροῦσθαι τὸ γεγραμμένον· Τῷ δὲ ἀμαρτωλῷ εἴπεν ὁ θεός· Ἰνα τί cý ἐκδιηγή τὰ δικαιώματά μογ καὶ ἀναλαμβάνεις τὴν διαθήκην μογ διὰ στόματός σογ; ἐοίκασι γὰρ ἀληθῶς αἱ τῶν ἐμπαθῶν ψυχαὶ διαφόροις πηγαῖς· οἱ μὲν γαστρίμαργοι καὶ ²⁰ οἰνόφιλοι πηγαῖς βορβορώδεσιν· οἱ δὲ φιλάργυροι καὶ πλεονεκταὶ πηγαῖς βατράχους ἔχούσαις· οἱ δὲ βάσκανοι καὶ ὑπερή-

17 Ps. xlix. 16.

P(W)TAls

1 ταῖς] αἰς ΤΑ δὲ before ταῖς P (txt W) ἐπιτηδειότητος (sic) T γίνεται Α
 2 μήτε^{3]}] οὐτε Α τὰ]+τοιαῦτα Α τερήματα (sic) T 3 οὐ] ταῦτα (om οὐ) A(l)
 ἐπιγράφονται Α:+τὴν εὐφυίαν P(s); τὴν χάριν B 5 ἐγκαταλειφθέντες]+ὑπὸ τῆς προνοίας B; a deo l; ‘by the providence of God’ s 5, 6 ἢ εἰς αἰσχρουργίαν..... ληφθέντες] om A 5 els²] WT; om PB αἰσχροπάθειαν]+περιπίπτοντι P1B (ἐμπιπτ. before ἢ εἰς¹); txt WTs: A vac 6 αἰσχύνη P (txt W) ληφθέντες] PT (λημφθ.) s; καταλειφθέντες B (begins new sentence); admoniti l αἰσχ. καὶ ταπ. Ts 7 ἐπιτρίβ. Α; ἐπιγράφονται T 8 γὰρ] om Α 9 λόγων] λέγω Α:+καὶ PA; ἢ T; txt WB 10 ἀλλ’ ἢ ΤΑ 11 ἀφιστῷ]+οὖν Α ἀπ’ αὐτοῦ] PAls; om TB 12 ὁ ἐπ. ἐπὶ τῇ εὐφυίᾳ] om Α 13 τῇ¹] om T τῇ²] om TB διὰ τῆς ὑπερηφανίας] om Bl: +ἵνα κτηνώδης ἢ ἡ κινώδης ἀκολασία ἐξελάσῃ τὴν δαιμονιώδη φυσιστιν, ὅπερ ἐστὶν ὑπερηφανία Bl (ex quo inrationabilium animalium uel canum more usque ad diabolicam illam persuasionem quae superbia est insaniendo descendit) 14, 15 ἵνα τῆς ἀμάρτυρος σωφρ. ἀφαιρεθεῖσης ἀξιόπιστα λέγεται τὰ λεγ. Α 15 παρ’ αὐτῷ (sic) W 16 βδέλλαν Α; (βδέλας P, txt W) 17 πληρ.]+ἐπ’ αὐτῷ P 20 αἱ B μὲν]+γὰρ Α 21 οἰνόφιλοι] WAB; οἰνόφιλυγες P; -φιλυγοι T αἱ TB 22 αἱ TB καὶ ὑπερήφ.] om Α

φανοι ἐπιτηδειότητα δὲ γνώσεως ἔχοντες, | πηγαῖς ὅφεις τρεφούσαις, αἷς δεὶ μὲν ἐνλιμνάζει ὁ λόγος, μηδένα δὲ ἥδεως ἀρύεσθαι τούτων διὰ τὴν πικρίαν τοῦ ἥθους. ὅθεν ὁ Δαβὶδ παρεκάλει τρία αἰτῶν, χριστότητα καὶ παιδείαν καὶ ΓΝΩΣΙΝ. ἄνευ γὰρ χρηστότητος γνῶσις ἄχρηστος· καὶ ἐὰν μὲν διορθώσηται ὁ τοιοῦτος, τὴν αἰτίαν τῆς ἐγκαταλείψεως ἀποθέμενος, τουτέστι τὸν τῦφον, καὶ ἀναλάβῃ ταπεινοφροσύνην καὶ ἐπιγνῷ ἑαυτοῦ τὰ μέτρα, μήτε κατά τινος ἐπαιρόμενος, καὶ τῷ θεῷ εὐχαριστῶν, ἐπανέρχεται πάλιν εἰς αὐτὸν ἡ ἐμμάρτυρος γνῶσις. λόγοι γὰρ πινευματικοὶ βίον σεμνὸν καὶ σώφρονα μὴ ἔχοντες συνιππάζοντα στάχνες εἰσιν ἀνεμόφθοροι, τὸ μὲν σχῆμα ἔχοντες, τὸ δὲ τρόφιμον ὑποκλαπέντες. πᾶσα οὖν πτῶσις, εἴτε διὰ γλώσσης εἴτε δι’ αἰσθήσεως εἴτε ἡ διὰ πράξεως, εἴτε ἡ δι’ ὅλου τοῦ σώματος, πρὸς τὴν ἀναλογίαν τῆς ὑπερηφανίας κατ’ ἐγκατάλειψιν γίνεται, θεοῦ φειδομένου τῶν ἐγκαταλιμπανομένων. εἰ γὰρ μετὰ τῆς ἀκολασίας καὶ τῇ εὐφυίᾳ αὐτῶν μαρτυρήσει τῇ χορηγίᾳ τῶν λόγων ὁ κύριος, δαίμονας αὐτοὺς ἀπεργάζεται ἡ ὑπερηφανία ἐπαιρομένους μετὰ ἀκαθαρσίας.

Καὶ ταῦτα δὲ ἡμῖν ἔλεγον οἱ ὄσιοι ἐκεῖνοι ἄνδρες. "Οταν ἕδης, φησί, τινὰ βίῳ μὲν χαλεπὸν λόγῳ δὲ πιθανόν, μνημόνευσον τοῦ δαίμονος τοῦ ἀπὸ τῆς ἀγίας γραφῆς Χριστῷ ὅμιλοῦντος, καὶ τῆς λεγούσης μαρτυρίας· 'Ο δὲ ὄφις ἡνὸς φρονιμά τατος πάντων τῶν θηρίων τῶν ἐπὶ τῆς Γῆς· ὃς ἡ φρόνησις μᾶλλον εἰς βλάβην γεγένηται ἀλλης ἀρετῆς αὐτῷ μὴ συνδραμούσης. δεῖ γὰρ τὸν πιστὸν καὶ ἀγαθὸν φρονεῖν μὲν ἀ διδωσιν ὁ θεός, λαλεῖν δὲ ἀ φρονεῖν, ποιεῖν δὲ ἀ λαλεῖν. ἐὰν γὰρ μὴ τῇ ἀληθείᾳ τῶν

4 Ps. cxviii. 66.

22 Gen. iii. 1.

P(W)TAIs

1 δὲ] om A	2 μὲν] Pl; om TAB	ελιμν. P. (txt W)	ὁ λόγος] ὁ ἴὸς σὺν τῷ λόγῳ T
λόγῳ T	μηδένα δὲ] Pl(s); καὶ οὐδεὶς T;	τῷ μηδένα AB (τὸ Bt)	ἡδέως] om TAS
ἀρύεται T	3 ἀπ’ αὐτῶν TA	τὴν πικρίαν] PB; τὴν πικρότητα T; τὸ πικρὸν A	
παρακαλεῖ A	4 γνῶσιν] + δίδαξόν με, λέγων P	χρηστότητος] + ἡ A	6 τουτέστι] om P
τετέστι] om P	7 ἀναλαβὼν τὴν P (txt W)	8 τῷ] om TB	10 συνιππάζοντας P
11 ἀνεμόφοροι W	12 εἴτε] + ἡ A	13 εἴτε ¹] + ἡ A	
WTB; πράξεων PA	16 συμμαρτ. T	ἡ] (bis) om T	πράξεως]
ἡ ὑπερηφ.] om W	17 χορηγίᾳ] ἐπιχορ. A; χρηστότητι T		
τοῦτο P	19 ταῦτα δὲ λέγω ὑμῖν, ὡς ἄνδρες· ὅταν κ.τ.λ. A	καὶ] om T	
φησὶ] om A; φασὶ B	ὅσιοι] PB; om Tls	ἐκεῖνοι] om WT	20 ἕδητε Bl
μᾶλλον after βλαβ. T	μνημονεύσατε Bl	22 φρον.] + ἀπὸ A	23 τῶν ἐπι] om A
	26 φρονεῖ] φρονεῖν δεῖ A	λαλεῖ] λαλεῖν δεῖ TA	

λόγων ἡ τοῦ βίου συντρέχη συγγένεια, ἅρτος ἐστὶν ἄνευ ἀλὸς κατὰ τὸν Ἰώβ, ὃς οὐ βρωθήσεται οὐδαμῶς, ἡ βρωθεὶς ἄξει εἰς κακεξίαν τοὺς ἐσθίοντας αὐτόν. Εἴ βρωθήσεται γάρ, φησίν, ἅρτος ἀνεγέρτης; καὶ εἰ ἔστι γεύμα ἐν ῥήμασι κενοῖς μὴ πεπληρωμένοις τῇ μαρτυρίᾳ τῶν ἔργων; τῶν οὖν ἐγκαταλείψεων αἱ αἰτίαι ἡ μέν ἐστι διὰ κεκρυμμένην ἀρετήν, ἵνα φανερωθῇ, ως ἡ τοῦ Ἰώβ, τοῦ θεοῦ χρηματίζοντος αὐτῷ καὶ λέγοντος· Μή ἀποποιῷ μογ τὸ κρίμα, μηδὲ οἷογ με ἀλλως σοι κεχρηματικέναι, δὲλλ' ἵνα ἀναφανῆς δίκαιος ἐμοὶ γὰρ ἡς γνωστὸς τῷ ὄρῳντι τὰ κρυπτά, ἐπειδὴ δὲ ἡγνόου τοῖς ἀνθρώποις, ὑπονοούντων σε διὰ τὸν πλοῦτον θεραπεύειν με, ἐπήγαγον τὴν περίστασιν, ἀπεθέρισα τὸν πλοῦτον, ἵνα δείξω αὐτοῖς τὴν εὐχάριστὸν σον φιλοσοφίαν. ἡ δὲ δι' ἀποτροπὴν ὑπερηφανίας, ως ἐπὶ τοῦ Παύλου· ἐγκατελείφθη γὰρ ὁ Παῦλος περιστάσει καὶ κολαφισμοῖς καὶ διαφόροις θλίψεσι βαλλόμενος, καὶ ἔλεγεν· Ἐδόθη μοι σκόλοψ τῇ σαρκὶ ἀγγελος 15 σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ γέραιρωμαι μήποτε μετὰ τῶν θαυμάτων καὶ ἡ ἄνεσις καὶ ἡ εὐθηνία καὶ ἡ τιμὴ αὐτῷ προσγενομένη εἰς τῦφον αὐτὸν ἐμβάλλῃ διαβολικὸν | χαυνωθέντα. ἐγκατελείφθη καὶ ὁ παραλυτικὸς δι' ἀμαρτίας, ως λέγει ὁ Ἰησοῦς· Ἰε, γέρινε γέρονας, μηκέτι ἀμάρτανε. ἐγκατελείφθη καὶ ὁ Ἰούδας προτιμήσας λόγου ἀργύριον, διὸ καὶ ἀπήγξατο. ἐγκατε-

3 Job vi. 6.

7 Job xl. 3.

15 2 Cor. xii. 7.

19 Jo. v. 14.

P(W)TAls

1 εὐγένεια AB ἄλατος T 2 τὸν] + μακάριον Bs οὐ] om A οὐδαμῶς] om T 3 τὸν ἐσθ. αὐτὸν] PlB (τὸν ἐσθ.); om TAs εἰ καὶ (κἀν B) βρωθῆ AB γάρ φησίν] om A 4 ἔστι καὶ (om ει) Al 5 διαμαρτυρίᾳ A ἔργων] TBls; λόγων PA ai alται] om TA: + διάφοροι εἰστιν Bl 6 διακεκρυμμένη ἀρετὴ A ἡ] τῆς (sic) T Ἰώβ] + ἵνα A 7 τὸν θεοῦ] om A αὐτῷ] om TA τὸ κρ. μου A 8 ἀλλ'] + ἡ T 9 ἐμοὶ] + μὲν TB γν. εἰ A 10 ὑπονοοῦσι γάρ A σε] om TA: + ὅτι A: + ἐσθ' ὅτε TA (after πλοῦτον) τὸν] om T 11 με] + διὰ τοῦτο A ἀπεθάρησα A 12 τὴν εὐχάριστὸν σον φιλεσσοφίαν] Bl (sapientiam); τὴν εὐχάριστὸν σον γνώμην P; τὴν εὐχάρισταν σον καὶ τὴν φίλ. TA; ‘your thanksgiving to me and your patience’ s ἡ δὲ] PTA; ἔστι δὲ καὶ ἔτέρως ἐγκαταλειφθῆναι Bl 13 τὸν] + μακαρίου Bl Παύλου] + ἔστιν ιδεῖν Bl (nouimus) γάρ] + καὶ P 14 Π.] + ἐν T 15 καὶ] om A ἄγγ. σ.] om W 17 καὶ ἡ εὐθ.] om P προσγινομένη A 18 ἐμβάλλῃ W; ἐκβάλλῃ A διαβ.] + καὶ A: + ὑπὸ τῆς ἀδελας Bl ἐγκαταλειφθαὶ A 19 ἔλεγεν A Ἰησοῦς] WB† (+ Χριστὸς B†); κύριος ΠΑΒ†; θεός Τl; ‘our Saviour’s 20 ὁ] om PA (txt W) 21 προτιμήσας] + τοῦ P(B) (txt W) λόγου] om A; ‘life’ s ἀργ. λόγου T(B)

λείφθη καὶ ὁ Ἰησαῦ καὶ περιέπεσεν ἀκολασίᾳ, προτιμήσας κόπρου ἐντέρων εὐλογίας πατρικῆς. ὡς ταῦτα πάντα συναισθανόμενον τὸν Παῦλον εἰπένι περὶ τινῶν μέν· Ἐπειδὴ γάρ οὕκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα· περὶ δὲ ἐτέρων τινῶν τῶν δοκούντων ἔχειν γνῶσιν θεοῦ μετὰ διεφθαρμένης γνώμης· Ἐπειδὴ γάρ τοι γνόντες τὸν θεὸν οὕκ ὡς θεὸν ἐδόξασαν ἢ ηγχαρίστησαν, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας· ὡς ἐκ τούτου γνώσκειν ἡμᾶς ὅτι ἀμήχανόν ἐστι πεσεῖν τινὰ εἰς ἀκολασίαν μὴ ιο ἐγκαταλειφθέντα ὑπὸ τῆς προνοίας τοῦ θεοῦ. |

(XLVIII) Ἐν τοῖς κατὰ Ἰεριχὼ σπηλαίοις τῶν Ἀμορραίων, ἢ πάλαι λελαξεύκεισαν φεύγοντες Ἰησοῦν τὸν τοῦ Ναυῆ ἐκπορθοῦντα τὸ τηνικαῦτα τοὺς ἀλλοφύλους εἰς τὸ ὄρος τοῦ Δουκᾶ, Ἐλπίδιος τις Καππαδόκης ἐς ὕστερον πρεσβυτερίου 15 ἡξιωμένος, τοῦ μοναστηρίου γενόμενος Τιμοθέου τοῦ Καππαδόκος χωρεπισκόπου, ἀνδρὸς ἱκανωτάτου, ἐλθὼν παρῷκησεν ἐν ἐνὶ τῶν σπηλαίων· ὃς τοσαύτην ἐγκράτειαν ἀσκήσεως ἐνεδείξατο ὡς καλύψαι σύμπαντας. ζήσας γάρ εἰκοσιπέντε ἔτη τὰς κυριακὰς μετελάμβανε μόνον καὶ τὸ σάββατον, τὰς νύκτας ἐστῶς καὶ 20 ψάλλων. Ὡς καθάπερ βασιλίσκῳ τῶν μελισσῶν ἐν μέσῳ συνώκει τῇ τῷ πλήθει τῆς ἀδελφότητος, κἀγὼ δὲ συνώκησα αὐτῷ, καὶ οὕτω τὸ ὄρος ἐπόλισε· καὶ ἦν ἐκεῖ ἴδεν διαφόρους πολιτείας. τοῦτον ποτε τὸν Ἐλπίδιον ψάλλοντα ἐν νυκτὶ

3 Rom. i. 28. 7 Rom. i. 21, 26. 10 In P I VIII follows XLVII: LIII, L, LI, XLVIII follow XLIV, XLIII. In these four chapters P includes W when not otherwise stated. 14 See Note 91.

P(W)TAls

1 ὁ] om A 2 πατρ. εὐλ. κόπ. ἐντ. P (txt W) πάντα ταῦτα A τὸν II. συναισθ. (om εἰπεῖν) T 3 μὲν] om A 4 ὁ θεὸς] om A 5 εἰς ἀδόκ. νοῦν] om W τινῶν] om A 8, 9 ὡς.....ἡμᾶς] om A 9 ἡμᾶς]+δει Ts; χρὴ B τινα πεσεῖν A ἐν ἀκολασίᾳ A 10 τῆς] om T

XLVIII (Περὶ Ἐλπιδίογ): P(W)Tls

12 φυγόντες TB 13 τοὺς ἀλλοφ.] αὐτοὺς T ὄρος]+τὸ T 14 Λουκᾶ B† Καππ.] + τῷ γένει Bl 17 ἀσκήσεως] om T 19 τὰ σάββατα TB (before τὰς κυρ.) νύκτας]+πάσας Bl ἐστῶς before τὰς νύκτας T 20-22 φ.....ἐπόλισε] so W, but either φ and βασιλίσκῳ or τῷ πλήθει should be nom.; and so P reads: θέντες καθάπερ βασιλεὺς (sim Bts, but om θέντεν), while Tl read: τὸ πλήθος; B om τῷ πλήθει and paraphr 20 καθ.] + ὡς T ἐν μέσῳ] om l (paraphr) 21 φ κἀγὼ συνώκησα T; om Bl 22 οὕτω] om Bl ἦν ἐκεῖ ἴδεν] W; ἐκεῖ ἦν iδ. P; ἦν iδ. ἐκεῖ TB

καὶ συμψαλλόντων ἡμῶν σκορπίος ἔπληξεν ὃς πατήσας αὐτὸν οὐδὲ μετέστη τῆς τοῦ σχήματος στάσεως ἀλογήσας τῆς κατὰ τὸν σκορπίον ὁδύνης. ἀδελφοῦ δέ τινος κατέχοντος μᾶς τῶν ἡμερῶν κλήματος κόμμα, λαβὼν ἐν τῷ καθῆσθαι παρὰ τὴν ὅχθαν τοῦ ὄρους ἔχωσεν ὡς φυτεύων, καίπερ ἐν οὐ καιρῷ. ὃ εἰς τοσοῦτον ηὔξηθη καὶ γέγονεν ἄμπελος ὡς σκεπάζειν τὴν ἐκκλησίαν. Ὡς συνετελειώθη καὶ Αἰνέσιος τις ἀνὴρ ἀξιόλογος, καὶ Εὔσταθιος ὁ ἀδελφὸς αὐτοῦ. ἐπὶ τοσοῦτον δὲ ἥλασεν ἀπαθείας ταριχευθεὶς τὸ σῶμα ὡς ἥλιον διαφαίνειν αὐτοῦ τῶν ὀστέων. φέρεται δὲ διήγημα παρὰ τῶν σπουδαίων αὐτοῦ μαθητῶν ὅτι ἐπὶ δύσιν οὐδέποτε ἐστράφη τῷ ἐπικεῖσθαι τὸ ὄρος εἰς ὕψος τῆς τοῦ σπηλαίου θύρας· οὐδὲ τὸν ἥλιον μετὰ ἔκτην ὥραν ὑπὲρ κορυφῆς γενόμενον καὶ κατὰ δύσιν κλίνοντα εἴδε ποτε, οὐδὲ τὸν κατὰ δυσμὰς ἀνατέλλοντας ἀστέρας, ἐπὶ εἰκοσιπέντε ἔτη. | ὃς ἀφ' οὐ εἰσῆλθεν εἰς τὸ σπήλαιον οὐ κατῆλθε τοῦ ὄρους μέχρις οὐ ἐτάφη.

(XLIX) [Τούτου τοῦ Ἐλπιδίου μαθητῆς γέγονε Σισίννιος ὀνόματι, ἐξ οἰκετικῆς μὲν ὄρμάμενος τύχης ἐλεύθερος δὲ κατὰ τὴν πίστιν, τῷ γένει Καππαδόκης. δεῖ γάρ καὶ τάδε σημανεῖν πρὸς δόξαν τοῦ ἐξευγενίζοντος ἡμᾶς Χριστοῦ, καὶ εἰς τὴν ἀληθινὴν ἀπάγοντος ἡμᾶς εὐγένειαν. οὗτος χρονίσας παρὰ τῷ Ἐλπιδίῳ ἔκτον ἦ ἐβδόμον ἔτος ἐς ὑστερον μνήματι ἔαυτὸν καθεῖρξε καὶ ἐπὶ τρία ἔτη ἐν τῷ μνήματι ἐν προσευχαῖς διετέλει, μὴ νύκτωρ μὴ μεθ' ἡμέραν μὴ καθίσας, μὴ ἀναπεσών, μὴ βαδίσας ἔξω. οὗτος κατηξιώθη χαρίσματος κατὰ δαιμόνων. 25]

P(W)Tls

1 καὶ after συμψ. TB	2 στάσεως] + τοσοῦτον Bl	4 λαβὼν] + τοῦτο TB(l)
ἐν τῷ καθ.] om P (txt W)	τὴν ὅχθ.] om T (τὸ ὄρος)	6 ηὔξησε P (txt W)
σκεπάσαι T: + πᾶσαν Bls	7 τούτῳ TB†	καὶ before συνετ. T
καὶ τὸν ἀθλὸν τῆς πολιτείας ἐξανύσας προθύμως B; quibus una uita atque eadem consummatio fuit 1 δε] WB; om PT	9 ὡς] + τὸν PT (txt WB)	10 δοστέων]
+ τὸ πῆγμα PB (txt WTls)	11 ὅτι] + ἐν ὅλοις εἴκοσι πέντε ἔτεσιν Bl (l om in 14)	
12 εἰς ὕψος] om T	13 ἵδε TB	14 ἀνατέλοντας T
		16 ἔως P (txt W)

XLIX (Περὶ ΣΙΣΙΝΝΙΟΥ): Bl

17 τοῦ] + ἀθανάτου (al. ἀγίου) B	τοῦ Ἐλπ.] om Λ ^B	γέγονε] om Λ ^B
18 ὀνόματι] om Λ ^B	όρμ, before ἐξ olk. Λ ^B	19-21 δεῖ.....εὐγένειαν] om Λ ^B
19 τάδε] τὰ γένη B†.	20 τὴν] + μακαρίαν καὶ B	21 ἀληθινὴν] + atque caelestem l εὐγένειαν] + εἰς τὴν τῶν οὐρανῶν βασιλέαν B
		οὗτος] Λ ^B ; om B (+ τοὺννυν after χρ.)
		τῷ] + μακαρίῳ Λ ^B
	22 Ἐλπιδίῳ] magistrum suum l: ὃ διάπυρος ἐραστὴς τῶν τῆς ἀσκήσεως ἀρετῶν Λ ^B	ἔτος] + καὶ ἐκμεμαθηκὼς τὰς τοῦ ἀνδρὸς ἀρετὰς καὶ τὸ καρτερὸν τῶν τῆς ἀσκήσεως πόνων Λ ^B
		23 ἔτη] + σταθεὶς Λ ^B

μυνὶ δὲ ἐπανελθὼν ἐπὶ τὴν πατρίδα ἡξιώθη πρεσβυτερίου, συναγαγὼν ἀδελφότητα ἀνδρῶν τε καὶ γυναικῶν, διὰ τῆς σεμνῆς πολιτείας καὶ τὸ ἑαυτοῦ ἄρρεν τῆς ἐπιθυμίας ἐλάσας καὶ τὸ τῶν γυναικῶν θῆλυ τῇ ἐγκρατείᾳ φιμώσας, ὡς πληρούσθαι τὸ 5 γεγραμμένον. Ἐν Χριστῷ Ἰησοῦ οὐκ ἔνι ἄρσεν καὶ θῆλυ. ἔστι δὲ καὶ φιλόξενος καίπερ ὡν ἀκτήμων, εἰς ἔλεγχον τῶν ἀμεταδότων πλουσίων.]

(L) "Εγνων γέροντα Παλαιστῖνόν τινα Γαδδανᾶν ὀνόματι, ὃς τὸν ἀστεγον ἔζησε βίον εἰς τοὺς περὶ τὸν Ἰορδάνην τόπους. 10 τούτῳ ποτὲ Ἰουδαῖοι κατὰ ζῆλουν ἐπιθέμενοι ἐν τοῖς περὶ τὴν Νεκρὰν θάλασσαν τόποις ξίφος γυμνώσαντες ἐπῆλθον. καὶ συνέβη πρᾶγμα τοιοῦτον ἐν τῷ τὸ ξίφος ἐπάραι καὶ βουληθῆναι σπάσαι κατὰ τοῦ Γαδδανᾶ ἀπεξηράνθη ἡ χεὶρ τοῦ τὸ ξίφος γυμνώσαντος, πεσόντος τοῦ ξίφους ἀπὸ τῆς δεξιᾶς τοῦ ἔχοντος.

15 (LI) Ἡλίας πάλιν μοράζων ἐν τοῖς αὐτοῖς τόποις ἐν σπηλαίῳ κατώκει σεμνοτάτου βίον καὶ ἐνθέσμου ὑπάρχων. οὗτος μιᾶς τῶν ἡμερῶν ἀδελφῶν αὐτῷ ἐπεληλυθότων πλειόνων, ἦν γὰρ πάροδος ὁ τόπος, ἐλείφθη ἄρτων. καὶ ἐπληροφόρησεν ἡμᾶς ὅτιπερ Λιποθυμήσας ἐν τῷ πράγματι εἰσελθὼν ἐν τῷ 20 κελλίῳ τρεῖς εὑρον ἄρτους νεαρούς· καὶ φαγόντων εἴκοσι ὅντων εἰς κόρον ἀπ’ αὐτῶν εἰς περιέσσευσεν, ω̄ ἐχρησάμην ἐπὶ εἰκοσιπέντε ἡμέρας. |

5 Gal. iii. 28.

Bl

2 γυναικῶν] + τῇ μαρτυρίᾳ τῆς ἀπαθείας A⁹B 2-4 διὰ.....φιμώσας] l: qui adeo purus per omnia fuit, adeo sine ullo uitio mentis et corporis uixit, ut nullam generis esse distantiam inter mares et feminas comprobaret 5 θῆλυ] + οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος A⁹ 6 φιλόξενος] + καθ' ὑπερβολὴν A⁹B

L (Περὶ Γαλλανᾶ): P(W)Tls

8 Παλαιστινῶν T τινα] om P Γαδανᾶν T (but δδ below); Γαδᾶν P (txt W); Gadaï s 12 πρᾶγμα] P; θαῦμα TB(ls) 13 Γαδανᾶ P (txt W) ἐξηράνθη T τὸν τὸ ξ. γυμν. TB (κατέχοντος) ls; αὐτοῦ P 14 ξίφους] + παρ' αὐτὰ ἐπὶ τοῦ ἐδάφους (om ἀπὸ τῆς δ. τοῦ ἔχ.) Ts (connects παρ' αὐτὰ with ἀπεξηρ.) ἀπὸ τῆς δεξ.] Pl (ex digitis); om W εχοντος] WI; αἱροντος P: (B paraphr)

LI (Περὶ Ἡλία): P(W)Tls

15 πάλι] om s; + ἀλλος PT: + δινόματι Bl ἐν²] om P 17 μιᾶ P ἐπελθοντων T 18 ὁ τόπος] Ps; om T; δι' αὐτοῦ B; illic l ἐπληροφόρησεν] P; ἐπεισεν TB 19 δτι ἐλιποθύμει T; δτι ἐλιποθύμησα B ἐν τῷ πράγματι] PT; ἐπὶ τῇ σπάνει Bs (+ τῶν τροφῶν B); om l εἰσελθών] + οὖν TBS ἐν τῷ κ. after εὑρ. ἄρτ. P 20 τρεῖς εὑρον ἄρτ.] W; τρ. ἄρτ. εὑρον P; εὑρον τρ. ἄρτ. TB νεαρούς] PB; om Tls εἰς κόρον εἴκοσι ἀνδρῶν (om ἀπ' αὐτῶν) TB(s) 21 περιέσσευσεν] WT; ἐπερίσσ. PB

(LII) [Σαβᾶς τις ὄνόματι, κοσμικός, τῷ γένει Ιεριχούντιος, γυναικα ἔχων, τοσοῦτον ἐγένετο φιλομόναχος ὡς κυκλεύειν ἀνὰ τὰς κέλλας καὶ τὴν ἔρημον ἐν ταῖς υψέσι, καὶ καθ' ἑκάστην μονὴν ἔξω τιθέναι φοινίκων μόδιον ἔνα καὶ λαχάνων τὸ αὐταρκεῖ, διὰ τὸ μὴ ἐσθίειν ἄρτον τοὺς ἀσκητὰς τοὺς κατὰ τὸν Ἰορδάνην. 5 τούτῳ μᾶς τῶν ἡμερῶν λέων ὑπήντησε, καὶ καταλαβὼν αὐτὸν ἀπὸ σημείου ἐνὸς ὥσε καὶ κατέστρεψε, καὶ τὸν ὄνον λαβὼν ἀνεχώρησεν.] |

(LIII) Ἀβράμιος τις γέγονε τῷ γένει Αἰγύπτιος, τραχύτατον καὶ ἀγριώτατον βίον ζήσας ἐν τῇ ἔρήμῳ. ὃς πληγεὶς τὴν 10 φρένα ὑπὸ ἀκαίρου οἴησεως ἐλθὼν ἐν τῇ ἑκκλησίᾳ διεμάχετο τοῖς πρεσβυτέροις λέγων ὅτι Πρεσβύτερος ἔχειροτονήθην παρὰ τοῦ Χριστοῦ ταύτη τῇ νυκτὶ, καὶ δέξασθέ με ἵερατεύοντα. ὃν οἱ πατέρες διαχωρίσαντες τῆς ἔρήμου, καὶ ἐπὶ τὸν παχύτερον καὶ ἀδιαφορώτερον ἀγαγόντες βίον, ἀπεθεράπευσαν τῆς ὑπερη- 15 φανίας, εἰς γνῶσιν αὐτὸν ἀγαγόντες τῆς οἰκείας ἀσθενείας παιχθέντα ὑπὸ τοῦ δαιμονος. |

6—8 τούτῳ.....ἀνεχώρησεν] B gives the passage thus: τούτῳ τῷ δεξιωτῇ (al. δεξιῷ) τῶν μοναχῶν καὶ εὐτραπέξῳ τῶν ἐγκρατῶν μιᾶς τῶν ἡμερῶν ἀποκομίσαντι τοῖς ἀγίοις τὰ τῆς ἀσκήσεως ἐπιτήδεα, ξήλῳ τοῦ πονηροῦ τούτῳ λέων ὑπήντησε, τοῦ ἔχθροῦ τῶν μοναχῶν τὸν ἀνήμερον θῆρα κατὰ τοῦ διακόνου αὐτὸν ἐξεγείραντος στερῆσαι σπουδάζοντος κάκείνους τῆς ἀναπαύσεως καὶ τοῦτον τῆς προθέσεως. καὶ καταλαβὼν αὐτὸν ὁ θῆρ ἀπὸ σημείου ἐνὸς τῶν μοναχῶν, τῇ ἴδιᾳ δρακὶ ὁστεν αὐτὸν καὶ κατέστρεψεν. ἀλλ' ὁ ἐπὶ τοῦ Δαυὶλ διδάξας νηστεύειν τοὺς λέοντας, καὶ τοῦτον τῆς τοῦ φιλεντόλου θυόντος ἐκώλυσε σφοδρῶς πεινῶντα τὸν λέοντα. ἐξ ὧν τὸν ὄνον τοῦ γέροντος λαβὼν ἀνεχώρησεν. ὁ γὰρ τούτῳ τὴν ζωὴν χαρισάμενος, καὶ τοῦ θηρὸς τὴν πεῖναν παρεμυθήσατο. The words in spaced type represent 1 (see below) and make up the text.

17 In P at this point (*i.e.* after XLVIII) comes LXIII; then LIX, LX, XLVI, LXIX, LXX, LIV—LVII.

LII (Περὶ Σαβᾶ): Bl

1 Σαβᾶς 1; Σαβάτιος B κοσμικὸς after 'Ιερ. 1 2 ἔχων] + διὰ τὸν θεοῦ φύσιον B φιλομονάξων B† 3 omnium cellas 1 ἔρημον] + πᾶσαν B totis noctibus 1 μονῆν] + λάθρα B† 6—8 τούτῳ.....ἀνεχώρησεν] 1: in quem leo quadam die impetum fecit, quemque infra unum lapidem consecutus corripuit atque disiecit, et asinum tantummodo eius auerterit ac rapuit. (For B see above)
7 ὄνον] + τοῦ γέροντος B; eius 1: + tantummodo 1

LIII (Περὶ Ἀβραμίογ): P(W)TAlS

9 Abram 1 τῷ] + μὲν Α 10 ζῆσας βίον P 13 Χριστοῦ] + ἐν ΤΑ ταύτῃ] om Α ὡς λερέα Λ δν] τούτον ΑΒ 14 οἱ] + ἄγιοι Bl χωρ. P τραχύτερον Α 15 ἐθεράπ. P 17 ἐμπ. P (txt W) τοῦ δ.] δαιμόνων ΤΑ

(LIV) Περὶ τῆς θαυμασίας καὶ ἀγίας Μελανίας ἀκροθιγώς μὲν καὶ ἄνω διηγησάμην, οὐδὲν ἥττον καὶ τὰ λείψανα νῦν ἔξυφανῶ τῷ λόγῳ. αὕτη μὲν ὅσην ὑλην ἀνήλωσεν ἐν τῷ θείῳ ζήλῳ καθάπερ πυρὶ φλέξασα οὐκ ἐμὸν τὸ διηγήσασθαι ἀλλὰ 5 καὶ τῶν τὴν Περσίδα οἰκούντων. τῆς γὰρ εὐποιίας αὐτῆς οὐκ ἡστόχησεν οὐδείς, οὐκ ἀνατολὴ οὐ δύσις οὐκ ἄρκτος οὐ μεσημβρία. τριακοστὸν μὲν γὰρ καὶ ἔβδομον ἔτος ξενιτεύσασα ἰδίοις ἀναλόμασιν ἐπήρκεσε καὶ ἐκκλησίαις καὶ μοναστηρίοις καὶ ξένοις καὶ φυλακαῖς, χορηγούντων αὐτῇ καὶ τῶν πρὸς γένος 10 ιο καὶ αὐτοῦ τοῦ νίον καὶ τῶν ἰδίων ἐπιτρόπων τὰ χρήματα. ἥτις ἐπὶ τοσοῦτον ἐγκαρτερήσασα τῇ ξενιτείᾳ οὐδὲ σπιθαμὴν ἐκτήσατο γῆς, οὐκ ἔξειλκύσθη ὑπὸ τῆς τοῦ νίον ἐπιθυμίας, οὐκ ἐμέρισεν αὐτὴν τῆς πρὸς τὸν Χριστὸν ἀγάπης ὁ τοῦ μονογενοῦς νίον πόθος· ἀλλὰ ταῖς προσευχαῖς αὐτῆς ὁ νεώτερος εἰς ἄκρον 15 παιδείας καὶ τρόπων ἥλασε καὶ γάμον τὸν ἐπίδοξον, καὶ ἔντος τῶν κοσμικῶν ἀξιωμάτων ἐγένετο· ὃς ἔσχε καὶ τέκνα δύο. | μετὰ πολλοὺς οὖν χρόνους ἀκούσασα περὶ τῆς καταστάσεως τῆς ἐγγόνης, ὅτι ἔγημε καὶ προαιρεῖται ἀποτάξασθαι, φοβηθεῖσα μήποτε περιρραγῶσι κακοδιδασκαλίᾳ ἡ αἱρέσει ἡ κακοζωίᾳ, 20 ἔξήκοντα ἐτῶν γραῦς ἐνέβαλεν ἑαυτὴν εἰς πλοῖον, καὶ ἀπὸ τῆς Καισαρέων ἀποπλεύσασα δι' εἴκοσι ἡμέρῶν παραγίνεται εἰς τὴν Ρώμην. κάκεῖσε συντυχοῦσα τὸν μὲν μακαριώτατον ἄνδρα καὶ

5 See Note 92.

12 See Note 93.

21 See Note 94.

LIV (Ἐτι περὶ τῆς ἀργίας Μελανίας): PTls

1-3 Περὶ.....λόγῳ] om s (LIV attached to xlvi without division) 1 θαυμ.]

ἀθανασίας T Μελάνης P; Μελανίου T; Μελανῆς A^B (see Note 85) 2 οὐδὲν]+δὲ TB λείψανα] P; λείποντα T; λοιπὰ B 3 ἔξυφανῶ] P; ὑφανῶ TB†; ἔνυφανῶ B† δσην μὲν TB ἀνήλωσεν] PA^B; ἀνάλωσεν TB†; ἡνάλωσεν B† θελω] Pls; οὐρανίω B; om T 4 περιφλέξασα T οὐχ ἡμῶν διήγημα T 6 οὐ δύσις] om P; οὐκ ἄρκτος om s: (caeli quattuor plaga 1) 7 τριακοστὸν.....ξενιτεύσασα] om T 8 καὶ]^{1]}+ἐν P

PTAls

10 ἥτις] Λ begins here 11 ἐγκαρτ. before ἐπὶ τοσ: T; after τῇ ξενιτ. B 13 αὐτῆς τὴν πρὸς τὸν Χρ. ἀγάπην P 14 εὐχαῖς T νεώτερος]+καὶ T 15 τρόπων]+καλῶν T(ls). ἥλασε before καὶ τρ. AB 16 δύο τέκνα T; τέκνων δύο δικαιώματα AB† (δικαιώμα): +‘a boy and a girl’ s 18 ἐγγόνης] TA; ἐγκόνης P; ἐκγόνης B: (W ἐγγ. 21, p. 151) 19 περιπεσῶσι T 20 γραῦς ἔξ. ἐτῶν οὐσα T 21 Καισ.] +πολεως Tl ημ. εἴκ. T παρεγένετο TB 22 κάκεῖσε] Ts; ἐκεῖσε οὖν P; κάκεῖθεν A; καὶ τοῖς ἐκεῖ Bl 22, 1 (p. 147) τὸν μακάριον Απρ. ἄνδρα ἀξιολογώτατον P(l)

ἀξιόλογον Ἀπρονιανόν, "Ελληνα δύτα, κατήχησε καὶ χριστιανὸν ἐποίησε, πείσασα αὐτὸν καὶ ἐγκρατεύεσθαι μετὰ τῆς ἴδιας γυναικός, ἀνεψιᾶς ταύτης, καλουμένης Ἀβίτας. στερεώσασα δὲ καὶ τὴν ἴδιαν ἐγγόνην Μελανίαν σὺν τῷ ταύτης ἀνδρὶ Πινιανῷ, καὶ κατηχήσασα Ἀλβίναν τὴν ἑαυτῆς νύμφην, γυναῖκα 5 δὲ τοῦ νιού αὐτῆς, καὶ παρασκευάσασα πάντας τούτους διαπωλῆσαι τὰ ὑπάρχοντα αὐτοῖς, τῆς Ρώμης ἐξήγαγε, καὶ ἐπὶ τὸν σεμνὸν καὶ γαληνῶντα λιμένα τοῦ βίου ἤγαγε. καὶ οὕτως πρὸς πάντας ἐθηριομάχησε τοὺς συγκλητικοὺς καὶ τὰς ἐλευθέρας κωλύοντας αὐτὴν ἐπὶ τῇ ἀποταξίᾳ τῶν λοιπῶν οἴκων. ἡ δὲ 10 ἔλεγεν αὐτοῖς· Παιδία, γέγραπται πρὸ τετρακοσίων ἑτῶν ὅτι Ἐκχάτη ὥρα ἔστι. τί ἐμφιλοχωρεῖτε τῇ ματαίοτητι τοῦ βίου, μήποτε φθάσωσιν αἱ ἡμέραι τοῦ ἀντιχρίστου, καὶ μὴ ἀπολαύσῃτε ὑμῶν τοῦ πλούτου καὶ τῶν προγονικῶν πραγμάτων. καὶ τούτους πάντας ἐλευθερώσασα ἤγαγεν ἐπὶ τὸν μονήρη βίον. 15 καὶ τὸν Πουπλικούλᾶ δὲ νιὸν τὸν νεώτερον κατηχήσασα ἤγαγεν ἐπὶ τὴν Σικελίαν· καὶ πάντα αὐτῆς τὰ ὑπόλοιπα διαπωλήσασα καὶ τὰς τιμὰς λαβοῦσα ἥλθεν ἐπὶ τὰ Ιεροσόλυμα·

1 See Note 95.

5 See Note 96.

12 1 Jo. ii. 18.

16 See Note 93.

17 See Note 97.

PTals

1 ἀξιόλογων *B*: +λαμπρότατον *Bl* (*nobilem*); τῶν λαμπροτάτων *A* 'Απρονιανὸν] *T* *ven* *B* ('Απρινιανὸν *B[†]*) *s* (~~καταχώκ~~); 'Απριανὸν *PA*; *Pinianum* 1 (identifying him with the husband of the younger Melania) 2 ποιήσασα ἐπεισεν (om αὐτὸν) *T* ἐγκρατ.]+καὶ *A* 3 ἀνεψιᾶς.....'Αβ.] om 1 ἀνεψιᾶς] *P*; ἀδελφιδῆς *B*; ἀδελφῆς *TAs*; 1 vac: +δὲ *TB* αὐτῆς *T*; om *A* 'Αβίττας *TB[†]* 4 δὲ] om *TA* ἐγγόνην] *T*; ἐγκόνην *P*; ἐκγ. *AB* Μελανίαν] *AB[†]ls*; Μελάνιον *T* *R[†]* (-ιων); Μελάνην *PB[†]*: (see Note 106) 5 Πινιανῷ] *Bl*s (~~ωλκελέ~~); 'Απενιανῷ *P*; 'Απριανῷ *A*; om *T*: (see Note 107) 6 νιοῦ] ἀδελφοῦ *T* *ven* 7 αὐτοῖς] αὐτῶν *A*; ἑαυτῶν (before ὑπ.) *T*;+ἐκ *A* 8 γαληνὸν βίον ἀνήγ. (om λιμένα) *T* 10 κωλύοντας] *P*; κωλυόντων *TAB* αὐτὴν] *PA*; αὐτῶν *T*; αὐτῇ *B* ἀποταξίᾳ] *P*; ἀποτάξει *A*; ἀποταγῇ *B*: τὴν ἀπόταξιν (om ἐπὶ) *T* οἴκων] *PA*; οἰκείων *B*; om *T*

PTls[Λ]

10-9 (p. 148) ἡ δὲ...έριπιον] *A* becomes contaminated by interpolations from a *B* text 11 λέγει *T* 12 ἐμφ.] +ἐν *T* 13, 14 καὶ τῶν προγον. πραγμ. καὶ τοῦ πλ. ὑμῶν μὴ ἀπολαύσῃτε *P* 15, 16 ἤγαγεν.....κατηχήσασα] om *A* 15 βίον] +ἄλλα (καὶ in marg. m. 1) *P* 16 Πουπλικούλᾶ] *PB* (*Πουπλικόλα*); Πουπλίκου *T* *ven*; 'her son Publicus' *s*; *Publicum lactoque filium* (sic) *l^{ess}* (*l^{ess}* erasure, *l^{rev}* om name) δὲ] om *T* κατήχησε καὶ *T* 17 πάντα (δὲ *T*) τὰ ἑαυτῆς (τὰ *A*) ὑπόλοιπα *TA* 18 λαβ. before τὰς τ. *T* ἥλθεν] ἤγαγεν *A*: +πάλιν *Bl(s)*

καὶ διανείμαστα τὰς ὕλας ἐντὸς τεσσαράκοντα ἡμερῶν ἐκοιμήθη ἐν γῆρᾳ καλῷ καὶ βαθυτάτῃ πραότητι, καταλείψασα καὶ μοναστήριον ἐν Ἱεροσολύμοις καὶ τὰ τούτου ἀναλόματα.

‘Ως δὲ πάντες οὗτοι ἀπέστησαν τῆς ‘Ρώμης θύελλά τις 5 βαρβαρική, ἡ καὶ ἐν προφητείαις πάλαι κειμένη, ἐπέστη τῇ ‘Ρώμῃ, καὶ οὐκ εἴασεν οὐδὲ τοὺς ἐπ’ ἄγορᾶς ἀνδριάντας χαλκοῦς, ἀλλὰ πάντα πορθήσασα βαρβαρικὴ ἀποιοίᾳ παρέδωκεν ἀπωλείᾳ· ὡς γενέσθαι τὴν ‘Ρώμην, τὴν ἐν χιλίοις ἔτεσι καὶ διακοσίοις φιλοκαληθεῖσαν, ἐρίπιον. τότε οἱ κατηχηθέντες καὶ οἱ ἐναντιώτοι θέντες τῇ κατηχήσει ἐδόξασαν τὸν θεὸν τὸν τῇ μεταβολῇ τῶν πραγμάτων πείσαντα τοὺς ἀπίστους ὅτι τῶν ἀλλων πάντων αἰχμαλωτισθέντων οὗτοι μόνοι διεστόθησαν οἱ οἶκοι, δλοκαντώματα γενούμενοι τῷ κυρίῳ σπουδῇ Μελανίας. |

(LV) Συνέβη ἄμα ὁδεύειν ἡμᾶς ἀπὸ Αἰλίας ἐπὶ τὴν 15 Αἴγυπτον, προπέμποντας τὴν μακαρίαν Σιλβανίαν τὴν παρθένον γυναικαδέλφην ‘Ρουφίνου τοῦ ἀπὸ ἐπάρχων· ἐν οἷς ἦν σὺν ἡμῖν καὶ Ἰουβῖνος, τὸ τηνικαῦτα μὲν διάκονος νυνὶ δὲ ἐπίσκοπος τῆς Ἀσκάλωνος ἐκκλησίας, ἀνὴρ εὐλαβῆς καὶ φιλόλογος. σφοδροτάτου οὖν καύματος καταλαβόντος ἡμᾶς καὶ καταντησάντων τῷ ἡμῶν εἰς τὸ Πηλούσιον, ἔτυχε τὸν Ἰουβῖνον νιπτῆρα λαβόντα νίψασθαι τὰς χεῖρας καὶ τοὺς πόδας πυγμῇ ὕδατι ψυχροτάτῳ,

4 Sack of Rome under Alaric, A.D. 410: see Note 98.

9 [ἐρίπιον] for ἐρίπιον *B^t* read: κατὰ τὴν τῆς Σιβύλλης ρῆσιν, ρύμην (*Or. Sib.* viii. 165). 15 See Note 99. 17 See Note 100.

PTls[A]

1 καὶ] ταῦτα (om τὰς ὕλας) T	2 γῆρει TB	καὶ ²] τὸ T	5 κειμ. πάλαι T
8 ὥστε A ἐν] PB; om TA	ἔτεσι after διακ. TAB (om καὶ TB)		9 φιλοκαλισθεῖσαν A

PTAls

9 τότε] Α recommences	οἱ ²] μὴ TA; txt Pl: (Bs om καὶ οἱ.....κατηχήσει)
10 κατηχήσει]+τούτων P; ταῦτης A	12 δλοκαντώμα AB ^t 13 γεν. after κ. TA τοῦ κυρίου Α σπουδῇ]+τῆς μακαρίας Als(B) Μελάνης PB ^t ; Μελανίου T; Μελανίης Α

LV (Περὶ τῆς Σιλβανίας): PTAls

14 Prefix Κατ' ἐκείνῳ καιρῷ AB ^t (postea); text PTs: (see App. v. ii)	συνέβη]
+ δὲ T	15 προτεμπόντων P-
(καταλαβατικός) s; Σιλβίναν PA ³⁸ (in title); Σαλβίαν B ^t ; Σαλβίναν B ^t ; Silviana 1	Σιλβανίαν] TA (incl. A ³⁸ in text); Silvana
16 γυναικαδέλφην] PA (φον); ἀδελφὴν Tls; γυναῖκα ἀδελφὴν B: + δὲ TB ἦν]+καὶ (sic) Α σὺν ἡμῖν after Ἰουβ. T	17 μὲν] om T
17 τοὺς π. καὶ τὰς χ. PA	21 τοὺς π. καὶ τὰς χ. PA

ὑδατος ψυχροτάτου TA

καὶ μετὰ τὸ νίφασθαι δερμοτύλῳ ἐπαναπαῖναι ρίφέντι κατὰ τοῦ ἑδάφους. ἐπιστᾶσα ἐκείνη ὡς μῆτηρ σοφὴ νίον γηησίου ἐπέσκωπτεν αὐτοῦ τῇ ἀπαλότητι λέγουσα· Πῶς θαρρεῖς ταύτην ἄγων τὴν ἥλικίαν ἔτι ζῶντος τοῦ αἴματός σου οὕτω φιλοκαλεῖν τὸ σαρκίον, μὴ αἰσθανόμενος τῶν ἐξ αὐτοῦ τικτομένων βλαβερῶν; 5 Θάρσει, θάρσει ὅτι ἐξηκοστὸν ἄγω ἔτος τῆς ἥλικίας, ἐκτὸς τῶν ἀκρων τῶν χειρῶν οὐ ποὺς μου ἥψατο ὕδατος οὐκ ὄψις οὐδὲ ἐν τῶν μελῶν, καίπερ διαφόροις ληφθεῖσα ἀρρωστίαις, καὶ ὑπὸ τῶν ἴατρῶν ἀναγκαζομένη οὐκ ἡνεσχόμην ἀποδοῦναι τῇ σαρκὶ τὸ ἔθος, οὐκ ἐπὶ κλίνης ἀναπαῖσα οὐ λεκτικίῳ ὕδευσά που. 10

Αὕτη λογιωτάτη γενομένη ἦ καὶ φιλήσασα τὸν λόγον τὰς νίκτας εἰς ἡμέρας μετέβαλε πᾶν σύγγραμμα τῶν ἀρχαίων ὑπομνηματιστῶν διελθοῦσα· Γέν οἰς Ὁριγένους μυριάδας τριακοσίας, Γρηγορίου καὶ Στεφάνου καὶ Πιερίου καὶ Βασιλείου καὶ ἐτέρων τινῶν σπουδαιοτάτων μυριάδας εἰκοσιπέντε· οὐχ ἀπλῶς 15 οὐδὲ ὡς ἔτυχε διελθοῦσα, ἀλλὰ πεπονημένως ἔκαστον βιβλίον ἔβδομον ἷ ὅγδοον διελθοῦσα. διὸ καὶ ἡδυνήθη ψευδωιύμου γνώσεως ἐλευθερωθεῖσα πτερωθῆναι τῇ χάριτι τῶν λόγων ἐλπίσι χρησταῖς ἑαυτὴν ὅρνιν ἐργασαμένη πνευματικὴν διαπεράσασα πρὸς τὸν Χριστόν. 20

(LVI) Ταύτης κατ' ὅπιν καὶ ἵχνος ἡ σεμνοτάτη Ὁλυμ-

13 See note 101. 20 Χριστόν] PT add (cf. c. LXIV fin. p. 160): Οὐ παρέργως δὲ τεθείκα καὶ τὰς ἀρετὰς τούτων τῶν γυναικῶν, ἀλλ' ἵνα μάθωμεν ὅτι πολυτρόπως ἔνεστι κερδαίνειν ἐὰν ἐθέλωμεν (θέλωμεν T).

21 Chapters LVI and LVII are missing in T. In B chapter LVI is con-

PTAls

1 θερμοτύλῳ Α; pellitam plumam 1 ἀναπαῖναι P 2 ἐπιστᾶσα] + οὖν T;
δὲ AB 3 ἐπέσκωπτεν] P; ἐπέσκηπτεν AB; ἐπισκήπτει T; reprehendens ls
ἀπλότητι Ps τὴν ἀπαλότητα Λ θαρρεῖς] + σου τῷ σώματι TB ἐκείνην Λ
4 ἄγων] ἔχων P ζῶντος] PAL; ζέοντος TBs φιλοκαλεῖς ΛΒ (ὡς μῆν) 5 ἐξ ἀπ' Α
6 ἐν τῇ ἥλικᾳ T τῆς ἥλ. ἔτος Α 7 χειρῶν] + μου ΤΑ(s) tr. ποὺς and ὄψις Bl
οὐδὲ] οὐχ T 8 μελῶν] + μου Α ληφθ. βληθεῖσα P ὑπὸ] πάρα T 9 ἀνεσχ. T
10 ἔθος] χρέος Α ἀναπαῖσα] PAL (quicquid); ἀνέπεσα Ts; ἐκαθεύδησα B πώποτε T
11 ἷ] om ΤΑ καὶ] om Α καταφίλ. Α; ποθήσασα (after λόγον) T 12 μετέ-
βαλλε T 13 ἐν οἷς.....τριακοσίας] PB1; om TAS 14 Πιερίου] PAB; Πέτρου
Τ ven s; om l 15 μυρ. εἰκοσιπ.] om T 16 οὐδὲ] καὶ P διελθ.] P; ἀπελθ. Α;
παρελθ. TB πεπονηρεούμενος Α 18 ἀναπτερωθῆναι T: + πρῶτον PB; txt TAls
19 ὅρν. ἑαυτ. T διαπεράσαι T 20 Χριστόν] θεέν T (see Note above)

LVI (Περὶ Ὁλυμπιάδος): Pl

21 ὅπιν καὶ] om Bl

πιὰς καὶ ζηλωτικωτάτη βαίνουσα ἡκολούθησε τῇ γνώμῃ· θυγάτηρ μὲν γενομένη Σελεύκου τοῦ ἀπὸ κομήτων, ἐγγόνη δὲ Ἀβλαβίου τοῦ ἀπὸ ἐπάρχων, νύμφη δὲ πρὸς ὀλίγας ἡμέρας Νεβριδίου τοῦ ἀπὸ ἐπάρχων τῆς πόλεως, γυνὴ δὲ οὐδενός· λέγεται γὰρ κεκοιμῆσθαι παρθένος, ἀλλὰ σύμβιος τοῦ | λόγου τῆς ἀληθείας. ἥτις πάντα διασκορπίσασα ἔαυτῆς τὰ ὑπάρχοντα διέδωκε πτωχοῖς· οὐ μικροὺς ἀγῶνας ἀγωνισαμένη ὑπὲρ ἀληθείας, πολλάς τε κατηχήσασα γυναῖκας, | καὶ σεμνολογήσασα πρεσβυτέρους, καὶ τιμήσασα ἐπισκόπους, καὶ ὄμολογίας κατηξιώθη τῆς ὑπὲρ ἀληθείας· ἥς τὸν βίον ἐν ὄμολογηταῖς κρίνουσιν οἱ Κωνσταντινούπολιν οἰκοῦντες, οὕτως τελευτησάσης καὶ πρὸς κύριον ἐκδημησάσης ἐν τοῖς κατὰ θεὸν ἀγῶσιν.

(LVII) Ἡς κατ' ὅπιν καὶ ως ἐν ἐσόπτρῳ ἡ μακαρία Κανδίδα, ἡ Τραϊανοῦ τοῦ στρατηλάτου θυγάτηρ, ἀξίως βιώσασα 15 καὶ εἰς ἄκρον σεμνότητος ἐλάσσασα, ἐκκλησίας τε καὶ ἐπισκόπους τιμήσασα, τὴν μὲν ἰδίαν θυγατέρα κατηχήσασα εἰς τὸν τῆς παρθενίας κλῆρον προέπεμψε πρὸς Χριστόν, δῶρον τῶν ἔαυτῆς λαγόνων, ἐς ὕστερον σωφροσύνη καὶ ἀγνείᾳ καὶ τοῖς τῶν χρημάτων σκορπισμοῖς ἐπακολουθήσασα τῇ ἔαυτῇ θυγατρί. ταύτην 20 ἔγνων ἐγὼ διὰ πάσης νυκτὸς κοπιώσαν καὶ ἀλίθουσαν ταῖς χερσὶν ἐπὶ καθαιρέσει τοῦ σώματος, διηγουμένην ὅτι Τῆς νηστείας μὴ ἐπαρκούσης σύμμαχον δίδωμι καὶ τὴν ἐπίμοχθον ἀγρυπνίαν, ἵνα καταλύσω τὸ φρύαγμα τοῦ Ἅσταυ. ἥτις ἐναίμων μὲν καὶ ἐμψύχων εἰς ἄκρον ἀπέσχετο, ἵχθύος δὲ καὶ λαχάνων

siderably enlarged, but it is no more than vague rhetorical panegyric, attributing to Olympias all the virtues, and enumerating her charities and austeries. The following piece alone seems worth citing: Καὶ μὴ τις νομίσῃ με κεκομψεμένως λέγειν τὰ περὶ τῆς ἀπαθεστάτης ταύτης καὶ λοιπὸν ὅλης τοῦ ἀγίου πνεύματος τιμίου σκέύους Ὄλυμπιάδος τῆς σεμνοτάτης· ἀλλ' αὐτόπτην γεγενημένον καὶ θεωροῦντα τὸν τῆς μακαρίας ταύτης βίον καὶ ἀγγελικὴν πολιτείαν, ὡς ἄπει πνευματικὸν γνήσιον φίλον καὶ συγγενῶν οἰκείωτατον· ὡς καὶ πολλὰ κατὰ γνώμην τῶν ταύτης διανεμηθῆναι χρημάτων. This passage is referred to *Introd.* § 6. 2 See Note 102. 13 Here occurs a long lacuna in less extending to middle of c. LXV (23 p. 161).

Pl

2 ἐγκύνη P; ἐκγύνη B 4 πόλεως]+Κωνσταντίνου Bl

LVII (Περὶ Κανδίδας καὶ Γελασίας): Pl

13 ως ἐν ἐσόπτρῳ] P; ισοτρόπως Bl 20 ταῖς]+ἰδαις Bl 21 καθαιρέσει]+τῆς δυναστείας Bl

μετ' ἐλαίου λαμβάνουσα ἐν ἑορτῇ, οὕτω διετέλεσεν ὁξυκράματι καὶ ἔηρῳ ἄρτῳ ἀρκουμένῃ.

Ταύτης κατὰ ζῆλον ὥδευσεν εὐσεβῶς τὸν τῆς παρθενίας ζυγὸν ἐλκύσασα ἡ σεμνοτάτη Γελασία, θυγάτηρ τριβούνου γενομένη· ἃς ἀρετὴ φέρεται αὕτη, ὅτι ἥλιος οὐδέποτε ἔδυ ἐπὶ 5 λύπη αὐτῆς, οὐ κατὰ οἰκέτου, οὐ κατὰ θεραπαινίδος, οὐ κατέ τινος ἑτέρου. |

(LVIII) Ἐν Ἀντινόῳ τῆς Θηβαΐδος διατρίφας τέσσαρα ἔτη ἐν τοσούτῳ χρόνῳ καὶ γνῶσιν εἴληφα τῶν ἐκεῖ μοναστηρίων. καθέζονται μὲν γὰρ ἀμφὶ τὴν πόλιν ἄνδρες ὡς χίλιοι διακόσιοι, 10 ταῖς χερσὶν ἀποζῶντες, εἰς ἄκρον ἀσκούμενοι. ἐν τούτοις εἰσὶ καὶ ἀναχωρηταὶ ἐν τοῖς σπηλαίοις τῶν πετρῶν ἑαυτοὺς ἐγκαθείρξαντες· ἐν οἷς ἐστι Σολομών τις, ἀνὴρ πραότατος καὶ σώφρων καὶ ὑπομονῆς ἔχων χάρισμα· ὃς ἔλεγεν ἔχειν πεντηκοστὸν ἔτος ἐν τῷ σπηλαίῳ, ἐπαρκέσας ἑαυτῷ ἐκ τοῦ ἔργου τῶν 15 χειρῶν καὶ ἐκμαθὼν πᾶσαν ἀγίαν γραφήν.

Δωρόθεος ἐν ἄλλῳ σπηλαίῳ οἰκῶν πρεσβύτερος, ὑπερβολῇ ἀγαθώτατος, καὶ αὐτὸς ζήσας τὸν ἀνεπίληπτον βίον, πρεσβυτερίου δὲ ἡξιωμένος καὶ λειτουργῶν τοῖς ἀδελφοῖς τοῖς ἐν τοῖς σπηλαίοις. τούτῳ ποτὲ Μελανία ἡ νεωτέρα, τῆς μεγάλης 20 Μελανίας ἐγγόνη, περὶ ἃς ἐστι οὐστερον λέξω, ἀπέστειλε πεντακόσια νομίσματα, παρακαλέσασα αὐτὸν διακονῆσαι τοῖς ἐκεῖ ἀδελφοῖς. ὁ δὲ τρία λαβὼν μόνα, τὰ λοιπὰ παρέπεμψε

7 In P lviii comes between xlvi and lx, and lix, lx between lxiii and xlvi; so that lx, lxii follow lvii. In lviii, lix, lx P includes W when not otherwise stated.

8 See Note 103.

P1

1 οὕτω] P; τὸν δὲ ἄλλον ἀπαντα χρόνον Bl

LVIII (Περὶ τῶν ἐν Ἀντινόῳ): P(W)TAl

8 Ἀντινόῳ] PTl; Ἀντινόου ΛΒ τεσσαράκοντα Α 9 ἐν] + τῷ W καὶ] WA; om PTB εἰληφα]+πάντων Bl ἐκεῖσε ΛΒ 10 μὲν] om Α 12 καθείρξ. T 13 ἐν οἷς ἐστι] om T Σολ.] + δὲ T τις] om Al: + ἀναχωρητὴς Bl 14 ἔλεγεν ξ. εἶχεν Α 15 τοῦ ἔργου] PB†; τῶν ἔργων ΛΒ†; τὸ ἔργον (sic) W; om Tl 16 πᾶσαν] PAB†; om TB†: + τὴν TAB† ἀγίαν] om T

P(W)TAls

17 ἄλλος Δ. P; Δ. τις Al: s begins here 18 ἀγωθότητος (sic) Α 19 τοῖς σπηλαίοις ἀδελφοῖς T τοῖς²] om P (txt W) ἐν τοῖς σπ.] illie 1 20 Μελανία] B†l^{cass}s; -νη¹ B†; -νη² PAB†; -νιον WT 21 Μελανίας] B†l^{cass}s; -νης PTAB†; -νιον W: + ἡ P (txt W) ἐγγόνη] WAB†; ἐγκόνη P; ἐκγόνη TB† 22 ἐκεῖ] om PΛ (txt W) 23 ὁ] om T

Διοκλεῖ τῷ ἀναχωρητῇ, ἀνδρὶ γνωστικωτάτῳ, λέγων ὅτι Σοφώτερός μού ἔστιν ὁ ἀδελφὸς Διοκλῆς, καὶ δύναται αὐτὰ ἀβλαβῶς διοικῆσαι, ἐπιστάμενος τὸν ὄφείλοντας ἐπικουρηθῆναι εὐλόγως· ἐγὼ γὰρ τούτοις ἀρκοῦμαί.

5 Οὗτος ὁ Διοκλῆς ἀπὸ γραμματικῆς μὲν ἀχθεὶς τὰ πρῶτα, ἐς ὕστερον δὲ δοὺς ἑαυτὸν εἰς φιλοσοφίαν τῷ χρόνῳ τῆς χάριτος αὐτὸν ἐλκυσάσης, εἰς εἰκοστὸν ὄγδοον ἔτος ἄγων τὴν ἡλικίαν ἀπετάξατο μὲν τῶν ἐγκυκλίων μαθημάτων, συνετάξατο δὲ τῷ Χριστῷ, καὶ αὐτὸς ἔχων τριακοστὸν πέμπτον ἔτος ἐν τοῖς 10 σπηλαίοις. ὃς ἔλεγεν ἡμῖν ὅτι Νοῦς ἀποστὰς θεοῦ ἐννοίας ἦ | κτῆνος γίνεται ἢ δαίμων· καὶ τὴν μὲν ἐπιθυμίαν ἔλεγε κτηνώδη, τὸν δὲ θυμὸν δαιμονιώδη. ἐμοῦ δὲ ἀντιλέγοντος ὅτι Πῶς δυνατὸν ἀδιαλείπτως εἶναι νοῦν ἀνθρώπινον μετὰ θεοῦ; ἔλεγεν δὲ αὐτὸς ὅτι Ἐν οἴῳ δὲ ἀν νοήματι ἢ πράγματι εἴη ἡ ψυχὴ 15 εὐσεβεῖ καὶ θεϊκῷ, μετὰ θεοῦ ἔστιν.

Τούτου πλησίον Καπίτων τις ἔμενεν ἀπὸ ληστῶν· ὃς πεντήκοντα ἔτη πληρώσας ἐν τοῖς σπηλαίοις ἀπὸ τεσσάρων μιλίων τῆς πόλεως Ἀιτινόου οὐ κατῆλθεν ἐκ τοῦ σπηλαίου οὐδὲ μέχρι τοῦ ποταμοῦ τοῦ Νείλου, λέγων μηδέπω δύνασθαι συντυγχάνειν 20 τοῖς ὄχλοις τῷ ἀκμὴν ἀντιπράττειν αὐτῷ τὸν ὑπεναντίον.

10—12 Bl represent the following Greek: "Ελεγεν ημιν ὅτι Νοῦς ἀποστὰς θεοῦ ἐννοίας ἢ δαίμων γίνεται ἢ κτῆνος. ημῶν δὲ φιλοπνευστούντων τὸν τρόπον δν εἰπεν, ἔλεγεν οὕτως ὅτι Νοῦς ἀποστὰς θεοῦ ἐννοίας ἐξ ἀνάγκης περιπίπτει ἐπιθυμίᾳ ἢ θυμῷ· καὶ τὴν μὲν ἐπιθυμίαν ἔλεγε κτηνώδη, τὸν δὲ θυμὸν δαιμονιώδη.

For B see *Introd.* § 8. Both Brit. Mus. mss. of s (add. 12173, 17173) omit the first seven lines on p. 174 of Bedjan's text, which represent B.

P(W)TAls

3 εὐλ. ἐπικ. Α 5, 6 ἐς ὕστ. ἑαυτὸν] om A 6, 7 εἰς φιλοσοφούμενα (B) τοῦ λόγου τῆς χάριτος αὐτὸν ἐλκυσάντος Α 7 εἰς] WTA; om PB εἰκοστὸν] + καὶ TA; γὰρ P; τοὺνν B; txt W ἀγων] φθάσας (after ἡλικ.) T τὴν ἡλικίαν] WA; τῆς ἡλικίας PTB 8 τοῖς ἐγκυκλίοις μαθήμασι P (txt W) 9 καὶ αὐτὸς ἔχων] ποιήσας δὲ T τριακοστὸν] + καὶ T(l) ἔτος] + ἀγων (om ἔχων) A τῷ σπηλαίῳ Α 10 δς] om Tls ἀποστὰς] + ἀπὸ τοῦ Α 11 ἢ κτῆνος γίνεται ἢ δαίμων] P; περιπίπτει ἐπιθυμίᾳ Ts (Α ἐννοίᾳ περιπ. ἐπιθυμίας): Bl give the two readings in full (see above) μὲν] om W κτηνώδῃ] 'animal and bestial' s (om τὸν δὲ θυμὸν δαιμ.) 12 δαιμονι (sic) T 12, 13 ἐμοῦ..... ἀδιαλείπτως] om T 13 εἶναι after ἀνθρ. A μετὰ] + τοῦ T 14 δ] om A δ] om P (txt W) εἴη ἡ ψ. after θεϊκῷ T; ἡ ψ. ἡ after θεϊκῷ A 15 μετὰ] + τοῦ PTA; txt WB 18 οὐκ ἀπῆλθ. ἀπὸ Α οὐδὲ] om A 19 τοῦ²] om P μηδέπω] P; μὴ T; μηπού A; μήπω B 20 τῷ] WTB†; τὸ PAB† ἀντιπράττειν] τι πράττειν T τοὺς ὑπεναντίους P (txt W): s ceases here

Σὺν τούτοις ἑωράκαμεν καὶ ἔτερον ἀναχωρητὴν ὄμοίως καὶ αὐτὸν ἐν σπηλαιώφ. δὸς οἴστρῳ κενοδοξίας ἐμπαιζόμενος ὑπὸ ὀνείρων, ἀντέπαιξε τοὺς ἀπατωμένους, ἀνέμογς ποιμαίνων. καὶ τὴν μὲν κατὰ σῶμα σωφροσύνην εἶχε καὶ διὰ τὸ γῆρας καὶ διὰ τὸν χρόνον, τάχα καὶ διὰ τὴν κενοδοξίαν· διέφθαρτο δὲ 5 αὐτὸν τὸ φρονοῦν τῇ ἀκολασίᾳ τῆς κενοδοξίας. |

(LIX) Ἐν ταύτῃ τῇ πόλει Ἀντινόῳ ἐστὶ μοναστήρια γυναικῶν δώδεκα, ἐν οἷς | καὶ συντετύχηκα Ἀματαλίδι γραΐδι ὅγδοικοντα ἔτη ἔχούση ἐν τῇ ἀσκήσει, ὡς καὶ αὐτὴ καὶ αἱ γειτνιῶσαι διηγοῦντο. ταύτη συνώκουν ἔξικοντα νεάνιδες αἱ 10 τοσοῦτον αὐτὴν ἥγαπων ὡς μηδὲ κλεῖδα ἐφεστάναι τῇ αὐλῇ τοῦ μοναστηρίου, ὡς ἐν ἄλλοις, ἀλλὰ κρατεῖσθαι αὐτὰς ὑπὸ τῆς ἀγάπης ταύτης. εἰς τοσοῦτον δὲ ἀπαθείας ἥλασεν ἡ γραῦς ὡς εἰσελθόντι μοι καὶ καθεστέντι ἐλθεῖν καὶ συγκαθεσθῆναι μοι, καὶ τὰς χεῖρας αὐτῆς ἐπιθεῖναι τοῖς ὕμοις μου ὑπερβολῇ παρρησίας. 15

Ἐν τούτῳ τῷ μοναστηρίῳ παρθένος μαθήτρια ταύτης, Ταὼρ ὀνόματι, ἔχουσα τριάκοντα ἔτη ἐν τῷ μοναστηρίῳ, ιμάτιον καινὸν ἥ μαφόριον ἥ ὑπόδημα λαβεῖν οὐκ ἡθέλησεν οὐδέποτε, λέγουσα ὅτι Οὐ χρείαν ἔχω, ἵνα μὴ ἀναγκασθῶ καὶ προελθεῖν. αἱ μὲν γὰρ ἄλλαι πᾶσαι κατὰ κυριακὴν προέρχονται ἐν τῇ 20 ἐκκλησίᾳ χάριν τῆς κοινωνίας· ἐκείνη δὲ μένει ῥακοδυτοῦσα ἐν τῇ μονῇ, ἀδιαλείπτως ἐν τῷ ἔργῳ καθεξομένη. οὕτω δὲ εὐφυε-

3 Prov. ix. 12.

6 In P XL follows LVIII; LIX, LX come after LXIII.

16 In this paragr. and LX Tullberg's A gives s (*Paradisus* 36—38).

P(W)TAI

3 ποιμένων PA (txt W) 4 κατὰ]+τὸ TB 5 τάχα]+δὲ TB δὲ] PA;
γὰρ TB 6 φρονοῦν] W; φρονεῖν P; φρόνημα TA; (φρένα B) τῇ ἀκολάστω
κενοδοξίᾳ A

LIX (Περὶ Ἀματαλίδος καὶ Ταώρ): P(W)TAI

7 ταύτῃ] Bl; om PTA	τῇ] om P	'Αντινόῳ] P;	Ἀντινόου TAB	εἰσὶν T
8 ἀμμά τινι Ταλλίδι T: + ὀνόματι Bl	γραΐδι] om TA	9 ἔτη] om W	καὶ ^{1]}] T	
om Pl (txt W)	10 γειτ.] + αὐτῇ ἐν τῇ ἀσκήσει Λ	έβδομήκοντα P (txt W)		
αῖ] om TA	11 τοσοῦτον]+δὲ TA	14 εἰσελθόντος μου καὶ		
καθίσαντος Α	αὐτῆς P (txt W)	μοι ^{2]}] om P	15 ἐπιτεθῆναι Λ	
εἰσελθεῖν TA (+ αὐτὴν A)			ὑπερβολῇ] ἀπὸ πολλῆς Α	

P(W)TAls

16 ἐν τούτῳ] s commences here (see Tullberg's ms. A, p. 36) παρθένος] after ταύτης T: + ἦν PAs; txt WTBl Timiron s 17 ὄνομα P (txt W) 18 οὐδέποτε] πώποτε Α 19 ἵνα μὴ] μήποτε P (txt W): + καὶ Λ καὶ] om PA (txt W)
21 μένει] ἔμενε Α: + sola ls 22 τῷ μοναστηρῷ P εὐπρεπεστάτην T

στάτην εἶχε τὴν ὄψιν ως ἐγγὺς γενέσθαι καὶ τὸν πάνυ στερρὸν ἀπατᾶσθαι τῷ ταύτης κάλλει, εἰ μὴ φρουρὸν εἶχεν ὑπερβάλλοντα τὴν σωφροσύνην εἰς αἰδὼ καὶ φόβον συνωθοῦσα τῇ κοσμιότητι τὸν ἀκόλαστον ὁφθαλμόν.

(LX) "Λλλη τις γειτιώσα μοι, ἡς τὴν ὄψιν οὐχ ἔώρακα, προῆλθε γάρ οὐδέποτε, ᾧς λέγουσιν, ἀφ' οὐ καὶ ἀπετάξατο· πληρώσασα δὲ ἔξικοντα ἔτη ἐν τῇ ἀσκήσει μετὰ τῆς μητρὸς τῆς ἴδιας, ἐς ὑστερον ἔμελλε μεταβαίνειν τὸν βίον. καὶ παραστὰς αὐτῇ ὁ μάρτυς ὁ ἐν τῷ τόπῳ, Κόλλουθος ὀνόματι, λέγει αὐτῇ· Σήμερον μέλλεις ὁδεύειν πρὸς τὸν δεσπότην καὶ ὅραν πάντας τοὺς ἀγίους· ἐλθοῦσα οὖν ἀρίστησον μεθ' ἡμῶν ἐν τῷ μαρτυρίῳ. ἀναστᾶσα οὖν ὄρθρου καὶ ἐνδυσαμένη καὶ λαβοῦσα ἐν τῇ σπυρίδι τῇ ἑαυτῆς ἄρτον καὶ ἐλαίας καὶ λεπτολάχανα, μετὰ τοσαῦτα ἔτη ἔξελθοῦσα καὶ ἀπελθοῦσα εἰς τὸ μαρτύριον ηὔξατο. καὶ 15 καιρὸν ἐπιτηρήσασα τῆς πάσης ἡμέρας ἐν φῳ οὐδὲις ἥν ἔνδον, καθεσθεῖσα προσκαλεῖται τὸν μάρτυρα λέγουσα· Εὐλόγησόν μου τὰ βρώματα, ἄγιε Κόλλουθε, καὶ συνόδευσόν μοι ταῖς προσευχαῖς σου. φαγοῦσα οὖν καὶ πάλιν προσευξαμένη ἥλθε περὶ ἡλίου δυσμὰς ἐν τῷ οἴκῳ. καὶ δοῦσα τῇ μητρὶ τῇ ἑαυτῆς 20 σύγγραμμα Κλήμεντος τοῦ Στρωματέως εἰς τὸν προφήτην Ἀμώς, εἰπε· Δὸς αὐτὸ τῷ ἐπισκόπῳ τῷ ἔξωρισμένῳ, καὶ εἰπὲ αὐτῷ· Εὑξαι περὶ ἐμοῦ· ὁδεύω γάρ. καὶ ἐτελεύτησεν ἐν αὐτῇ τῇ νυκτὶ μὴ πυρέξασα μὴ κεφαλαλγήσασα, ἀλλ' ἑαυτὴν ἐνταφιάσασα. |

9 See Note 104.

20 See Note 105.

24 In P LXI, LXII immediately follow LVI, LVII; LIX, LX come between

P(W)TAls

1 γενόμενον P (txt W) στερεὸν Α 2 ὑπερβαλλόντως T; -λλουσαν A
3 καὶ] + εἰς P (txt W) συνωθοῦσα] W; -θοῦσαν P* (-θοῦσαν P^{cor}); ἄγουσα TAB
4 ὁφθαλμῶν T

LX (Περὶ παρθένογ τινὸς καὶ Κολλούθογ τοῦ μάρτυρος): P(W)TAls
(no division in PAL)

5 ἡς] εἰς T ὄψιν] + μὲν TB 6 γὰρ] γοῦν W καὶ] WTA; om PB
7 δὲ] om AB ἔτη ἔξηκ. PA (txt W) τῆς ἴδιας μητρὸς TB 10 δεσπ.] + σου
Bls: + Χριστὸν P τοὺς ἄγ. πάντας TA 12 ὄρθρῳ Α 13 τῇ ἑαυτῇ] om TA
λεπτὰ λάχ. A 14 ἔξελθοῦσα ἀπῆλθεν Bl; ἔξηλθε καὶ ἀπελθοῦσα TAs; om καὶ
ἀπελθοῦσα P; txt W 14, 15 εἰς.....ἐπιτηρήσασα] om T: + δὰ (om τῆς) TAB
16 καθίσασα T 17 Κόλ. ἄγιε A 19 τῇ μ. τῇ ἑαυτῇ] WT; τῇ ἑαυτῇ μητρὶ PAB
21 εἰπε] + αὐτῷ Bls ἔξωρ. WAB; ἔξορ. PT εἰπον A 22 περὶ] ὑπὲρ P (txt W)
εὐ] om A 23 κεφαλὴν ἀλγ. P

(LXI) Ἐπειδὴ προϋπεσχόμην ἀνωτέρω διηγήσασθαι περὶ τῆς παιδὸς Μελανίας ἀναγκαίως τὸ χρέος ἀποδίδωμ. οὐ γὰρ δίκαιον ὑπεριδόντας τὸ αὐτῆς νεώτερον ἐν σαρκὶ τοσαύτην ἀρετὴν | ἀστηλίτευτον καταρρῆψαι, γραῖδων ἀτεχνῶς καὶ σπουδαίων κατὰ πολὺ διαφέρουσαν. ταύτην βιασάμενοι οἱ γονεῖς 5 ἥγαγον ἐπὶ τῷ γάμῳ ἐκ τῶν πρώτων τῆς Ἀράμης· ἥτις ἀεὶ τοῖς διηγήμασι τῆς ἑαυτῆς μάμμης νυπτομένη, ἐπὶ τοσοῦτον ἐκεντρώθη ὡς μὴ δυνηθῆναι ἔξυπηρετήσασθαι τῷ γάμῳ. γενομένων γὰρ αὐτῇ παιδίων ἀρρένων δύο, καὶ ἀμφοτέρων τελευτησάντων, εἰς τοσοῦτον μῆσος τοῦ γάμου ἥλασεν ὡς εἰπεῖν τῷ ἀνδρὶ αὐτῆς 10 Πινιανῷ, τῷ νιῷ Σευήρου τοῦ ἀπὸ ἐπάρχων, ὅτι Εἰ μὲν αἱρήσαι συνασκηθῆναι κάμοι κατὰ τὸν τῆς σωφροσύνης λόγον, καὶ δεσπότην σε οἶδα καὶ κύριον τῆς ἐμῆς ζωῆς· εἰ δὲ βαρύ σοι τοῦτο καταφαίνεται ὡς νεωτέρῳ, πάντα μου λαβὼν τὰ πράγματα ἐλευθέρωσόν μου τὸ σῶμα, ἵνα πληρώσω μου τὴν κατὰ θεὸν 15 ἐπιθυμίαν, κληρονόμος γενομένη τῆς μάμμης τοῦ ζήλου, ἵς καὶ τὸ ὄνομα ἔχω. εἰ γὰρ ἐβούλετο παιδοποιεῖν ήμᾶς ὁ θεός, οὐκ ἂν μου ἐλάμβανεν ἄωρα τὰ τεχθέντα. ἐπὶ πολὺ οὖν ζυγομαχη-

LXIII and XLVI. In LXI and LXII T has been largely interpolated from a B text; in such cases the symbol (T)B is employed (see Note, p. 37).

2 See Note 106.

11 See Note 107.

LXI (Περὶ Μελανίας τῆς νέας): PTI

1, 2 ἐπειδὴ.....ἀποδίδωμι] om A 1 ὑπερχόμην T ὑπὲρ τῆς ἐγγόνης (om Μελ.) T 2 Μελάνης PB† ἀναγκαῖον τὸ χρ. ἀποδοῦναι με TB: + νῦν TB1 3 ὑπεριδεῖν TA^B: + ἡμᾶς TB 4 ἀστηλίτευτον] + τὸ γὰρ ταύτης ἐν σαρκὶ νεώτερον T (om above) καταρρῆψαι] P; καταλεῖψαι Bl; om T 4, 5 γραῖδων.....διαφέρουσαν] Pl (l^{ass} sensibus for senibus); γρ. τάχα συνετῶν καὶ σπ. ταύτην πολὺ μᾶλλον διαφ. B; πολλῶν γρ. συν. καὶ ἡλικιωτῶν διηνεγκεν T 5 ταύτην] τὴν νέαν τοινυν τῇ ἡλικίᾳ ταύτην πρεσβύτιν δὲ τῇ εὐσεβεῖ γνώμῃ (T)B βιασάμενοι] βια TBl γεγενηκότες T; γεννήσαντες B; γεννήτορες A^B 6 ἐπὶ] P; eis T; πρὸς B γάμοι] + ζεύχαντες αὐτὴν (T)B τῷ (τὰ T) πρώτῳ (om ἐκ) TB1 8 μηδὲ TB† δυνηθῆναι] + αὐτὴν TA^B γὰρ] δὲ TA^B 9 παιδῶν, om ἀρρ. T δύο before παιδ. TB ἀμφοτέρων] Pl; τῶν δύο TB 10 ἑαυτῆς ἀνδρὶ TB 11 Πινιανῷ] Bl; Ἀπενιανῷ P; Ἀσπρινιανῷ T (here, but in title Ἀπρανιανός) ven; Πιπιανῷ A^B (see Note 107) Σεβήρου T; l^{ass} Marci ὑπάρχων T αἱρήσαι] PB†; αἱρήσαι Bl; αἱρῆσαι TB† 12 συνασκηθῆναι] Pl (monachus uis esse mecum); συνοικεῖν TB† (-κῆσαι and -κισθῆναι Bl) μοι TB 13 ζωῆς] + ὄμολογῶ (T)B (-γήσω): + σε B 14 ὡς νεωτ. φαίνεται TB λάβε TB πράγματα] + μόνον (T)B 15 τὸ σ. μον ἐλευθ. TB 16 τῆς κατὰ θεὸν ἀρετῆς τῆς ἐμῆς μάμμης (om τοῦ ξ.) (T)B 16, 17 ἦσ.....ἔχω] om T 17 παιδοποιεῖν] Pl; (after θεὸς) ἐν τῷ κόσμῳ διάγειν καὶ τῶν αὐτοῦ ἀπολαύειν (T)B 18 τεχθέντα] + παιδία TB πολὺν δὲ χρόνον (T)B

σάντων αὐτῶν ἐς ὕστερον ὁ θεὸς κατοικτείρας τὸν νέον ἐνέθηκεν καὶ τούτῳ ζῆλον ἀποταξίας, ώς ἐπ' αὐτοὺς πληροῦσθαι τὸ γεγραμμένον. Τί γάρ οἶδας, γύναι, εἰ τὸν ἄνδρα εώσεις; γαμηθεῖσα οὖν ἐπὶ δεκατριῶν ἑτῶν καὶ συζήσασα τῷ ἀνδρὶ ἔτη ἐπτά, τῷ εἰκοστῷ 5 ἀπετάξατο. καὶ πρῶτον μὲν τὰ σηρικὰ ἡμιφόρια τοῖς θυσιαστηρίοις ἐδωρήσατο· τοῦτο δὲ καὶ ἡ ἀγία πεποίηκεν Ὀλυμπιάς. τὰ δὲ λοιπὰ σηρικὰ συγκόψασα διάφορα ἐποίησεν ἐκκλησιαστικὰ ἔπιπλα. τὸν δὲ ἄργυρον καὶ τὸν χρυσὸν ἐμπιστεύσασα Παύλῳ τινὶ πρεσβυτέρῳ, μοναχῷ Δαλματίᾳς, διὰ θαλάσσης 10 ἀπέστειλεν ἐν τῇ ἀνατολῇ, Αἰγύπτῳ καὶ Θηβαΐδι νομίσματα μύρια, Ἀντιοχείᾳ καὶ τοῖς μέρεσι ταύτης μύρια νομίσματα, Παλαιστίνῃ νομίσματα μύρια πεντακισχίλια, ταῖς ἐν νήσοις ἐκκλησίαις καὶ τοῖς ἐν ἔξορίαις νομίσματα μύρια, ταῖς κατὰ τὴν δύσιν ἐκκλησίαις ωσαύτως δι' ἑαυτῆς χορηγοῦσα· ταῦτα πάντα 15 καὶ τετραπλασίου τούτων ὡς ἐπὶ θεοῦ ἔχαρπάσασα ἐκ τοῦ στόματος λέοντος Ἀλαρίχου τῇ πίστει τῇ ἑαυτῆς. ἥλευθέρωσε δὲ τὰ βουληθέντα ἀνδράποδα ὀκτακισχίλια, τὰ λοιπὰ γὰρ οὐκ ἐβουλίθησαν ἀλλ' ἥρισαντο δουλεῦσαι τῷ ἀδελφῷ αὐτῆς· φῶ παρεχώρησε πάντας ἀπὸ τριῶν νομισμάτων λαβεῖν. τὰ δὲ 20 κτήματα τὰ ἐν ταῖς Σπανίαις καὶ Ἀκυνθίᾳ καὶ Ταρακωνησίᾳ καὶ Γαλλίαις διαπωλήσασα, τὰ ἐν Σικελίᾳ μόνα καὶ Καμπανίᾳ καὶ Ἀφρικῇ ἑαυτῇ καταλείψασα ἐπελάβετο εἰς χορηγίαν μοναστηρίων. αὕτη αὐτῆς ἡ σοφία ἡ περὶ τοῦ φορτίου τῶν

3 1 Cor. vii. 16.

9 See Note 108.

PTI

1 κατοικτείρας] P; οἰκτειρήσας T; κατοικτειρήσας B 2 ἀποταξίας] θεοσεβείας TB: + ὥστε ἀποτάξασθαι πάσηγ τῇ ὅλῃ τοῦ κέσμου (T)B 3 γημαμένη B; ἔγημεν T 4 ἐπὶ] om TB 5 μὲν] + πάντα αὐτῆς (T)B(l) 6 ἔχαρισατο T τοῦτο.....Ολ.] om A^B 7 συρικὰ P: + ἐνδύματα TBl 8 ἔπιπλα] om TA^B 9 πρεσβ.] + καὶ T 10 ἀνατολῇ] + καὶ P 11 Ἀλγ.] + τε T Θηβ.] + εἰς διάδοσιν T 12 Ἀντιοχείᾳ] lacuna in T to end of chapter; (note at foot of page: τὸ δὲ λοιπόν ἐστιν ἔνπροσθεν εἰς φίλλα ἔπτά, but this is not the case in this copy)

Pl

11 νομίσματα] om P 19 πάντα τὰ κτ. Bl 20 Ταρακονησίᾳ P 21 Γαλλίαις P Σικελλίᾳ P

χρημάτων. ή δὲ ἀσκησις αὐτῆς ἡν αὔτη· ἥσθιε μίαν παρὰ μίαν—ἐν δὲ ταῖς ἀρχαῖς καὶ ὑπὲρ πέντε—εἰς ἐφημερίαν ἑαυτὴν τάξασα τῶν ἑαυτῆς δουλίδων ἂς καὶ συνασκητρίας εἰργάσατο. |

"Εχει δὲ μεθ' ἑαυτῆς καὶ τὴν μητέρα Ἀλβίναν ἀσκουμένην ὁμοίως καὶ διασκορπίζουσαν κατ' ἵδιαν πάλιν τὰ ἵδια χρήματα. ⁵ εἰσὶν οὖν οἰκοῦσαι ἐν ἀγροῖς, ποτὲ μὲν Σικελίας ποτὲ δὲ Καμπανίας, μετὰ εὐνούχων δεκαπέντε καὶ παρθένων ἔξηκοντα, καὶ ἐλευθέρων καὶ δουλίδων. ὁμοίως καὶ Πινιανὸς ὁ ἀνὴρ αὐτῆς μετὰ μοναζόντων τριάκοντα, ἀναγινώσκων καὶ περὶ κῆπον ἀσχολούμενος καὶ περὶ σεμνὰς συντυχίας. οὐ μικρῶς δὲ καὶ ἡμᾶς ¹⁰ πλείονας ὅντας ἐτίμησαν ἀπελθόντας ἐν Ῥώμῃ διὰ τὸν μακάριον Ἰωάννην τὸν ἐπίσκοπον, ἀναπαύσαντες ἡμᾶς καὶ ἔνευδοχείᾳ καὶ ἐφοδίοις δαψιλεστάτοις, μετὰ πολλῆς χαρᾶς καρπούμενοι τὴν αἰώνιον ζωὴν τοῖς θεοδωρήτοις ἔργοις τῆς ἀριστῆς πολιτείας.

15

(LXII) Τούτων συγγενῆς Παμμάχιος ὀνόματι ἀπὸ ἀνθυπάτων ὁμοίως ἀποταξάμενος ἔζησε τὸν ἄριστον βίον, πάντα τὸν ἑαυτοῦ πλοῦτον τὸν μὲν ξῶν διασκορπίσας, τὸν δὲ τελευτῶν πτωχοῖς καταλείψας· ὁμοίως καὶ Μακάριός τις ἀπὸ βικαρίας, καὶ Κωνστάντιος συγκάθεδρος γενόμενος τῶν κατὰ τὴν Ἰταλίαν ²⁰ ἐπάρχων, ἄνδρες ἐπίσημοι καὶ λογικώτατοι καὶ εἰς ἄκρον φιλοθείας ἐλάσαντες· οὓς ἔτι νομίζω καὶ ἐν σαρκὶ ὑπάρχειν τὸν ἄριστον ἔξησκηκότας βίον. |

7 See Note 109.

11 See Note 110.

16 See Note 111.

Pl

7 ἔξηκοντα καὶ ἐλευθέρων] om B 8 Πινιανὸς] Bl (νν B†; Ὁπιν.=ὁ Π. B†);
'Απεινιανὸς P; 'Απρινιανὸς ven (T vac); Ὁπινιανὸς Λ^B (ππ Λ^{B38}) 13-15 μετὰ.....
πολιτείας] om I

LXII (Περὶ Παμμαχίου): PTI

16 Μάλχιος (Μαλάχιος in title) T ven ὀνόματι before the name TB
18 πλοῦτον αὐτοῦ TB 19 καταλείψας]+πρὸς κύριον ἀπεδήμησεν (T)B† 'Αγάθων
T ven τις]+ὸνόματι TBl βικαρίων Tl; βικιλων ven 20 Κωνστάντιος] PT
(in title) Λ^{B1}; Κωνσταντῖνος T (in text) B τὴν] om TB 21 ἄνδρες]+καὶ T
λογικώτατοι] Pl; ἀλλογιμώτατοι (T)B 22 καὶ]+νῦν B ἔτι καὶ νῦν νομ. T
23 ἔξησκηκότας βίον] P (-κότες) 1; τῆς πολιτείας θεσμὸν ἔξασκοῦντας, ἀκήρατον καὶ
μακαρίαν ζωὴν ἀναμένοντες (T)B

(LXIII) Ἐν Ἀλεξανδρείᾳ ἔγνων παρθένον ἦν κατείληφα ὡς ἐτῶν ἑβδομήκοντα· προσεμαρτύρει δὲ αὐτῇ ὁ κλῆρος ἅπας ὅτι νέα οὖσα ὡς ἐτῶν εἴκοσι καὶ σφόδρα ώραιοτάτη φευκτὴ ἦν διὰ τὸ κάλλος, ἵνα μή τινι μῷμον δῷ ἐξ ὑπονοίας. ὅτε οὖν 5 συνέβη τοὺς Ἀρειανοὺς συσκευάσασθαι τὸν μακάριον Ἀθανάσιον τὸν ἐπίσκοπον Ἀλεξανδρείας δι' Εὐσεβίου τοῦ πραιποσίτου ἐπὶ Κωνσταντίου τοῦ βασιλέως, καὶ ἀθέμιτα αὐτοῦ κατηγόρουν συκοφαντοῦντες, φεύγων τὸ παρὰ διεφθαρμένου κριτηρίου κριθῆναι οὐκ ἐθάρρησεν οὐδενί, οὐ συγγενεῖ οὐ φίλῳ οὐ κληρικῷ 10 οὐκ ἄλλῳ τινὶ ἀλλ' εἰσελθόντων τῶν ἐπαρχικῶν αἰφνίδιον εἰς τὸ ἐπισκοπέον καὶ ζητούντων αὐτόν, λαβὼν αὐτοῦ τὸ στιχάριν καὶ τὸ βιρίν ἐν μεσαιτάτῃ νυκτὶ κατέφυγε πρὸς ταύτην τὴν παρθένον. ἡ δὲ ξενισθεῖσα ἐπὶ τῷ πράγματι διεπτοήθη. λέγει οὖν αὐτῇ· Ἐπειδὴ ζητοῦμαι παρὰ τῶν

1 In PWTs this story is joined to the Introduction on Holy Women (p. 128): 'Αναγκαῖον.....χήρας· ἐν οἷς καὶ ἐν Ἀλεξανδρείᾳ ἔγνων παρθένον κ.τ.λ. Thus LXIII follows XLVIII, and LXIV follows LXII. Chapter LXIII is incorporated almost bodily in the so-called *Vita Athanasiou ex Metaphrasto*, §§ 13, 15 (Opera Ath. I, ed. Ben.; Migne, P.G. xxv). The text is of the type PWT; full collations, under the sign ath, are given for the two passages indicated in the apparatus, in which the citation is verbal. Tullberg's ms. A (*Paradisus*, p. 33) gives s in this chapter. P includes W when not otherwise stated.

On the historical bearings of the story see Note 112.

3, 4 Soz. v. 6 (2) Ἡν ἐπὶ τοσούτῳ κάλλει τὰς τότε γυναῖκας ὑπερβάλλεσθαι παρειλήφαμεν, ὡς θαῦμα μὲν αὐτὴν εἶναι τοῖς ὄρδοις φευκτέαν δὲ τοῖς ἐπιείκειαν καὶ σωφροσύνην ἐπαγγελλομένοις, ἵνα μή τινα φύγον ἐξ ὑπονοίας αὐτοῖς προστρίψηται. ἦν γὰρ καὶ ἐν ἀκμῇ τῆς ὥρας, σεμνή τε καὶ σώφρων εἰς ἄγαν· ἡ μηδὲ τῆς φύσεως συλλαμβανούσης διακοσμεῖν εἴωθε τὸ σῶμα εἰς εὐπρέπειαν κάλλους. (3) Further reflections of Sozomen's own.

10—5 (p. 159) (1) Ἡνίκα γὰρ ἐξ ἐπιβούλης τῶν Γεωργίου ἐπιτηδείων, προστάξαντος τοῦ βασιλέως, σπουδάσας αὐτὸν συλλαβέσθαι ὁ τῶν ἐν Αἰγύπτῳ ταγμάτων ἡγεμὸν ἀπέτυχεν, ὡς ἐν τοῖς πρόσθεν εἴρηται, διαφυγῶν μέχρι τῆς παρούσης

LXIII (Περὶ παρθένογ τᾶς ὑποδεζαμένης τὸν μακάριον Ἀθανάσιον):
P(W)Tls [ath, see Note above]

3 φευκτὴ ἦν] + τοῖς ἐναρέτοις B (Soz); txt PT ath ls: (l adds: propter miraculum nullus eius, cf. Soz. θαῦμα) 4 τινε] PTs; τινα B (Soz l) 5, 6 συσκευάσ...ἐπισκοπον] omī W 8 φεύγων] + ἐκεῖνος P (txt W) 9 οὐ¹] om T 11 αὐτοῦ] om P (txt W) 10²] om T 12 στιχάριν] WT; στιχάριον PB βιρίν] P; βηρίν WT; βιρίον, βήριον, βιρρήν B μεσοτάτη TB† 13-12 (p. 159) ἡ δὲ ξεν...ό μακ. 'Αθ.] full collations of ath 14 ἐπτοήθη ath αὐτῇ] + ὁ ἐπισκοπος Bl: + ὅτι B ath ἐπιζητ. (om ἐπειδῇ) ath

Αρειανῶν καὶ ἀθέμιτα συκοφαντοῦμαι, ὥν μὴ κάγὼ ἄλογον ἀπενέγκωμαι δόξαν καὶ εἰς ἀμαρτίαν ἐμβάλω τοὺς τιμωρήσασθαί με βουλομένους, ἐνεθυμήθην φυγεῖν. ἀπεκάλυψε δέ μοι ὁ θεὸς ταύτη τῇ νυκτὶ ὅτι Παρ' οὐδεὶν ἔχεις σωθῆναι εἰ μὴ παρ' ἐκείνῃ. ἀπὸ πολλῆς οὖν χαρᾶς ἐκείνη ρίψασα πάντας διαλογισμὸν ὅλη γεγένηται τοῦ κυρίου καὶ κατέκρυψε τὸν ἀγιώτατον ἐκεῖνον ἐπὶ ἐξ ἔτη μέχρι τῆς ζωῆς Κωνσταντίου, αὗτη καὶ περινίπτουσα τοὺς πόδας, καὶ τὰ περιττεύματα διακονῦσσα, καὶ τὰς χρείας αὐτῷ πάσας οἰκονομοῦσσα, καὶ βιβλία κιχρωμένη καὶ παρέχουσσα αὐτῷ· καὶ οὐδεὶς ἀνθρώπων πάσης 10 Ἀλεξανδρείας ἔγνω ἐν τοῖς ἐξ ἔτεσι ποῦ διάγει ὁ μακάριος Ἀθανάσιος. ὡς οὖν ἡγγέλθη ὁ θάνατος Κωνσταντίου καὶ ἥλθεν αὐτοῦ εἰς τὰς ἀκοάς, καλῶς ἐνδυσάμενος πάλιν ἐν τῇ νυκτὶ εὑρέθη ἐν τῇ ἐκκλησίᾳ, πάντων ἐκστάντων καὶ θεασαμένων αὐτὸν ὡς ἐκ νεκρῶν ζῶντα. ἀπελογεῖτο οὖν τοῖς γνησίοις αὐτοῦ 15

ἡγεμονίας, παρά τινα παρθένον ἱερὰν ἐν Ἀλεξανδρείᾳ ἐκρύπτετο. (4) Ἀθανάσιον δὲ λόγος κατὰ θείαν ὅψιν ὡδὶ ὑποθεμένην αὐτῷ σωθῆσθαι πρὸς ταύτην τὴν παρθένον καταφυγεῖν.

5—12 (5) Δι' ἀνδρείαν δὲ αὐτὸν ὑπεδέξατο καὶ διὰ φρόνησιν ἀπέσωσεν· ἐπὶ τοσοῦτον πιστοτάτη φύλαξ καὶ διάκονος σπουδαία γενομένη, ὡς πόδας αὐτοῦ νίπτειν καὶ τὰ περὶ τροφὴν καὶ τὰλλα πάντα, καὶ ὅσα φύσις ὑπομένειν βιάζεται ἐν ταῖς κατεπειγούσσαις χρείαις, μόνην αὐτὴν διακονεῖσθαι προσέτι δὲ καὶ βιβλίους ὡν ἐδεῖτο παρ' ἄλλων κομίζειν. καὶ ἐπὶ πολλῷ χρόνῳ τούτων γενομένων μηδένα τῶν κατοικούντων τὴν Ἀλεξανδρέων πόλιν μαθεῖν.

12—15 (1) Ἐν δὲ τῷ τότε καὶ Ἀθανάσιος τὸν πρὸ τούτου χρόνον λανθάνων ὅπῃ διέτριψεν ἀγγελθείσης τῆς Κωνσταντίου τελευτῆς, ἀνεφάνη νύκτωρ ἐν τῇ Ἀλεξανδρέων ἐκκλησίᾳ. ἦν δὲ τοῦτο εἰκότως παράδοξον, ἐξαπίνης ὧδε παρὰ τὴν προσδοκίαν συμβάν.

15—3 (p. 160) (4) Ωστε καὶ τοὺς Ἀθανασίου ἐπιτηδείους μὴ ἔχειν πράγματα εἴ τις αὐτοὺς πολυπραγμονεῖν περὶ αὐτοῦ

P(W)Tls[ath]

- | | | |
|--|---|---|
| 1 καὶ ὥν (om οὖν) ath | 2 δόξαν] ψῆφον P (txt W) | 3 δέ] οὖν B ath |
| 4 θεός]+ἐν P; txt TB ath | 5 ἐκείνης T ἀπὸ] om T χαρ. οὖν W ἥψ. ἐκείνη T | |
| 7 ἄγιον Tl 8 καὶ ¹] om T περιττάματα B ath | 9 ἀπάσας αὐτῷ P βιβλίους | |
| T: + quos ille quaerebat 1 (cf. Soz. ὡν ἐδεῖτο) | 10 καὶ ¹] + εἰς ἀσκησιαν P (txt W); | |
| legendos 1 αὐτῷ παρέχομένη P (txt W) | οὐδεὶς τῶν ἐν Ἀλ. ἀνθρώπων P; txt | |
| W ath T (ἐν πάσῃ Ἀλ.) B (ὅλης): om πάσης 1 11 ἐν] WT ath; om PB ποῦ]+γῆς P; txt TB ath ἄγιος ath | 12 ὡς οὖν] see § 15 of ath | 13 πάλιν] B ath ls; |
| 14 ἐνρέθη]+subito ls καὶ] om P (txt W) | | 15—3 (p. 160) ὡς ἐκ νεκρ...νευτέραν] full collations of ath |
| 15 ἀναστάντα P(s) (txt W) | | οὖν] P puts οὖν after πάντων (14) and the stop after ἐκκλησίᾳ: W has οὐρ in both places and punctuates as text. |

φίλοις ὅτι Τούτου χάριν πρὸς ὑμᾶς οὐ κατέφυγον ἵνα εὑρκον
ὑμᾶν ἦ, ἄλλως δὲ καὶ διὰ τὰ ἔρευνα· κατέφυγον δὲ πρὸς ἦν
ὑποψίαν οὐδεὶς ἡδύνατο ἔχειν ὡς ὠραίαν καὶ νεωτέραν, δύο
μηνοτευσάμενος, καὶ τὴν σωτηρίαν ἐκείνης, ὥφελησα γὰρ αὐτήν,
5 καὶ τὴν ἐμὴν δόξαν. |

(LXIV) Ἰουλιανή τις πάλιν παρθένος ἐν Καισαρείᾳ τῆς
Καππαδοκίας λογιωτάτη ἐλέγετο καὶ πιστοτάτη· ἥτις Ὁριγένην
τὸν συγγραφέα φεύγοντα τὴν ἐπανάστασιν τῶν Ἐλλήνων
ἐδέξατο ἐπὶ δύο ἔτη | ἵδιοις ἀναλόμαστι καὶ ὑπηρεσίᾳ ἀναπαύ-
10 σασα τὸν ἄνδρα. εὑρον δὲ ταῦτα ἐγὼ γεγραμμένα ἐν παλαιο-
τάτῳ βιβλίῳ στιχηρῷ, ἐν φῶ ἐγέγραπτο χειρὶ Ὁριγένους. Τοῦτο
τὸ βιβλίον εὑρον ἐγὼ παρὰ Ἰουλιανῆ τῇ παρθένῳ ἐν Καισαρείᾳ,
κρυπτόμενος παρ' αὐτῇ ἥτις ἔλεγε παρ' αὐτοῦ Συμμάχου τοῦ
ἐρμηνέως τῶν Ἰουδαίων αὐτὸν εἰληφέναι.

15 Οὐ παρέργως δὲ τέθεικα καὶ τὰς ἀρετὰς τούτων τῶν
γυναικῶν, ἵνα μάθωμεν ὅτι πολυτρόπως ἔνεστι κερδαίνειν ἐὰν
ἐθέλωμεν.

(LXV) Ἐν ἄλλῳ βιβλίῳ παλαιοτάτῳ ἐπιγεγραμμένῳ
‘Ιππολύτου τοῦ γνωρίμου τῶν ἀποστόλων εὑρον διήγημα

ἐπεχείρησεν ἷ ὁμονύμαι ἐβιάσατο, καὶ αὐτὸν διαλαθεῖν παρὰ ταύτῃ κρυπτόμενον
ἢ τῷ μὲν κάλλει οὐ συνεχώρει ὑπονοεῖσθαι ἐνθάδε διάγειν τὸν ιερέα.

5 In P lxx, lx follow lxiii, and lxiv—lxviii follow lxii. lxiv is missing in T, and lxv precedes lxii.

10—14 Euseb. H. E. vi. 17: Ταῦτα δὲ ὁ Ὁριγένης μετὰ καὶ ἄλλων εἰς τὰς
γραφὰς ἐρμηνειῶν τοῦ Συμμάχου σημαίνει παρὰ Ἰουλιανῆς τινὸς εἰληφέναι, ἷν
καὶ φῆσι παρ' αὐτοῦ Συμμάχου τὰς βίβλους διαδέξασθαι. See Note 113.

15—17 This passage has already occurred in PT at end of c. lv (p. 149).

18 On this anecdote see Note 114. s is printed from add. 12173 by Lagarde
Anmerkungen zur griech. Uebersetz. der Prov. p. 71. The Greek text has been
edited by Preuschen in Achelis *Hippolyts kleinere exeget. u. homilet.*
Schriften p. 275 (Berlin series).

P(W)Tls[ath]

2 δὲ^{τε}] τε T; τε δὲ ath πρὸς ἐκείνην πρὸς ἦν B† ath 3 νεωτέραν] ath ends
δύο+] ταῦτα P (txt W)

LXIV (Περὶ Ἰογλιανῆς): Pl

6 πάλιν]+δύοματι Bl 9 ἔτη]+κατακρύπτουσα Bl

11 ἐν φῶ] Pl; δπερ B

13 αὐτοῦ] Bl (Euseb.); τοῦ A^B; om P

LXV (Διάγησις Ἰππολύτου): PTls

No title P; περὶ παρθένου καὶ τοῦ μαγιστριανοῦ τοῦ δι' αὐτὴν θηριομαχήσαντος Ts
18 ἄλλῳ] om Ts παλαῖς Ts ἐπιγεγραμ.] + τοῦ T

τοιοῦτον, ὅτι εὐγενεστάτη τις καὶ ώραιοτάτη παρθένος ὑπῆρχεν ἐν τῇ Κορινθίων πόλει ἀσκουμένη εἰς τὴν παρθενίαν. ταύτην κατ’ ἔκεīνο καιροῦ διέβαλον τῷ τότε δικάζοντι "Ἐλληνι ὅντι κατὰ τὸν καιρὸν τῶν διωκτῶν, ὡς βλασφημοῦσαν καὶ τοὺς καιροὺς καὶ τοὺς βασιλεῖς καὶ δυσφημοῦσαν τὰ εἴδωλα. 5 προσεπήνουν δὲ τὸ ταύτης κάλλος οἱ περὶ τὰ τοιαῦτα κάπηλοι. γυναικομανῆς οὖν ὑπάρχων ὁ δικαστὴς ἥδεως ἐδέξατο τὴν διαβολὴν τοῦς ἵππικοις ὀτίους. καὶ ὡς πᾶσαν μηχανὴν κινήσας πεῖσαι τὴν ἄνθρωπον οὐκ ἡδυνήθη, τότε ἀπομανεὶς πρὸς αὐτὴν τιμωρίᾳ αὐτὴν οὐ παρέδωκεν, οὐ βασάνω, ἀλλὰ στήσας αὐτὴν 10 εἰς πορνεῖον ἐνετείλατο τῷ νέμοντι ταύτας ὅτι Δέξαι ταύτην, ἡμερήσιόν μοι τρία νομίσματα φέρων ἐκ ταύτης. ὁ δὲ εἰσπρατ-τόμενος τὸν χρυσὸν ἔκδοτον αὐτὴν παρεῖχε τοὺς βουλομένους. ὡς οὖν ἔγνωσαν οἱ περὶ ταῦτα γυναικούέρακες παρήδρευσαν τῷ ἐργαστηρίῳ τῆς ἀπωλείας, καὶ διδόντες τὸ κέρμα ὡμίλουν αὐτῇ 15 τὰ πρὸς ἀπάτην. ἡ δὲ ἐκλιπαροῦσα αὐτὸν παρεκάλει λέγοντα ὅτι "Ἐλκος ἔχω τι εἰς κεκρυμένον τόπον ὅπερ ἐσχάτως ὅξει, καὶ δέδοικα μὴ εἰς μῖσός μου ἔλθῃτε· ἔκδοτε οὖν μοι δλίγας ἡμέρας, καὶ ἔξουσίαν ἔχετε καὶ δωρεάν με ἔχειν. δεήσεσιν οὖν τὸν θεὸν ἱκέτευεν ἐν ἐκείναις ταῖς ἡμέραις· ὅθεν καὶ θεασάμενος ὁ 20 θεὸς αὐτῆς τὴν σωφροσύνην νεανίσκῳ τινὶ μαγιστριανῷ, καλῷ τὴν γυνώμην καὶ τῷ εἴδει, ἐνέθηκε ζῆλον πυριφλεγῆ θανάτου. καὶ ἀπελθὼν τῷ σχήματι τῆς ἀκολασίας εἰσέρχεται βα-θεῖαν ἐσπέραν πρὸς τὸν τρέφοντα ταύτας, καὶ δίδωσιν αὐτῷ πέντε νομίσματα καὶ λέγει αὐτῷ· | Συγχώρησόν μοι μεῶναι τὴν 25 νύκτα ταύτην μετ’ αὐτῆς. εἰσελθὼν οὖν εἰς τὸν ἀπόκρυφον

PTls

- 1 παρθένος] om T(s) 2 ἐν] om T 3 τότε] om ls "Ελ. δντι] om P
 4 ἐπὶ TB τοῦ καιροῦ B; om T τῶν]+τότε T διωγμῶν Tls καὶ τοὺς καιροὺς καὶ] om P (cf. 19, p. 18) 5 δυσφημοῦσαν] om Bl 6 δὲ]+καὶ P
 9 τὴν ἄρθ.] αὐτὴν T(ls) μανεῖς T κατ’ αὐτῆς T 10 αὐτὴν] Tls(B); μὲν (om αὐτὴν) P οὐ βασάνω] Tl (aut morti); βασάνων (om οὐ) PA^B; om s; (B altered)
 11 ὅτι Δ. ταύτην] δέξασθαι αὐτὴν T; om ls 12 ἡμερήσιον.....ἐκ ταύτης] P(B); καὶ τρία νομ. ἐκάστης ἡμέρας ὑπὲρ αὐτῆς φέρειν T ὁ δὲ οὐα μέλλων εἰσπράττεσθαι T
 13 παρεῖχε] δέδωκε ΤΑ^B; ἐστησε B 14 ταῦτα] τὰ τοιαῦτα TB 15 ἀπωλείας]
 ἀνομίας T 15-20 καὶ διδόντες.....ἡμέραις] om T 20 ὁ δὲ θεὸς θεασάμενος T;
 (B altered) 22 τῇ γυνώμῃ T ἐντέθεικε TB† 23 καὶ ἀπελθὼν] ^{1^{ton}} recommends τῷ] om T προσχήματι T ἐρχεται T βαθ. ἐσπ.] om T 24 ταύτας]
 TB; τὰς ταύτας P* (τὰς τοιαύτας Peor m. 1) 25 μοι]+πρώτῳ T τὴν νύκτα ταύτην] om T

οίκον λέγει αὐτῇ· Ἀνάστα, σῶσον σεαυτήν. καὶ ἐκδύσας αὐτὴν καὶ μεταμφιάσας τοῖς ἰδίοις ἴματίοις, τοῖς τε καμισίοις καὶ τῇ χλανίδι καὶ τοῖς ἀνδρίοις πᾶσι, λέγει αὐτῇ· Τῷ ἄκρῳ τῆς χλανίδος περικαλυψαμένη ἔξελθε. καὶ οὕτως κατασφραγι-
5 σαμένη καὶ ἔξελθοῦσα ἄφθορος καὶ ἀμίαντος διασέσωσται. τῇ οὖν ἄλλῃ ἡμέρᾳ ἐγνώσθη τὸ δράμα· παρεδόθη ὁ μαγιστριανὸς καὶ ἐβλήθη θηρίοις, ἵνα καὶ ἐν τούτῳ ὁ δαίμων καταισχυνθῇ ὅτι διπλοῦς ἔγενετο μάρτυς, καὶ ὑπὲρ ἑαυτοῦ καὶ ὑπὲρ τῆς μακαρίας ἐκείνης. |

10 (LXVI) Ἐν Ἀγκύρᾳ τῆς Γαλατίας ἐν αὐτῇ τῇ πόλει περιέ-
τυχον Οὐήρῳ τινὶ λαμπροτάτῳ οὐ καὶ μακρὰν πεῖραν ἔσχηκα,
δις ἦν ἀπὸ κομήτων, ἅμα τῇ τούτου ἐλευθέρᾳ Βοσπορίῃ· οὕτινες
ἐπὶ τοσοῦτον ἐλπίδος χρηστῆς ἥλασαν ὡς καὶ τὰ τέκνα αὐτῶν
παραλογίσασθαι, ἔργῳ τὰ μέλλοντα βλέποντες. τὰς γὰρ
15 προσόδους τῶν χωρίων ἀναλίσκουσιν εἰς τοὺς πενομένους, δύο
θυγατέρας καὶ τέσσαρας νίοὺς ἔχοντες, οἵς οὐδὲ κλῆμα ἐπι-
διδόσαι παρεκτὸς ταῖς γαμηθείσαις, λέγοντες ὅτι Μετὰ τὴν
ἀποβίωσιν ἡμῶν πάντα ὑμέτερά ἔστι· τοὺς δὲ καρποὺς τῶν
κτημάτων κομιζόμενοι ἐν ἐκκλησίαις πόλεων καὶ κωμῶν δια-
20 νέμουσιν. ὃ δὴ καὶ τοῦτο ἐν αὐτοῖς ἐνάρετον ὑπάρχει· λιμοῦ

9 After LXV comes in A the story entitled: Περὶ Μαγνεντίουν καὶ τῆς γυναικὸς τοῦ συγκλητικοῦ (the first paragraph of A CXL): it is one of the two pieces found in redaction A, but in no other redaction of the *Hist. Laus.*, nor anywhere else: it was suggested by its similarity to the foregoing.

10 In LXVI, LXVII, LXVIII T has been so contaminated by a B text that its readings are only occasionally recorded in the apparatus.

PTls

1 οἴκον] PBtl; τέπον TBts ἀναστᾶσα T 2 καὶ μετενδύσασα (sic) αὐτὴν
καὶ ἀμφιάσας τοῖς λόλος (sic) καμίσις (sic) T 3 χλαμύδι TBts καὶ πᾶσι τοῖς
ἀνδρικοῖς T 4 χλαμύδος TBts: + caput tuum ls 5 ἄφθορος] + ἔμεινε T
διεσώθη T 6 οὖν] om T διεγρώσθη T δράμα] + καὶ TBs παραδοθεὶς T
μαγ.] + τῷ δικαστῇ Bl 7 καὶ¹] om T 7, 8 ἵνα.....μάρτυς] καὶ ἀνεδύσατο διπλοῦς
τοὺς στεφάνους T 8 καὶ ὑπὲρ¹] ὑπέρ τε T τῆς μακαρίας] om T : + καὶ φιλο-
παρθένον P

LXVI (Περὶ Ογήρου ἀπὸ κομήτων): Pl [T see Note p. 43]

No title in P 10 ἐν Ἀγκ. τ. Γαλατίας] PBtl; τῇ Καισαρείᾳ τῆς Καππαδοκίας
παραγενόμενος T ven ἐν αὐτῇ τῇ πόλει] om T 11 Οὐήρῳ] P; Σευηριανῷ TB;
om 1: (san ‘Heronion,’ by confusion of σα and ω) μακρὰν] P; μικρὰν (T)B; 1 om
clause 15, 16 τέσσ. (om T) νιοὺς (+ δύο T) καὶ δύο θυγ. TBtl 16 ἔδωκαν T;
(ἐπ)εδίδοσαν B

γενομένου καὶ κατὰ σπλάγχνων χωροῦντος, τὰς αἱρέσεις εἰς ὁρθοδοξίαν μετήνεγκαν, ἐν πολλοῖς χωρίοις τοὺς σιτοβολῶνας αὐτῶν παρασχόντες εἰς διατροφὴν τοῦς πένηστι. τὸ δὲ ἄλλο σχῆμα σεμνότατον λίαν καὶ εὐτελὲς ἀναλαβόντες ὀλιγοδάπανα σφόδρα φοροῦσιν ἴμάτια, εὐτελεστάτῃ δὲ τροφῇ διαξώσιν, 5 ἔξασκοῦντες τὴν εἰς θεὸν σωφροσύνην, τὰ πλεῖστα τοῖς ἀγροῖς προσομιλοῦντες καὶ φεύγοντες τὰς πόλεις, μήποτε τῷ συνασμενισμῷ σπάσωσί τι τῶν πολιτικῶν θορύβων ἐκπίπτοντες τῆς προθέσεως. |

(LXVII) Ἐν ταύτῃ τῇ πόλει Ἀγκύρᾳ πολλαὶ μὲν καὶ 10 ἄλλαι παρθένοι ως χιλιάδες δύο ἢ πλεῖον καὶ ἐγκρατευόμεναι καὶ ἐπίσημοι γυναικες διαπρέπουσιν. ἐν αἷς ἐπικρατεῖ κατ' εὐλάβειαν Μάγνα σεμνοτάτη γυνή, ἥν οὐκ οἶδα τί ὄνομάσω, παρθένον ἢ χήραν. Βίᾳ γὰρ συναφθεῖσα παρὰ τῆς ἰδίας μητρὸς ἀνδρί, δελεάσασα τοῦτον καὶ ὑπερθεμένη, ὡς φασιν οἱ πολλοί, 15 μεμένηκεν ἄψαυστος. οὖ μετ' ὀλίγον τελευτήσαντος ὅλην ἑαυτὴν ἐπέδωκε τῷ θεῷ, φροντίζουσα σεμνᾶς τῶν ἰδίων οἴκων, ξῶσα ἀσκητικώτατον βίον καὶ σώφρονα, τοιαύτην ἔχουσα τὴν συντυχίαν ως αἰδεῖσθαι αὐτὴν καὶ ἐπισκόπους ὑπερβολῇ εὐλαβείας. αὕτη | τὰς λοιπὰς καὶ περιττευούσας χρείας ἔνευδο- 20 χείοις καὶ πτωχοῖς καὶ διοδεύουσιν ἐπισκόπους χορηγοῦσα, οὐ παύεται ἐργαζομένη κατὰ τὸ λεληθὸς δι' ἑαυτῆς καὶ δι' οἰκετῶν πιστοτάτων μηδὲ ἀπολιμπανομένη τῆς ἐκκλησίας ἐν ταῖς νυξίν. |

(LXVIII) Όμοίως ἐν ταύτῃ τῇ πόλει εὑρήκαμεν μονάζοντα 25 χειροτονίαν μὲν μὴ αἱρούμενον δέξασθαι πρεσβυτερίου, ἀπὸ στρατείας δὲ ἡγμένον ὀλίγον χρόνου ὃς εἰκοστὸν ἄγει ἔτος ἐν τῇ ἀσκήσει ταύτην ἔχων τὴν πολιτείαν παραμένει μὲν τῷ ἐπισκόπῳ τῆς πόλεως, τοσοῦτον δέ ἐστι φιλάνθρωπος καὶ

Pi[T]

1 γενομένου] + μεγάλου TB1 (not rev) χωροῦντος] + πάντων ἀνθρώπων TB(l)
7-9 μήποτε.....προθέσεως] om T

LXVII (Περὶ Μάγνας): Pi[T]

10 Ἀγκύρᾳ] PB; Galatiae 1; τῇ Καισαρείᾳ τῆς Καππαδοκλας ven; om T in text, but title: περὶ Μ. ἐν Καισαρείᾳ 11 καὶ] om l 12 γυναικες] om l 13 Μάγνα] + τις Tl 22 κατὰ τὸ λελ.] om l

LXVIII (Περὶ τοῦ ἐλεήμονος μοναχοῦ): Pi[T]

No division in PT 26, 27 ἀπὸ...χρόνου] om T 27 ἡγμένον] + πρὸ P; txt Bl 29 πόλεως] + ἀνδρὶ ἀγίῳ (T)B (-ωτάτῳ) 1

έλεήμων ὡς καὶ τὰς νύκτας περιμέναι καὶ ἐλεεῖν τοὺς δεομένους. οὐτὸς οὐκ ἀμελεῖ οὐ φυλακῆς οὐ νοσοκομείου οὐ πτωχοῦ οὐ πλουσίου, ἀλλὰ πᾶσιν ἐπικουρεῖ, τοῖς μὲν λόγους εὐσπλαγχνίας διδοὺς ὡς ἀσπλάχνοις, τῶν δὲ προιστάμενος, τοὺς δὲ εἰρηνεύων, 5 τοῖς δὲ χρείας σωματικὰς καὶ ἴματια παρέχων. ὃ φιλεῖ δὲ συμβαίνειν ἐν πάσαις ταῖς μεγάλαις πόλεσι ἔστι καὶ ἐν αὐτῇ ἐν γὰρ τῇ στοᾷ τῆς ἐκκλησίας πλῆθος νοσούντων κατακείμενον ἔρανίζεται τὴν ἐφήμερον τροφήν, τῶν μὲν ἀγάμων τῶν δὲ γεγαμηκότων. συνέβη οὖν μᾶς τῶν ἡμερῶν ἐν μέσῃ νυκτὶ τίκτειν 10 ἑνὸς γυναικα ἐν τῇ στοᾷ ἐν χειμῶνι. βοώσης οὖν αὐτῆς ἐν τῇ ὁδύνῃ ἐπήκουσε, καὶ καταλείψας τὰς συνήθεις αὐτοῦ προσευχὰς ἔξελθὼν ἐπεῖδε, καὶ μηδένα εὑρὼν αὐτὸς ἵατρίνης ἐπέσχε τόπουν, οὐ βδελυξάμενος τὸ παρακολουθοῦν μῆσος ταῖς τικτούσαις, ἀναισθησίαν ἐν αὐτῷ τῆς ἐλεημοσύνης ἐργασαμένης. τούτου 15 τὸ μὲν σχῆμα τῶν ἴματίων οὐκ ἔστιν ἄξιον ὀβολοῦ, τὸ δὲ βρῶμα ἀμφήριστον τῶν ἴματίων πυκτίῳ ἐγκύψαι οὐ καρτερεῖ τῆς φιλανθρωπίας αὐτὸν ἐλαυνούσης τῶν ἀναγνωσμάτων. βιβλίον αὐτῷ ἔάν τις χαρίσηται τῶν ἀδελφῶν παραχρῆμα αὐτὸ πιπράσκει, τούτο ἐπιλέγων τοῖς ἐπισκώπτουσιν ὅτι Πόθεν ἔχω πεῖσαι 20 τὸν διδάσκαλόν μου ὅτι τὴν τέχνην αὐτοῦ μεμάθηκα, ἐὰν μὴ ἐκεῖνον αὐτὸν πωλήσω εἰς τὸ τῆς τέχνης κατόρθωμα; |

(LXIX) Ἀσκήτριά τις παρθένος μένουσα σὺν ἄλλαις δύο ἡσκήθη ἐπὶ ἔτη ἐννέα ἡ δέκα. αὕτη δελεασθεῖσα παρὰ ψάλτου τινὸς¹ ἐξέπεσε, καὶ κατὰ γαστρὸς λαβοῦσα ἐγέννησεν. εἰς ἄκρον 25 δὲ μῆσος ἐλάσασα τὸν ταύτην δελεάσαντος κατενύγη τὴν ψυχὴν εἰς βάθος, καὶ εἰς τοσοῦτον ἥλασε μετανοίας ὡς ἄντικρυς ἀποκαρτερῆσαι καὶ λιμῷ ἐαυτὴν ἀποκτεῖναι. προσευχομένη δὲ

21 In A after LXVIII comes one of the two pieces found in that redaction of the *Hist. Laus.* but nowhere else: *Bίος τοῦ ἀββᾶ Βησαρίωνος* (A cxvi): it is one of the forms of the “Story of the Little Gospel” (see *Prol.* 99), and was evidently suggested by the close of LXVIII.

In P LXIX, LXX come between XLVI and LIV.

P[!]T]

1 νύκτας] λεωφόρους T; πόλεις B† 5, 6 δ.....αὐτῇ] om T 7 ἐκκλησίας] a lacuna occurs here in the three copies of 1, extending to πρεσβυτέρων (11, p. 165)
14 ἀναισθησίαν.....έργασ.] om T; txt P(B) 16 πικτώ P 16, 17 πυκτίῳ.....
ἀναγν.] om T; txt PB 19-21 τοῦτο.....κατόρθωμα] om T; txt PB

LXIX (Περὶ παρθένου ἐκπεσούσης καὶ μετανοησάσης): PTs

24 τινὸς] TB (sl^{rev}); om P 27 δὲ] γὰρ T

έδέετο τοῦ θεοῦ λέγουσα ὅτι Ὁ θεὸς ὁ μέγας, ὁ βαστάζων τὰ κακὰ πάσης κτίσεως καὶ μὴ βουλόμενος τὸν θάνατον καὶ τὴν ἀπώλειαν τῶν πταιόντων εἰ θέλεις με σωθῆναι, ἐν τούτῳ μοι δεῖξον τὰ θαυμάσιά σου καὶ συνάγαγε τὸν καρπὸν τῆς ἐμῆς ἀμαρτίας ὅνπερ γεγέννηκα, ἵνα μὴ ἡ σχοινίῳ χρήσωμαι, ἢ 5 ἐμαυτὴν δισκεύσω. ἐν τούτοις δεομένῃ εἰσηκούσθη· τὸ γὰρ τεχθὲν οὐ μετ' οὐ πολὺ ἐτελεύτησεν. ἀπὸ οὖν τῆς ἡμέρας ἐκείνης τῷ μὲν ταύτην αἰχμαλωτεύσαντι οὐκέτι συνέτυχεν, ἔκδοτον δὲ ἑαυτὴν εἰς ἀκροτάτην νηστείαν δοῦσα, νοσούσαις καὶ λελωβημέναις ἐξυπηρετήσατο ἐπὶ τριάκοντα ἔτη, οὕτως τὸν θεὸν 10 δυσωπήσασα ώς ἀποκαλυφθῆναι τινι τῶν ἀγίων πρεσβυτέρων ὅτι Ἡ δεῖνά μοι εὐηρέστησε μᾶλλον ἐν τῇ μετανοίᾳ ἢ ἐν τῇ παρθενίᾳ. ταῦτα δὲ γράφω ἵνα μὴ καταφρονῶμεν τῶν γηησίως μετανοούντων.

(LXX) Πρεσβυτέρου ^{τινὸς}¹ θυγάτηρ ἐν Καισαρείᾳ τῆς 15 Παλαιστίνης ἐκπεσούσα παρθένος παρὰ τοῦ ταύτην φθείραντος ἐδιδάχθη ἀναγνώστην τινὰ τῆς πόλεως συκοφαντῆσαι. καὶ γενονυίας ἥδη ἐγκύου, ἐξεταξομένη παρὰ τοῦ πατρὸς κατεῖπε τοῦ ἀναγνώστου. ὁ δὲ πρεσβύτερος θαρσῶν ἀνήνεγκε τῷ ἐπισκόπῳ. ὁ δὲ ἐπίσκοπος συνεκρότησε τὸ ἱερατεῖον καὶ 20 ἐποίησε κληθῆναι τὸν ἀναγνώστην. ἐβασανίζετο ἡ ὑπόθεσις· ἐρωτώμενος παρὰ τοῦ ἐπισκόπου ὁ ἀναγνώστης οὐχ ὡμολόγει· τὸ γὰρ μὴ γενόμενον πῶς καὶ ἐνῆν ῥήθηναι; ἀγανακτῶν ὁ ἐπίσκοπος ἐμβριθῶς ἔλεγε αὐτῷ· Οὐχ ὄμολογεῖς ἄθλιε καὶ ταλαιπωρε καὶ ἀκαθαρσίας μεστέ; ἀπεκρίνατο ὁ ἀναγνώστης²⁵ Ἐγὼ τὸ ὃν εἶπον, ὅτι οὐκ ἔχω πρᾶγμα· ἀναίτιος γάρ εἰμι καὶ τῆς ἐννοίας τῆς πρὸς ἐκείνην. εἰ δὲ θέλεις τὸ μὴ ὃν ἀκοῦσαι, πέπραχα. τοῦτο αὐτοῦ εἰρηκότος καθεῦλε τὸν ἀναγνώστην.

15 Tullberg's ms. A gives s of this chapter (*Paradisus* 38).

PTs

1 ὁ μέγας] om s	2 πάσης]+τῆς T	3 σωθ. με θέλ. T	μοι] om T
5 γεγένηκα T	σχοινῳ T	ἡκούσθη T	7 τεχθὲν]+βρέφος
TB†	οὐ μετ' οὐ] P; μετ' οὐ T; οὐ μετὰ B	8 αἰχμαλωτίσαντι TB	9 αὐτὴν T
12 ἡ δεῖνα] 1 recommences here	13 μεταν. γηησίως TB (om γν. B†)		

LXX (Περὶ ἀναγνώστογενος συκοφαντηθέντος): PTll₂s

15 τινὸς] Bll ₂ s; om PT	18 ἐγγένους (sic) P; γενομένη ἔγκυος καὶ T	έταξ. TB
19 δὲ] om T	πρεσβ.] + pater eius l ₂ s	ἀνήγγειλε T
22 ὁ ἀναγν.] om P	23 ἐνῆν] ἦν TB†; ενι B†	24 μετὰ ἐμβριθειας T
B'T (τὸ μὲν ὃν); τὸ ἀληθὲς Pl ₂ ; quod erat in conscientia mea 1; om s		26 τὸ δὲ]
		γάρ] om T

τότε προσελθών παρακαλεῖ τὸν ἐπίσκοπον καὶ λέγει αὐτῷ· Οὐκοῦν ἐπειδὴ ἔπταισα | κέλευσόν μοι αὐτὴν εἰς γυναικα δοθῆναι· οὔτε γὰρ ἐγὼ κληρικὸς λοιπὸν οὔτε ἐκείνη παρθένος. ἔκδοτον οὖν αὐτὴν δέδωκε τῷ ἀναγνώστῃ, προσδοκήσας διακεῖσθαι τὸν 5 νεώτερον περὶ αὐτὴν καὶ ἄλλως μὴ δύνασθαι ἀποκοπῆναι τὴν πρὸς αὐτὴν συνήθειαν. λαβὼν οὖν αὐτὴν ὁ νεώτερος καὶ παρὰ τοῦ ἐπισκόπου καὶ παρὰ τοῦ πατρός, παρατίθεται μοναστηρίῳ γυναικῶν καὶ παρακαλεῖ τὴν αὐτόθι διάκονον τῆς ἀδελφότητος μέχρι τοῦ τοκετοῦ αὐτῆς ἀνέχεσθαι. ἐντὸς οὖν δλίγου χρόνου 10 ἐπληρώθησαν αἱ ἡμέραι τοῦ τεκεῖν· παρέστη ἡ κρισίμη ὥρα, στεναγμοί, ὠδῖνες, πόνοι, καταχθονίων δράσεις· καὶ τὸ βρέφος οὐκ ἔξηρχετο. παρῆλθεν ἡ πρώτη ἡμέρα, ἡ δευτέρα, ἡ τρίτη, ἡ ἑβδόμη· ἡ γυνὴ ἀπὸ τῆς ὁδύνης τῷ ἄδη προσομιλοῦσα οὐκ ἔφαγεν, οὐκ ἔπιεν, οὐκ ἔκαθεύδησεν, ἀλλ’ ἐβόα λέγουσα· Οὕμοι τῇ 15 ἀθλίᾳ, κινδυνεύω συκοφαντήσασα τόνδε τὸν ἀναγνώστην. ἀπελθοῦσαι λέγουσι τῷ πατρί. ὁ πατὴρ φοβούμενος τὸ καταγνωσθῆναι ως συκοφαντήσας, ἡσυχάζει ἄλλας δύο ἡμέρας. ἡ κόρη οὔτε ἐτελεύτα οὔτε ἐγένενα. | ως οὖν τὰς βοὰς αὐτῆς οὐκ ἔφερον αἱ ἀσκήτριαι δραμοῦσαι ἀπήγγειλαν τῷ ἐπισκόπῳ ὅτι Ἐξομολογεῖται βοῶσα ἡ δεῖνα ἀπὸ ἡμερῶν ὅτι ἐσυκοφάντησε τὸν ἀναγνώστην. τότε πέμπει πρὸς αὐτὸν διακόνους καὶ δηλοῖ αὐτῷ· Εὑξαι ἵνα γεννήσῃ ἡ συκοφαντήσασά σε. αὐτὸς δὲ οὐκ ἔδωκεν αὐτοῖς ἀπόκρισιν οὔτε ἥνοιξε τὴν ἑαυτοῦ θύραν ἀφ’ ἣς ἡμέρας εἰσῆλθε δεόμενος τοῦ θεοῦ. ἀπέρχεται πάλιν ὁ 25 πατὴρ πρὸς τὸν ἐπίσκοπον· γίνεται εὐχὴ ἐν τῇ ἐκκλησίᾳ· καὶ οὐδὲ οὔτως ἐγέννησε. τότε ἀναστὰς ὁ ἐπίσκοπος ἀπῆλθε πρὸς τὸν ἀναγνώστην, καὶ πλήξεις τὴν θύραν εἰσῆλθεν πρὸς αὐτὸν καὶ λέγει αὐτῷ· Εὔστάθιε ἀνάστα, λῦσον δὲ ἔδησας. παραχρῆμα δὲ τοῦ ἀναγνώστου κλίναντος γόνυ σὺν τῷ ἐπισκόπῳ 30 ἐγέννησεν ἡ γυνῆ.

PTll₂S

3 λοιπὸν κληρ. T 4 δέδ. αὐτὴν T 5 ταῦτην T 5, 6 τῆς συνηθείας (om π. αὐτὴν) TB: [ὑπονοήσας interlined m. 2 P] 7 παρέθετο TB 9 τοῦ] om T οὗν] om TB 10 τεκεῖν] P; τοκετοῦ TB: + καὶ TB παρέστη.....ώρα] om ls 11 ὠδῖνες] TBP*, δόδυναι P^{cor} καὶ] om T 12 ἡ] (quater) om T 13 τῆς] + ἄκρας T 14 T tr ἐφ. and ἐπ. 15 ἀπελθόντες T: + αἱ γυναικες P 17 συκοφαντησάσης (sic) P (+ πατὴρ inserted m. 2) ἡσύχασεν TB 20 ἐσυκοφάντησε] PTll₂S; ἐσυκοφάντησα T(B) 23 οὐκ ἔδωκεν after ἀπόκρ. T οὐδὲ T αὐτοῦ τὴν θ. T 26 ἔτεκεν T ἐπίσκοπος]+σὺν τῷ κλήρῳ T 27 τὸν ἀναγν.] αὐτὸν T πρὸς αὐτὸν] om Tl 28 καὶ] om T

⁵ Ισχυσε δὲ ἡ τούτου δέησις καὶ ἡ παραμονὴ τῆς προσευχῆς ἀναδεῖξαι καὶ τὴν συκοφαντίαν καὶ παιδεῦσαι καὶ τὴν συκοφαντήσασαν· ἵνα μάθωμεν προσκαρτερεῦν ταῖς προσευχαῖς καὶ εἰδέναι αὐτῶν τὴν δύναμιν. |

(LXXI) Ὁλίγα τοίνυν περὶ τοῦ συνόντος μοι ἀπὸ νεότητος ⁵ ἀδελφοῦ ἔως τῆς σήμερον εἰρηκὼς καταπαύσω τὸν λόγον. τούτον ἔγων ἐγὼ ἐν μακρῷ χρόνῳ μὴ πάθει φαγόντα, μὴ πάθει | νηστεύσαντα· νικήσαντα ὡς νομίζω πάθος χρημάτων, τὸ πλεῖστον κενοδοξίας· ἀρκούμενον τοῖς παροῦσι, μὴ καλλωπιξόμενον ἴματίοις, καταφρονούμενον εὐχαριστεῖν, ὑπερκινδυνεύοντα γνησίων ¹⁰ φίλων, πεῖραν λαβόντα δαιμόνων χιλιάκις καὶ ἐπάνω· ὡς καὶ μιᾶς τῶν ἡμερῶν δαίμονα αὐτῷ συνθέσθαι καὶ εἰπεῖν· Σύνθου μοι ἀμαρτῆσαι καὶ ἄπαξ, καὶ ἦν ἀν εἰπῆς μοι ἐν τῷ βίῳ ταύτην σοι ἄγω. καὶ πάλιν ἄλλοτε πυκτεύσας αὐτῷ ἐπὶ δεκατέσσαρας νύκτας, καθώς μοι διηγεῖτο, καὶ σύρας ἐκ ποδὸς ἐν νυκτὶ φωνῇ ¹⁵ προσωμίλει λέγων· Μὴ προσκύνει τὸν Χριστὸν καὶ οὐ μή σου ἐγγίσω· τὸν δὲ ἀποκριθέντα εἰπεῖν· Διὰ τοῦτο αὐτὸν προσκυνῶ καὶ ἀπειροπλασίονα δοξάσω καὶ προσκυνήσω, ἐπειδὴ ὅλως ἀηδίζῃ ἐν τούτῳ. ἐκατὸν ἕξ πόλεις πατήσας, ἐν ταῖς πλείσταις δὲ καὶ χρονίσας, γυναικὸς ἐλέει θεοῦ πεῖραν οὐκ ἔσχεν, οὐδὲ ²⁰ κατ' ὅναρ, πλὴν τοῦ πολέμου. τρίτον αὐτὸν ἔγων χρείαν βρώματος παρ' ἀγγέλου λαβόντα. μιᾶς τῶν ἡμερῶν ἐν ἀκρο-

4 In P liv follows LXX, and LXXI follows LXVIII.

6 See Note 115.

20 See Note 116.

PTll₂s

2 παιδεῦσαι]+δὲ (om καὶ²) T

LXXI (Περὶ τοῦ συνόντος αἵτῳ ἀδελφοῦ): PTAls

No title P 5 περὶ] om TABt ἀπὸ νεότ.] after ἀδελφοῦ TAB 6 τῆς σήμερον] γήρους T: + ἡμέρας Λ εἰρηκὼς]+ἐνταῦθα λοιπὸν AB 7 ἐν] + τῷ Λ χρόνῳ] + παθῶν κατακρατοῦντα Bl (nullo desiderio mentis aut corporis uictum)
 9 πλεονεκτας Α ἀρκούμενος and καλλωπιξόμενος P 10 εὐχαριστοῦντα T
 11 λαμβάνοντα Α καὶ¹] om TA καὶ²] om A 12 συνθ. καὶ] om T 13 μοι]
 om T 14 ἀγάγω T 14, 15 πυκτεύσας.....ποδὸς] om T 15 ὡς Α ἐκ ποδὸς]
 om Α φωνῆ] PB; om TAs: + ἐπάνδρῳ Bl 16 προσωμίλει] om Ts λέγων]
 λέγειν αὐτὸν T Χριστὸν] κύριον T σοι P 17 τὸν] τῷ T ἀποκρινάμενον
 TB; -όμενον Α τοῦτο]+πλεῖον Tl 18 ἀπειροπλασίως Α; πολυπλασίως TB
 καὶ προσκυνήσω] om T 19-21 ἐκατον.....πολέμου] om T 19 ἐπάτησε Α
 ἐν²] om Α 20 ἐγχρ. Α γυν.] + ἐν Λ 21 πολλάκις τρίτον (sic) T τρίτον]
 τοῦτον Α χρείας βρωτὰς TΛ 22-7 (p. 168) μιᾶς.....ξέστας ἐλαῖον] om T

τάτη ἐρήμῳ καὶ μηδὲ ψῆχα ἔχων, τρεῖς εὑρεν ἄρτους ἐν τῇ μηλωτῇ θερμούς· ἀλλοτε πάλιν οἶνον καὶ ἄρτους. ἀλλοτε πάλιν λέγοντος ἔγνων ὅτι Λείπῃ ἀπελθὼν οὖν λάβε παρὰ τοῦδε σῆτον· καὶ ἔλαιον. ἐλθὼν οὖν ἐκεῖνος πρὸς ὃν αὐτὸς ἐπεπόμφει λέγει αὐτῷ· Σὺ εἰ ὁ δεῖνα; καὶ εἶπε· Ναί. Ἐκέλευσέ σοί τις λαβεῖν τριάκοντα μοδίους στότου καὶ δώδεκα ξέστας ἔλαιου. ὅπερ τοῦ τοιούτου καγχίσομαι οἷος ἦν οὗτος· ὃν ἔγνων δακρύσαντα πολλάκις ἐπὶ ἀνδρῶν ἐν ἀνάγκῃ ἀπορουμένων πενίας καὶ πάντα ὅσα εἶχε παρέσχε τούτοις πλὴν τῆς σαρκός. ΙΟ ἔγνων δὲ αὐτὸν κλαύσαντα καὶ ἐπὶ ἐκπεσόντος ἐν ἀμαρτίᾳ· ὃς τοῖς δάκρυσιν εἰς μετάνοιαν ἤγαγε τὸν ἐκπεσόντα. οὗτός μοὶ ποτε διωμόσατο ὅτι· Τοῦ θεοῦ ἐδεήθην μηδένα νύξαι, μάλιστα τῶν πλουσίων καὶ φαύλων, ἐπὶ τῷ δοῦναί μοί τι ἐν ταῖς χρείαις.

Ι5 Ἐμοὶ δὲ τοῦτο ἀρκεῖ καταξιωθῆναι μνημονεύειν τούτων ἀπάντων ὡν γραφῇ παραδέδωκα. οὐκ ἦν γὰρ ἀθεεὶ τὸ κινηθῆναι σου τὴν διάνοιαν εἰς τὸ ἐπιτάξαι τὴν συγγραφὴν τοῦ βιβλίου τούτου καὶ γραφῇ παραδοῦναι τοὺς βίους τῶν ἀγίων τούτων.

7 2 Cor. xii. 5.

PT(7-18)Als

1 καὶ] om A ψύχαν (sic) A ἐν] om A 2 θερμοὺς]+παξαμάτας A
 2, 3 ἀλλοτε πάλιν ἥλθεν αὐτῷ φωνὴ λέγοντα· Ἔγνων ὅτι λείπῃ βρωμάτων ἀπελθὼν κ.τ.λ. A; quodam die eum alicui dixisse reminiscor: Didici, inquit, quod alimenta uitae necessaria non haberet: uade &c. 1; ‘another time he was in want, and an angel was revealed to him in a vision and said to him: Go &c.’ s; ἔγνων πάλιν τοῦτον λιπόμενον ἀναλωμάτων ἀκοῦσαι παρ’ ἀγγέλου ὅτι Ἀπελθὼν κ.τ.λ. B; txt P (T vac)
 4 παρ’ ὃν A 5 ἐπεπέμφθη A Σὺ.....Ναὶ] om A 6 σοι] om A ἐλ. ξέστ.
 δῶδ. A 7 ὅπιος T οὗτος] om T ὃν]+ἔγώ TB 8 ἐπὶ ἀνδρῶν] om TA
 9 πενίας] P; ἐν πενίᾳ T; ἐν πενίαις AB καὶ.....τούτοις] Pl; καὶ παρέσχεν (παρέσχεν οὖν A; παρεσχηκότα B) εἴ τι εἶχεν TAB πλὴν] παρεκτὸς A σαρκός]+καὶ πάλιν
 (om δὲ) P 10 δακρύσαντα A καὶ] om P ἐκπεσόντας T ἀμαρτίαις AB
 10, 11 ὃς.....ἐκπεσόντα] om T 11 δακρύοις A 12 διηγήσατο ΤΑ: + ποτε ΤΑ
 μηδένα νύξαι] μηδὲν ἀνοίξαι A; μηδαμῶς ἀνοίξαι (om μάλιστα) P 13 φαύλων]+τὰς
 καρδίας P ἐπὶ τὸ A 14 χρείαις] s ends

PTAl

15 ἀρκεῖτο ΤΑ 16 παρέδωκα A ἔστι ΤΑ ἀθετ A; θετ T τοῦ κιν. A
 18 τούτου]+ώστε T καὶ γραφῇ] om A ἀγίων] ἀνδρῶν A τούτων] A ceases
 and becomes A^B to end

σὺ δέ γε, πιστότατε δοῦλε Χριστοῦ, ἡδέως αὐτοῖς ἐντυγχάνων
ἰκανὴν ἀπόδειξιν τῆς ἀναστάσεως τοὺς βίους αὐτῶν καὶ τοὺς
πόνους καὶ τὴν τοσαύτην ὑπομονὴν λαβών, ἐπου προθύμως,
χρηστὴν τρεφόμενος ἐλπίδι, βραχυτέρας τὰς ἔμπροσθεν τῶν
ὅπισω ὄρῶν ἡμέρας. ὑπὲρ ἐμοῦ | προσεύχου, σεαυτὸν διατηρῶν
οὗτόν σε οἶδα ἀπὸ τῆς ὑπατείας Ταττιανοῦ μέχρι τῆς σήμερον,
καὶ οὗτόν σε πάλιν εὑρον χειροτονηθέντα πραιτόσιτον τοῦ εὐσε-
βεστάτου κοιτῶνος. ὃν γὰρ ἀξία τοιαύτη μετὰ χρημάτων καὶ
ἔξουσία τοσαύτη τοῦ φόβου τοῦ θεοῦ οὐκ ἐποίησε χεῖρον, οὗτος
ἀνάκειται τῷ Χριστῷ, τῷ ἀκούσαντι ὑπὸ τοῦ διαβόλου· Ταῦτά ¹⁰
σοι πάντα δώσω ἐὰν πεσὼν προσκυνήσῃς μοι.

ΤΕΛΟΣ.

6 See Note 117.

10 Mt. iv. 9.

PTI

1 γε] om T αὐτῇ T 5 διατηρῶν] TB; om P* (+ διατηρήσας in marg. m. 2,
after σήμερον) 6 οἶδα] om T Ταττιανοῦ P 7 τοῦ] om T 8 μετὰ] καὶ T
καὶ] om T 9 τοιαύτη T οὗτος]+ ὅλος B†l 11 μοι] PAB B¹⁻⁶l end here (P
adds a doxology of the ordinary type): the other B groups, when complete, go on:
ἀλλὰ τοῦτον κατήσχυνεν ὁ κύριος εἰπών· "Τπαγε ὅπισω μου κ.τ.λ. (for another dozen
lines): T adds: καὶ ἐπιτιμήσαντι λέγων· "Τπαγε ὅπισω μου, σατανᾶ, καὶ τὰ ἔξης.

READINGS OF W.

(CHRIST CHURCH OXFORD, WAKE M.S. GR. 67, SAEC. X.)

(See *Introd.* §§ 9, 10.)

The following schedule records the differences of W from P.

Readings which would have been adopted in the text had W been available in time, are printed in Clarendon type.

Cases in which the support of W causes the adoption of a P reading previously rejected, are printed in Clarendon type between brackets.

An asterisk is prefixed to readings already adopted in the text against the authority of P.

In other cases the authorities that agree with W are indicated.

[N.B. It is necessary to remember that W is here collated not with the text, but with P.]

p. 3. The Prooemium : 'Εν ταύτῃ τῇ βίβλῳ is omitted and there is no general Title to the book.

p. 6. At foot of f. 150^r: Λαύσω προποσίτῳ ἐπιστολὴ γραφεῖσα παρὰ Παλλαδίου ἐπισκόπου Ἐληνοπόλεως. On f. 150^v follows : Μακαρίζω κ.τ.λ.

3 ἔχαρτσαν (TB†l₂) *οἰκοδομῆς

p. 7. 1 om καὶ² 4 (om δὲ, with PT) κατὰ]+τὴν 6 *ἔλαττου-
μένους *stet ἐν γνώσει 7 *ἡ 10 om αἱ² 11 κατορθώματα]
f. 150^v ends here: the text continues on f. 193^r. Evidently f. 150 got detached
and was bound up in a wrong place. 15 πρᾶψ 16 λυπεῖν 18 σα-
φῶς] πιστῶς 19 *stet εἰ δύναται 20 *om καὶ (after ὁν)

p. 9. Prologue. No title of any kind. 1 συγγράματα] πράγματα
3 ἄνω 6 *κισσώντων 12 φιλομαθ.] φιλαληθέστατε+τῶν ἀνδρῶν
πρῶτον πάντων τὰ κατ' ἔμαυτὸν διηγήσασθαι, τά τε ἐπὶ τῆς ἡλικίας καὶ τὰ ἐπὶ τῇ
προκοπῇ τῆς διανοίας τῆς εἰς θεὸν ἀρετῆς ἐκ νεαρᾶς ἡλικίας ἀρξάμενος. τριακοστὸν
μὲν κ.τ.λ. (On this insertion from B see Note 4.)

p. 10. 2 ἐν τῇ πάσῃς ζωῆς (sic) 7 Ῥωμανίαν (sic) 10 om τε
(TBl) ἀλήθης (sic) 15 *προκόπτοις

p. 11. 4 om τοῦ (TB) 8 ἄπασαν 10 om ἐμοῦ

p. 12. 3 ἀδιακρίτως (T) 4 τινὰς (T) 5 πολυπρ.] + μεθ' ἄς ἀλλοτριοπραγμοσύναι (ἢ κακοπρ.) (B†) 12 φιλοδοξίαν δουλεύσαντες
18 γάρ] γοῦν οι ἡ 21 οι τὴν ὑλην 21, 22 οι ἀλλὰ μακάρισσον ἢ ταλάνισσον 23 οι καὶ (TBl) 26 οι οἱ (TBl)

p. 13. 2 οι τοῦ (TB†) 7 ἡλθεν] + δ (B†) 11 ἀμαρτωλῶν φίλος
13 λόγων 15 χρήζοι (TB†) 22 οι καὶ (T) 29 κρέας (in marg. m. 1)

p. 14. 3 ἦ] καὶ 6 καὶ ἀκρδ. καὶ καταλαλ. 13 γάρ] γοῦν
19 οι γάρ 24 ἀναγγέλλει : + τὰ (TB)

p. 15. I. Isidore.

8 ἐκεῖσε] ἐν τῇ πόλει (TBl) 9 οι τῷ (TB) 12 ὥρει] + τῷ (T)
*Νιτρίας (so always) 14 ἀντῆς] + τῆς (B) 20 οι ἥν 24 ἔξιστασθαι]
+ καὶ *ἐνεάζειν παρακαλούμενον (but ἔλεγεν)

p. 16. 5 παρὰ] + τοῦ (T) 7 ταῖς τε (TB†) 13 ὑμῶν (TB)
II. Dorotheus.

19 οι καὶ (T) 20 σπηλαῖω] + καὶ (TB) 21 με (TB) 25 παρ' (T)
26 ἡ δίαιτα αὐτοῦ

p. 17. 2 οι ἀεὶ 3 δυναμ.] + ἑαυτοῖς οἰκοδομῆσαι (TB) 4 τελίσκων (TB) 5 γήρει B† (ἀποκτένων (sic) as P) 6 ἀποκτέννει
7 ἀποκτέννω ούγκιας (TB) 8 ἐπὶ θεοῦ μάρτυρος (TB) 11 θαλλῶν]
+ τῶν 12 ἐμοῦ] + μόνου (Bll₂) ποιεῖ (T) ἐφιλοπ.] ἐπιθόμην ἀσφαλῶς
13 τῶν τούτου] αὐτὸν (TB) 14 οι λέγοντες (T) 15 ἐν τῷ ἐργάζεσθαι
αὐτὸν ἡ ἐσθίειν (B) 16 οι ὕπνῳ (B) ὡς 17 οι ἐκ (B)

p. 18. 3 *κάδον μεταληψ.] + τῆς ὥρας τῆς ἐννάτης (Tl) 5 αὐτῷ]
+ ὅτι (TB)

III. Potamiaena.

22 ἐπιψενη B† *οι τῶν νόμων παρεκάλεσε (TB†)
p. 19. 1 αὐτὸν (T) 4 βραστούσης (sic) 7 καταγγισθῆναι (B†)
9 ἀπομανεῖς (TB) 11 *stet σου 14 *χαλωμένη

IV. Didymus.

21 τελευτῷ (T)
p. 20. 3 καὶ ὄχυρῶς (T) *ἐκθέμενος 11 ὡς ἄτε (TB†) 14 μιᾶς
οι ἥμην : + καὶ (T) 15 ἄρτον (T) 16 οι ταύτης (T) κατενεχθ. με
17 ὕπνῳ (οι εἰς) (TB) 18 καὶ κηρύττοντας (TB) 20 ἀπόστελον (TB)

p. 21. 1 *stet καὶ² 2 εύρεθη

V. Alexandra.

8 συντυχοῦσσαν 10 ταύτης (B†) 11 Μελάνιον (Tl) ἵς] + εἰς (TB†)
15 ηὑρησάμην (sic) 17 ποιηθεῖσαν (TB)

p. 22. 1 φαγ.] + μον (TBl₂S₂)

VI. The Miserly Virgin.

4 ἔπαινον] + μέν 5 ἐν] + τῇ 6 σοβαρὴ (B†) 7 οι εἰς
μηδενὶ ποτε μεταδιδοῦσα (an emend. ?) 7, 8 μὴ ξ. μὴ π. (T) 9 οὐ
κατεσκ. 14 *μέλει 17 ἐστιθέναι 21 συγγενεῦσιν

p. 23. 1 ὥρος] + τοῦ (TB) 6 (τὸ δὴ λεγ. after θελήσας, so I probably ;
οι s) 10 δράμα (TB) *δν 13 τιμῆς 16 τοὺς δὲ λοιποὺς

17 ἀδελφιδοῦς 19 οι ἔφαπτομαι (T)

p. 24. 1 om ἐτῶν 2 *αὐτὸν 4 ὑπὲρ ὡν 8 λαμβάνεις
 11 αὐτῆς] + ἐν τῷ πυλῶνι 16 ἀρέσκουσιν (T) 17 om σου
 VII. Nitria.

21 οὖν] δὲ περὶ] + τὴν (B) 23 εἰς] ἐπὶ (B) 24 *Νιτρίας
 21—24 are attached to VI, and the rest of VII (μεταξὺ 24, p. 24, to δηγήσομαι
 19, p. 26) is omitted.

VIII. Amoun the Nitriot.

p. 26. 20 Ἐν τῷ ὅρε τούτῳ ἦν τις γέρων ὀνόματι Ἀμοῦν, περὶ οὐ λέγουσι
 τοιούτῳ τρόπῳ βεβιωκέναι, ὅτι κ.τ.λ. (21) *Ἀμοῦν (one μ throughout)
 p. 27. 4 (κοιμήσαντες P*T^A^BB†) 6 σύμβιον] γηησίαν σύζυγον (Bl)
 10 Χριστῷ (Bls₂) 14, 15 εἰσηγεῖτο αὐτῇ καὶ ἀγνείας
 λόγον, ὡς ἐκείνην χάριτι Χριστοῦ πεισθεῖσαν εἰπεῖν 16 λοιπόν] + Τοῦτο (Bl)
 17 μενη (TB†) 18 αὐτῷ τῷ μενωμεν (TB) om δὲ 20 τῇ]
 τῷ (P*)

p. 28. 3 ποιήσας (T) 8 *οὐ not inserted ἔστι πρᾶγμα (B)
 10 σου 11 συνοικοῦντα (TB) 14 *Νιτρίας 17 έαυτοῦ 18 om
 ὁ ἐπίσκοπος 19 ὄτιπερ (TB†)

p. 29. 1 om τῷ (TB) 6, 7 om τοῦτον...Νεῖλου

IX. Or.

8 *Νιτρίας 9 προεμαρτύρει 10 Μελάνιον (A^{B37})

X. Pambo.

17 om τῶν ἀδελφιδοῦς

p. 30. 4 Μελάνιον (TB† -ίων) 5 εἰς] + τὴν (B†) 7 ἔρημον] + ὅτι (TB†)
 8 ἀργύρου (B†) 11 δώσει (B†) 17 ὑπ'] παρ' (B) 18 οἰδας (TB)

p. 31. 1 om δὲ (TB) 6 ἐμῶν χειρῶν (TB†) 8 τὴν σπ. ἔχουσα
 12 Ἀμμῶνι (Tc) 14 *stet τῆς ἐρήμου 15 ἀρτον ἔφαγον 17 om
 τοῦ (T apophth.) 18 δὲ] + αὐτῷ (TB) om τοῦτο (TB)

p. 32. 1 Ἀμμῶν (Tc) 7 *stet καὶ 13 om αὐτοῦ (T) 14 om οὔτως

XI. Ammonius.

p. 33. 1 προσῆλθαν 4 ἀπῆλθαν 13 om δὲ 15 διόμνυται

18 Ἀμμῶνος (T)
 p. 34. 1 τῷ σαρκίω (T) 5 om δὲ (T) 7 διελθών (T) 9 εἰ

καὶ τις (TB)

p. 35. XII. Benjamin.

1 *Νιτρίας 2 ἔτη ὁγδ. (TB) 3 παντὶ (TB†) 5 καταξιωθεῖς
 (TB†) 13 ἄλλους δακτύλους (T) 14 ἐνατενίζειν (B†)

p. 36. 6 τὰς χρείας τὰς λοιπὰς (om τοῦ σωμ.) (T)

As in P, XVI (Nathanael) comes between XII and XIII.

XIII. Apollonius.

14 τῷ ἥκμακέναι (om διὰ)

p. 37. 1 ιδίων (T^A^B) 5 om καὶ ὁρῶντα (T) μή τις (TB) 7 εὐ-
 ρῶν πολιτείαν εἰς τὸ γῆρας (no stop after ἀσθ. 6) (TB) 10 om ταύτης διὰ
 τὸ] τὸ (T τῷ B†)

XIV. Paësius and Isaias.

19 μετῆλθεν (TB) 22 om τὰ

p. 38. 1 οὐν] δὲ (T) 3 ἐνηλλαγμένη δὲ πολιτείᾳ (TB) 5 πορίσηται
(TB) καὶ]+τῇ (TB) 12 ἐγίνοντο (TB†) 17 οἱ τὰ (T)
18 *stet τῶν ποδῶν σου (remove τὸ) εἶναι αὐτοὺς (TB) 19 ὅτους]
+καὶ (T) 20, 21 καὶ καθ' ὥραν καὶ καθ' ἡμέραν καὶ κατὰ νύκτα 25 ἀνέ-
πανεν (B†)

p. 39. 2 οἱ ὄτι (TB) 3 οἱ ὄτι (Bl) 4 ἐγίνετο 5 *οἱ εἰ
(after ξένους) 10 οἱ ἑστῶτας

XV. Macarius the Younger.

11 οἱ ὁσ 16 αὐτὸν]+καὶ μεῖναι (T) 21 ἡρώτων]+αὐτὸν

p. 40. 4 Μωϋσῆς (TB) 8 *λέγω

XVI. Nathanael (comes between XII and XIII, as in P).

15 συγχρονίσασι (TB) 16 μὲν οὐκέτι (TB) 17 *οἱ μὲν οἱ
ἐκεῖ (and ἐκεῖνος) *stet τότε γάρ after τότε 18 *ὅτε 21 καὶ]
+πᾶσιν

p. 41. 1 *stet τρεῖς ἦ 3 ψόφους (TB) 6 οἱ τῆς 8 κελλαν]
σκέπην (B†) 9 τὸν οὐδὸν (Bl) 14 μετὰ τὸ εὑξασθαι (ll₂ss₂) 15 λέγουσιν]
+οὖν

p. 42. 1 δι' ὅν 5 ἑσπέραν βαθεῖαν (οἱ ἐν) (TB†) 10 μελλάκιον (TB) 11 *ἀδελφοῦ 13 *ἴανθων (B and
versions) 14 ἐνεὸς (TB†) 22 ἄλλος τις (Tll₂)

p. 43. 1 οἱ τὴν θύραν 2 οἱ εἰς² 3 ἀπολύοντας (TB)

XVII. Macarius of Egypt.

10 εἰς]+ἡν (T)

p. 44. 5 Σκήτην 6 οἱ διὰ...θεραπ. 14 οἱ ἐν (B†) 17 ζητη
before ἦ (TB) 20 αὔτῃ]+τοίνυν (TB₁) 22 ἀδηφαγίαν (TB) 24 καὶ]
+διὰ (TB)

p. 45. 1 ιδον (35 TB) 5 φορδες (35 33 TB) 12 φορβεώσας (35)
13 *τῷ 16 φοράδα (35 TB) 17 οἱ αὐτῆς 20 ἀπεκάλυψε γάρ
αὐτῷ ὁ θεός (35 B† and versions) 21 ἀπεκρίνατο (TB)

p. 46. 10 ἐπενόησε 11 ἀπετελ. εἰς τὸ ἄκρον

17—19 omission and insertion, as in P (see Note 28)

p. 47. 2 οἱ σὺν (T) 5 ἀνέλυε (TB†) 6 *stet γάρ:+καὶ (TB)
9 οἰκείαν] ιδίαν (TB) 14 *δεκάλιτρον 15 *ἄρτου *πολύ 18 ὁ
θεὸς πεπ. 19 οἱ τοῦ θαυμασίου (T)

XVIII. Macarius of Alexandria.

24 ἐννεαετίαν 25 ἑαυτοῦ

p. 48. 1 οἱ καὶ 3 *Ταβενν. 6 παρευρέθη (T) οἱ αἱλον
9 *καταγγίσας 12 ὄλα 12, 13 ὁπῆς· ὡς τελώνης γάρ μοι οὐ συνεχώρει
(T ὁ τελ. γάρ, φησί, οὐ συνεχώρει; 1 ut aliquis publicanus non sinebat me
tantum tollere quantum quiuissem tenere; s 'and it did not allow me to take
out (my hand) when full'; οἱ l₂: the clause τὸ γάρ παντελῶς μὴ ἐσθίειν is
only in P and B) 15 οὐγκίας (TB) 16 τοῦ ἐνιαυτοῦ 19 *πυνον
τῇ δὲ νυκτερωῇ στυφ. ψυχρ. (B) 21 ἐχρηστ.] +τῷ (T)

From πρωὶ (25) to ρομφαίας (l. 2 of interp. at 5, p. 50) is missing through
the loss of a folio.

p. 50. 5 (The interpolation occurs: text recommences at εἰσελθών)
 6 εὑρεν φρέαρ καὶ ἐν αὐτῷ κάδον χρυσοῦν 7 χρόνω] + καὶ 9 *om
 interp. after ἥλιον 11 ἐγένετο] γεγένηται 13 βαυκάλιν (not so in 15)
 14 *stet καὶ

p. 51. 1 (The interp. after γάλακτος occurs) 2 om τῇ βουβάλῳ (Bll₂s)
 4 μοσχάριν 5 πλησίον ὅλας τῶν φρυγαναίων 7 αὐτὴν] τὴν ἀσπίδα
 8 πῶς ἐτόλμησας ἐλθεῖν (TB) 9 om μοι (l₂s: T ἐπ' ἐμέ; B πρὸς ἐμέ; 1 huc)
 11 τῇ πανερήμῳ (om ἐνδ.) 12 *Νιτρίας 19 (om αὐτῷ PT)
 p. 52. 6 ὁ] οὖ 7 om τὸν 10 om οἱ (B†) 13 om ὡς...νῆστις
 15 με ἐκριφῆναι (TB) 17 om εἰσῆλθεν οὖν (T; but in P Bll₂s) 19 ἀσκοῦντα
 26 ἐσθεῖν (TB) 28 μῆ] μῆδε

p. 53. 3 ἵνα οἶδας 4 om σου (Ts; ll₂ altered) 5 om τὰ 9 om
 σεαυτὸν (TBll₂s) 11 σοῦν εἰς τὸν τοπ. 25 ἐν] ἐφ' (B) 26 ἐμπίμ-
 πραμα (TB)

p. 54: 5 οὖ ἡ κεφ.] + αὐτοῦ 7 Βέβρωτο (so P) 9 καλουμένου (T)
 7 ἐν συντυχίᾳ (B; T vac) 8 κατοικτειρον (B†; T vac)

From καὶ λέγει (9) to Χριστὸν (23, p. 67) is missing, through loss of several folios¹.

p. 68. (XXI Eulogius) 15 om λελωβημένου (though stet Εὐλογίου)
 17 ἀφηγησάμενος (TW^oB; this one instance makes it probable that, as a rule, the TW^oB readings should have been adopted)

p. 69. 3 om δέ

The last paragraph of XXI and all XXII (4, p. 69 to 20, p. 74) are omitted in W.

XXIII. Pachon.

p. 75. 1 συνέβη με οὖν ὀχληθέντα 2 γυναικικῇ (VCA^B) *stet πρὸς²
 6 *πανερήμον 7 *om ἀγίοις 8 *stet ἐν τῇ ἐρήμῳ *om τῷδε
 Πάχων (B†) 10 οὔτως (Ts) 12 καὶ διὰ τὴν σπάνιν τῶν χρειῶν καὶ διὰ
 τὸ μῆ ἔναι τ. κ. τ. λ. (36 ss₂; txt PTVCBll₂) 15 *ήμιν ἐπιτιθ. 16 *om χρώμενος
 p. 76. 4 om αἰσχρῶς (T 36 l₂s₂(s); stet PVCB1) 6 *ἐξελθόν[τα]
 7 *οὖν ἐγέν. 8 διελεύσεται (VC) 10 *προσεδόκων 11 *om ὑπ'
 αὐτῶν 14 *μοι 18 ἀπὸ μανίας (36) 19 *stet οὖν (T 36)
 20 ἡδυνάμην (TVC 36 B†) 22 *προσφέρω

p. 77. 1 om μοι (T) 3 μοι] μοι (B) 9 οὐκ (om οὔτως) (TVC 36 ss₂)

¹ It is likely that some of the unrecorded T readings (see note on p. 43) in the remaining portion of XVIII may be the true ones: such as seem to have some claim to be genuine are here recorded:

- p. 54. 12 λειτουργεῖ 14 *ιερατεύσας· καὶ 17 διερθωσαι 19 τοῦ
 μηκέτι 23 πν. πον. 24 τὴν κεφ. τὴν καρδ.
 p. 55. 5 οὖν αὐτὸν 6 παραγγεῖλας 12 σφοδροτέρως πεσὼν] + οὖν
 13 καὶ λέγει] λέγων 16 διομύμενος δτι] + οὔτως
 p. 56. 9 ἀπεστήθισε πρᾶσ
 p. 57. 5 αὐτῆς τὸν σκ. 6 τὴν θ. τῆς αὐλῆς 7 βίπτει αὐτὸν 10 om
 αὐτοῦ 12 ἥνεγκε
 p. 58. 8 ἀκηδιάσας] ἐν ἀκηδίᾳ 10 δτι after αὐτοῖς

XXIV. Stephen.

14 γενόμενος] + καὶ (VC) *διακριτικὸς 16 συντυγχάνοντα ἀναχωρῆσαι 17 τῶν ἡμερῶν τῶν ἡμετέρων
p. 78. 5, 6 *ἐργαζόμενον κ. πλέκοντα θαλ. κ. λαλοῦντα 9 *stet τοῦτο
μὲν 10 *δὲ 12 *βλαβῆτε 17 *om δεινοῖς καὶ ἀλγεινοῖς

XXV. Valens.

p. 79. 3 *φυσιώσεως 6 *stet αὐτὸν¹ παρεσκεύασεν (ΑΒΙ)
8 *stet τῇ 13 om ἐν 15 *stet ἡμῶν 17 ἀπενέγκαντα (B):
+ καὶ (TB) 18 *σου χείρων
p. 80. 3 *παρρησίᾳ 5* αὐτὸν ἵδ. 7 om τῶν (adopt λαμπαδηφόρον
(TAVCB†), though W has -ρων) 8 *οὖν 12 om σιδηρώσαντες
13 *stet καὶ¹ 14 *καὶ ὡς 22 *δικαιώματι

XXVI. Hero.

p. 81. 13 ἐσθίει (ΤΑΒ†) 14 *om θείων 16 Σκήτην 19 om
δὲ 20 *stet εἴτα τὸν μέγαν
p. 82. 4 οὗτο (sic) 5 εἰς] + τὴν (ΑΒC) 6 om κατ' οἰκονομ.

8 ἴπποδρομίαις (TAB)

XXVII. Ptolemy.

19 *δυσδιήγητον 20 *stet γὰρ Σκίτεως
p. 83. 1 *δέκειμβριώ 4, 5 as txt 7 μετέωρον ἀλώμενον
8 δεδώκότα 9 *stet καὶ²

XXVIII. Virgin who fell.

16 *ὑπηρετούμενον 17 *συνεψύρη om ἐν τῷ
p. 84. 3 *om τὰ 4 *οὐκ ἦν

XXIX. Elias.

7 om ὁς 'Αθρ.] + τῇ (TB) 9 ἐντὸς] ἐν τῷ μοναστηρίῳ (TBs)
10 om ἄλλα (T) 14 om οὖν (TB) 15 οὐτος] οὔτως
p. 85. 2 πάθος] + μου (om ἀπ' ἔμοῦ) (TB) 8 om καὶ (T) 9 *ἐπὶ¹
τούτοις *εἴσπρ. αὐτὸν ὅρκον 10 om τὸν δὲ...εἴπατο 11 μου (TB)
φροντίζω (TB†) 12 om καὶ¹ (T) 16 *ώφελείας 19 ἔνδον ἔμεινεν (T)

XXX. Dorotheus.

p. 86. 3 ἀνωγαίω 5 (ἥν) + καὶ 7 ἀνάγαιον 8 οὕτε (but
μήτε in 7) *δυναμένου κάτω κατελθεῖν 9 om ή (ΤΑ)

XXXI. Piamoun.

11 τῆς μητρὸς τῆς ιδίας (ΑΒC) 13 ἐν αἷς 14 ὑδριμερίας (B)
15 *stet καὶ¹ 17 χειροπάλων (for καὶ ἥποι.) *κόψαι 18 *αὐτῇ¹
20 *stet καὶ 21 *ὑμῶν

p. 87. 1 μάχης] αἱδίας (ἀγδίας) (B†) 3 om καὶ λέγοντες (T, but W
retains αὐτῇ) 12 *πρώτην 14 *om τῆς ἀγίας (adopt αὐτῆς)
16, 17 as txt

The chapters on the Pachomian monasteries, viz. XXXII, XXXIII,
XXXIV (18, p. 87 to 6, p. 100) are omitted in W.

From XXXV onwards the readings of W are incorporated in the text;
only the differences of W from P are recorded: where (W) follows P in the

list of sources, P is always to be taken in the apparatus as equivalent to PW, unless there is an explicit mention of W. The contents of the remainder of W and the lacunae are here indicated.

XXXV. John of Lycopolis.

XXXVI. Posidonius.

The last paragraph, 6, p. 108 to 2, p. 109, is omitted in W, as in P.

XXXVII. Sarapion Sindonita.

A folio was lost at *τελευτήν* (4, p. 116), the next word being *έχθες* (7, p. 125). The missing portions of XXXVII and XXXIX make up just 34 lines of the printed text, the normal amount in each folio of W: this makes it morally certain that only one folio has been lost at this point, and that therefore W (like P) never contained XXXVIII (Evagrius).

Conclusion of XXXIX, Pior.

XLVII. Chronius and Paphnutius.

The first paragraph (12—23, p. 136) is omitted in W.

LVIII. Monks in Antinoë.

XL. Ephraim.

XLIV. Innocent.

A folio lost, from *οὐδὲν* (2, p. 131) to *κρεαδίου* (11, p. 132).

XLIII. Adolius.

LIII. Abramius.

L. Gaddanas.

LI. Elias.

XLVIII. Elpidius.

XLI. Holy Women (first 5 lines, to which is joined)

LXIII. Virgin and Athanasius.

LIX. Nuns in Antinoë.

LX. Virgin and Kolluthus.

XLVI. The elder Melania.

καπφω (sic) (15, p. 135) is last word on recto of last surviving folio; the verso was pasted to the wooden board of the cover: it has been partly detached, but only a few stray letters are legible. The rest of the MS is lost.

READINGS OF W^o

FF. 61—70 OF SAME MS.

(Same date, if not same hand; but a quite different type of the G text closely akin to O (Laud. Gr. 84): see *Introd.* lxxiii.)

XXII. The piece begins (f. 61^a): Περὶ τῶν ἐν Φέρμῃ τῷ ὅρει. περὶ Παύλου τοῦ ἀπλοῦ.

The following are the differences of W^o from O:

p. 69.	17, 18 om διηγεῖτο...ὅτι	20 *stet ἡτις	
p. 70.	1 μηκιστούς χρόνους ἐλθὼν	2 εἰς] πρὸς	10 *stet ὁ
12 *ζῆθι	14 ἀν] ἔαν	16 om καὶ	17 σοι]
p. 71.	3 αὐτὸν] αὐτῷ	11 ἐν] +τῇ	15 ἡλιγγιώτῃ (sic)
αγαγῶν	17 om τοὺς αὐτοὺς θαλλ.	18 ἐρυτιδόσθαι	20 οὔτε] οὐκ
21 ἄρτον			
p. 72.	1 om πάλιν	6 βαλὼν	7 αὐτῷ] αὐτόν
11 om τὸν ἔνα...τῇ ἑξῆς (3, p. 73)			8 προσηγένετο
p. 73.	4 om οὖν...ρήτον	5 *τελείας	7 tr Ἰδοὺ (+γὰρ) γεγ. μον.
to after λάβης (8)	15 αὐτοὺς]	καὶ τὸν δαιμονιῶντα	16 om τοῦτο
ἀπὸ] ἐκ	18 ἀλλο]+γὰρ	19 om πάλιν	20 *ἐνεργῆ
προσευχὴν	23 ἔκραζε		

p. 74. 4 ἐγὼ] ἐπὶ 6 χωλέσας 15 om τοῦ με not om, but tr to
after ἐλαύνει 18 *ἀπαγγέλει After ἀδελφότητα (20) occurs in both O
and W^o the exhortation: κτησώμεθα καὶ ἡμεῖς, ἀδελφοί, τὴν ὑπομονὴν καὶ τὴν
ὑπακοὴν αὐτοῦ, ὥα σὺν αὐτῷ τῆς βασιλείας τῶν οὐρανῶν ἀξιωθῶμεν (O ends).

XX. W^o goes on (f. 65^a): ὁ αὐτὸς Παῦλος καθεζόμενος ἐν τῷ ὅρει ὁ καλεῖται
Φέρμη, ἐν φῷτρει καθέζονται ἕως πεντακόσιοι ἄνδρες ἀσκούμενοι, τοιαύτην ἐσχε
τὴν πολιτείαν· κ.τ.λ. (c. XX). On the first occasion that the ms. was in my
hands I did not notice this identification of Paul of Pherme with Paul the
Simple, and so failed to record the readings of W^o in c. XX; the omission is
here made good: (the collation is with the text).

p. 62.	20 πραγματείας (TBl _{s2})		
p. 63.	1 αὐτῷ γεγ.	2 τοσαύτας ψήφους (om οὖν) (B)	4 om ἔξω
τ. κολπ.	οὗτος] + ποτε (Tl)	6 ἀββᾶ] + Μάκαρι (TBl _{s2})	ἡνάγκακεν
om οὖν	εἰπεῖν τὴν αἰτίαν δι' ἵς ἐθλίβετο (B)	7 καθέζεται	8 ἐν τῇ
ἀσκήσει	μοι] + τινες	9 ἣ] καὶ	10 σύμπαντα χρόνον (TB)
ἐβδομ.] + καὶ (TB)	ἡμερῶν ἐσθ.	13 ἔχω ἔτος (B†)	τετυπωμένας
15 τὴν ὀφειλομένην συντυχίαν	16 τοῦ] + ἰδίου	18 εὐξάμενος :+ εὐξώ-	μεθα οὖν καὶ ἡμεῖς, ἀδελφοί, κ.τ.λ. (3 or 4 lines).

XXI. Then comes (f. 65^b): Τοῦ αὐτοῦ περὶ Κρονίου καὶ Εὐλογίου καὶ τοῦ
λελωβημένου.

The readings of W^o are recorded in the apparatus: I take this opportunity
of making the following corrections in W^o on p. 64, which was printed off
before I had an opportunity of revising it on the ms.:

p. 64. 5 om ἐν 8 οἱ] + καὶ 11 stet τὰ 18 τιθεται (TB)

The extracts W^o end with XXI on f. 70.

ALTERATIONS AND CORRECTIONS IN TEXT AND APPARATUS.

(In the case of the Readings of W marked for adoption in the List on pp. 170—175, only those which cause an appreciable difference in meaning are included here.)

- | | |
|--|--|
| p. 2. List of Symbols: l. 8 read: <i>Introd.</i> § 2
(see p. xciv) | l. 33 insert P* Περ |
| p. 4. 13 ὡφέλειαν (ac.) | |
| p. 6. Title: see W (p. 170) | 3 ἐχάρησαν |
| p. 7. 1 ἐστὶ μόνος | 3 (app.) ψυχωφελεῖς |
| p. 8. l. 13. The title <i>Λανσαικόν</i> is used in the seventh century by Anastasius Sinaita (see <i>Introd.</i> xxxv).
from bottom: the mss. Athens 281 and Jerusalem, S. Sabas 368, also bear the title <i>Λανσιακὴ ιστορία</i> . | l. 6 from bottom: for 50 read 36 ^b
l. 3 from bottom: for 50 read 36 ^b |
| p. 9. 8 μῆνιδι (ac.) | |
| p. 12. 3 ἀδιακρίτως | |
| p. 15. 6 ὑπατείᾳ 8 ἐκεῖσε] ἐν τῇ πόλει | 6 (app.) dele s ₂ ^{vat} |
| p. 17. 7 οὐγκίας (as elsewhere) | 12 (app.) ἐμοῦ]+μόνου B ₁ ll ₂ |
| p. 18. 3 μεταλήψεως]+τῆς ὥρας τῆς ἐννάτης | 22 παρεκάλεσε |
| p. 19. 7 καταγγισθῆναι | 21 τελευτᾶ |
| p. 20. 3 ὁχυρῶς | 14 read: καὶ ἀδημονοῦντος μιᾶ τῶν ἡμερῶν, καὶ |
| μέχρις ἐσπέρας κ.τ.λ. | 17 εἰς ὑπνον] ὑπνῷ |
| p. 21. 11 Μελάνιον (so throughout) | 18 καὶ κηρύττοντας |
| p. 22. 1 φαγοῦσα]+μον | |
| p. 23. 7 read: Ταύτην τὴν παρθένον θελήσας, τὸ δὴ λεγόμενον, φλεβοτομῆσαι εἰς κ. τῆς πλ. ὁ ἄγιωτας Μ....τῶν λελ., σοφίζεται κ.τ.λ. | 10 δράμα |
| 19 dele ἐφάπτομαι | |
| p. 25. 2 dele comma | |
| p. 26. 2 ἔκτης] τῆς (cf. 95, 8; 130, 21) | |
| p. 27. 16 (app.) λοιπὸν]+Τοῦτο Bl | 20 (app.) τῇ (ac.) |
| p. 28. 19 ὅτιπερ (so also in app.) | |
| p. 29. 11 dele τοῦτο (at p. 36, 13 and 15 s has τούτῳ τοῦτο , where there is no τούτῳ in the Greek) | 26 read: <i>Introd.</i> § 10 |
| insert: PTls ₂ | above app. |
| p. 30. 10 θαλλοὺς (ac.) | 18 ἵνα οἴδας |
| | 18 (app.) for k read c |

- p. 31. 18 δὲ] + αὐτῷ (om τοῦτο) 20 for b₂ read l₂ 11 (app.)
after T insert ven 12 (app.) Ἀμμῶνι (ac.)
- p. 32. 14 dele τὶ πεποίκας οὔτως (and in app. insert l after T) 1 (app.)
'Αμμῶν (ac.)
- p. 35. 13 ὅλοις δακτύλοις] ἄλλοις δακτύλοις
- p. 36. 3 εὐπαθῶν and δυσπαθῶν (ac.) 6 διὰ τὰς χρείας τὰς λοιπάς
(dele τοῦ σώματος)
- p. 37. 5 μή τις (dele καὶ ὁρῶντα) 6 dele full stop, and adopt reading
of WTB (see app.) 17 (app.) for T(B) read (T)B
- p. 38. 3 ἐνηλαγμένη δὲ πολιτείᾳ 9 τρέις] + γὴ τέσσαρας¹ 18 dele
the signs γ τ
- p. 40. 15 συγχρονίσασι
- p. 41. 14 τὴν ἐπίσκεψιν] τὸ εὖξισθαι
- p. 42. 10 μελλάκιον 14 ἐγεός
- p. 43. 3 ἀπολύνοντας 10 εἰς] + ἥν
- p. 44. 20 αὕτῃ] + τοίνυν 22 ἀδηφαγίαν
- p. 45. 20 ἀπεκάλυψε γάρ αὐτῷ ὁ θεός (and in app. after 35 insert B†)
- p. 47. 19 dele τοῦ θαυμασίου
- p. 48. 8 for τὸν βουκελλάτον (sic PW) read τὸ βουκελλᾶτον 12 ὅλα
12, 13 dele τὸ γάρ παντελῶς μὴ ἐσθίειν and read: ὡς τελώνης γάρ μοι οὐ συνεχώρει 15 οὐγκίας
- p. 50. dele A from list of sources for text
- p. 51. 2 dele τῇ βουβάλῳ
- p. 52. 19 ἀσκοῦντα
- p. 53. 4 dele σον 24 for τὸν read τὸ
- p. 55. 2 (app.) τῷ (ac.)
- p. 56. 8 (app.) read: Note 31
- p. 57. 4 Παφνούτιος 8 (app.) after T dele]
- p. 58. 25 read: Note 32 13 (app.) read: Note 31
- p. 60. 10 τὴν] + ἀρχαῖαν¹ 15 ἀρχαῖ] + γὰρ¹ 22 οὐγκίας 2 (app.)
- A^b has ζαβέρναν with PTl₂
- p. 62. 1 δαιμοσι] + καὶ μὴ αὐτοῖς ἐπέμβανε¹
- In cc. XX, XXI, XXII many of the TW^oB and TOB readings are probably correct (see *Introd.* xcii): for XX see p. 177
- 20 πραγματείας (and in app. after TB insert ls₂)
- p. 63. 6 ἀββᾶ] + Μακάριε 11 ἐμαυτοῦ] + τοῦτο μαθὼν¹
- p. 64. See p. 177, l. 2 from bottom
- p. 65. 2 ξενίδιον
- p. 66. 1 τῆς ἐρήμουν] τοῦ σπηλαίου
- p. 67. 3 dele ἔπειτα
- p. 68. 4, 5 (app.) after "thus" insert TW^o
- p. 70. 14 dele αὐτῷ
- p. 71. 21 (app.) ἄρτον
- p. 75. 12 read: καὶ διὰ τὴν σπάνιν τῶν χρειῶν καὶ διὰ τὸ μὴ εἶναι (and in app. after s insert s₂) 6 (app.) A^b has ἐρημον with P

- p. 76. **4** dele *aiσχρῶς* **8** (app.) *s₂* represents *ἀγροῦ*, as 36
 p. 77. **3** *οὐδὲ]* *οὐκ*, and dele *οὐτῶς*
 p. 80. **13** (app.) read *καὶ*¹
 p. 81. **20** *ἐπειτα]* *εἰτα* **12** (app.) after *ἀρίστῃ* dele]
 p. 83. **7** *μετέωρον* and *ἀλώμενον* **8** *δεδωκότα* **9** *ὅμιλοῦντα* (see

Note 45)

- p. 84. **9** *ἐντὸς]* *ἐν τῷ μοναστηρίῳ* **10** dele *ἄλλα*
 p. 85. **2** *τὸ πάθος μου* (dele *ἀπ' ἐμοῦ*) **11** *μου*
 p. 86. **18** (app.) read *αὐτῆν*¹
 p. 87. **1** *μάχης]* *ἀγδίας* **15** (app.) for TVC read VCB
 p. 95. **9** *σύνθεται* (ac.)
 p. 100. **6** (app.) read *παιδίᾳ* C
 p. 101. **11** (app.) after WT insert B
 p. 109. **4** (app.) and **14** (app.) for B read B†
 p. 110. **19** (app.) after TA insert B
 p. 111. **4** dele *ὑφ' ἐν* **5** dele *ἄνθρωπε* and for *ἢ...ἢ* read *καὶ...καὶ*
 p. 113. **10** (app.) after TA insert s **13** (app.) after WT insert B
 p. 121. **8** (app.) Dorotheus Archim. reads *ἀγριῶν* (see p. xxxv)
 p. 126. **6** (app.) after PA insert B†
 p. 132. **12** *κόπαιον*
 p. 133. **22** (app.) *ἢλθε* (ac.)
 p. 140. **19** dele *ὅστοι*
 p. 144. **20** dele *νεαρούς*
 p. 147. **16** *Πουπλικούλα* (ac.)
 p. 148. **9** *ἐρείπιον*
 p. 152. **10—12** adopt Bl text as in note (see p. lxii) **22** *φιλοπεν-*
στούντων
 p. 153. **8** read *ἀμμᾶ* *Ταλίδι* (similarly in headline and l. 29)
 p. 155. **2** colon instead of full stop
 p. 157. **8** colon instead of full stop **12** *ξενοδοχία*
 p. 160. **18** (app.) *παλαιῷ* (ac.)
 p. 161. **3** (app.) *Ἐλ.* (ac.)
 p. 162. **22** read: A CL
 p. 163. Between text and apparatus insert: **13** see Note 114^b

LIST OF WORDS WHICH ARE CORRUPT OR CONJECTURAL OR OF UNCERTAIN MEANING.

- p. 3. **8** διὰ τὸ ἀνδρὸς...ἐπιτάξαντος ἡμῖν (**12**)
p. 14. **17** λεπτόγραφον βιβλίον (prob. -φων -ίων)
p. 22. **7** προΐκασα
p. 32. **16** words between **17** and **19** οὗτοι
p. 47. **4** κιλικίσιον ὕδατος (cf. 83, **1**)
p. 48. **9** εἰς σαΐτας τὰ κεράμια
p. 50. **16** ὡς ἐπὶ τῶν ιερέων
p. 55. **2** πᾶς ρυσιπέλαντος
p. 59. **19—21** see Note 34
p. 60. **2** ζαβέρναν (this seems to be the only occurrence of the word in Greek, but it is found in Latin, see Du Cange and Forcellini-De Vit; they give as the equivalent *area* and *pera*)
p. 65. **8** σχάστα
p. 71. **16** σῆψιν
p. 75. **20** καὶ ὡς
p. 83. **1** κιλικίσια κεράμια (cf. 47, **4**)
 6, 7 see Note 45
p. 120. **3** κορίατος ζωῆς
p. 133. **22** ἥλθε
p. 135. **8** and **13** καπνίζειν
 15 τῷ τύφῳ (al. καμφῷ and καπφῷ)
p. 142. **21** τῷ πλήθει
p. 149. **1** δερμοτύλω
p. 165. **6** δισκεύσω

NOTES

CRITICAL AND HISTORICAL.

IN preparing these Notes I have endeavoured to exclude information easily accessible elsewhere ; accordingly wherever it is possible standard works, usually Tillemont (still by far the best general authority) and the *Dictionary of Christian Biography*, are referred to.

1. p. 1, 1. The Prooemium is found only in certain sub-groups of B, and in P ; but not in W or T or any version (except Γ^{rev} and s^{an}). The text in P is almost identical with that of ms. 22 (and doubtless 20, not collated), so that it may be taken for certain that the Proem has been introduced into P from a B ms. of the type 19—22. It is quite in the style of the metaphrastic enlargements, and it may safely be rejected as one of the spurious B additions.

2. p. 6, 1. The external evidence is strongly in favour of the authenticity of the Epistle to Lausus : it is missing only in Γ^{rev} (s_2 ?) and the B mss. 1—5^b—(though it is present in no. 6, $\epsilon\chi\rho\eta\sigma\alpha\nu$ in p. 6, 3 shows that the Epistle in that ms. is not a B text, but has been imported from elsewhere). As it is in PWTs (= the γ text), in Γ_2 c, and in the general body of B mss., it must probably be accepted, not for a part of the actual Lausiac History, but for what it claims to be—the Letter sent by Palladius to Lausus along with the book.

The angelology on p. 7, 1—6, finds certain counterparts in ps.-Dionysius Areop. (see *De Cael. Hier.* c. vii § 1, *et alibi*) ; but there is no apparent literary connection.

3. p. 9. Title. Although it has not been questioned by any recent critic that Palladius, the disciple of Evagrius and friend of St John Chrysostom, bishop first of Helenopolis and then of Aspuna, was the author of the Lausiac History, still it is proper here to tabulate the manuscript and other evidence as to the authorship (see pp. 3, 6, 8, 9, 170) :

PWTs 7, 19 : Palladius bishop of Helenopolis.

19, 47 : Palladius bishop of Aspuna (see Socr. vii 36 : Π. ἀπὸ Ἐλευσίνων μετηνέχθη εἰς Ἀσπούνα. The Epistle and Title in 19 have been imported from a ms. of another type ; elsewhere it has P. bishop of Helenopolis).

B 6, 12—18, l_{1a} : Palladius the bishop.

(l_{1a} : Paradysus Palladii monachi qui fuit discipulus Euagrii).

B 20-21-22 : Palladius bishop of Cappadocia.

(So also P in title to Prologue, but from a B ms. of this type, see Note 1.)

l_{2b} : Palladius.

B 1—5, 8—11, $s_2 c$: Anonymous.

(There can be no doubt that in 6 Palladius' name was imported from the same source as the Epistle, see Note 2; 7 also shows signs of intermixture with a ms. like 19, see apparatus to p. 94, 3.)

We now come to a group of authorities which attribute the book to a Heraclides :

A : Heraclides bishop of Cappadocia.

(22 has introduced this name with the title to the Epistle from A, see *Introd.* p. xxi; in title to Prologue it has "Pall. bp. of Capp." The A ms. 44^b attributes the book to St Jerome.)

As there is no name to the Proem, and as in A there is no title to the Prologue, which forms one piece with the Epistle, it follows that Palladius' name does not appear at all in A, the book being attributed to Heraclides : the departures of Hervet and Du Duc from A are due to the circumstances explained *Introd.* § 3.

l_{2a} names as author Heraclides the disciple of St Anthony, or otherwise Heraclius the bishop.

l_{rev} : Heraclides the hermit, or the Alexandrine, without any mention of Palladius (the *Epistola* printed by Rosweyd does not belong to l_{rev}) : presumably l_{rev} derived Heraclides' name from the Greek B ms. used for the revision of 1.

The best known Heraclides is he of Cyprus whose career in outline bore so close a resemblance to that of Palladius,—first a monk in Nitria and disciple of Evagrius, then consecrated by St John Chrysostom as bishop of Ephesus, then a warm supporter of St John and a chief sufferer in his cause (*Dict. Christ. Biog.*). But the descriptions "bishop of Cappadocia," "disciple of St Anthony," "Alexandrine," would not suit him: nor would the personal details which the author of the *Hist. Laus.* supplies concerning himself in c. 35 (p. 102, 10; p. 105, 5—14) and c. 61 (p. 157, 10—13). I can throw no further light on the personality of this Heraclides, or on the manner in which the Lausiac History came to be attributed to him. But the attribution is found in only three sources: in a (the archetype of A), in the B ms. used by the reviser of 1, and in the archetype of one group of l_2 —in the last case it is doubtful whether the corruption goes back to a Greek authority, or arose among the Latin mss. (by assimilation to l_{rev} ?).

Meanwhile the authorship is not in controversy; the autobiographical details given by the writer (see above), and the witness of Socrates (iv 23, cited *Prol.* 138,) establish irrefragably that Palladius of Helenopolis was the author of the Lausiac History. A full account of his life will be found in

Tillemont (xi 500–25) and in *Dict. Christ. Biog.*; in Appendix V ii the chronology of his life is reconsidered.

4. p. 9, 1. The Prologue is certainly genuine and is Palladius' introduction to his book.

As here printed the first sentence runs to 40 lines: in this T has been followed. PW add after ζωῆ (p. 10, 2) ἀναγκαῖον ἡγησάμην, but these words instead of helping wholly vitiate the construction; and as there is no trace of them in 1 (or 1₂ c) I conclude that, along with other words at p. 9, 10 and p. 10, 3, they were introduced in the ancestor of PW from a B ms. In B the sentence is broken up and much rewritten; and one of the B enlargements at p. 9, 12 has been introduced into W (see p. 170).

5. p. 11, 23. Lausus was chamberlain at the court of Theodosius II. The contemporary literature contains a number of references to a person or persons of the name Lausus, who may with reasonable probability be identified with Palladius' friend. See Tillemont, xi 526; also *Dict. Christ. Biog.* The present is the only place in the edited text in which the name is mentioned.

6. p. 12, 3. Enough has been said in *Prol.* 176 on Palladius' employment of the word ἀπάθεια. The instances of its occurrence in *Hist. Laus.* are indicated in the Index of Greek Words, and an examination of them will, I think, justify Tillemont's verdict cited in *Prol.* In c. 47 is a long discussion of the relations between God's providence and man's free will, which (to the non-expert eye at any rate) seems free from Pelagian taint.

Ibid. 10. Though the monastic vows had not yet been introduced as a universal feature of the system, Palladius' disapproval of vows is remarkable at that date.

Ibid. 18. His treatment of teetotalism is noteworthy for its moderation and good sense.

Ibid. 25. I am indebted to Dr Henry Jackson for the following note on Palladius' statement that Pythagoras, Diogenes and Plato were water-drinkers:

"I have been hunting for evidence as to the attitude of Pythagoras, Diogenes the cynic, and Plato, towards wine. My conclusion is that Pythagoras and Diogenes were 'total abstainers' and Plato a 'moderate drinker.'

(1) Pythagoras: Iamblichus *de Pythagorica vita* 107 μήτε οἶνον οἶλος πίνειν, and 69 δούριαν. (To be found at the end of the Didot edition of Diog. Laert.) Epiphanius i ἀπὸ οἴνου ἐγκρατεύεσθαι, and iii μηδὲ οἶνον πίνειν τοὺς σοφούς. (To be found in Diels' *Doxographi* pp. 587, 4, and 590, 10).

(2) Cynics: Diog. Laert. vi 105. Cynics, e.g. Diogenes, drank water. So of Crates, Diog. Laert. vi 90: compare Teles ap. Stobaeum *floril.* T. 97, 31 *ad finem*. Of Diogenes, Lucian *uitarum auctio* 9. (See Zeller, *Ph. d. Griech.* II i 318.)

(3) Plato : The story in Stobaeus *floril.* T. 17, 36, that, being thirsty, he would draw water and pour it away, as an exercise in self-control, may conceivably have suggested that he was a water-drinker : but according to Diog. Laert. iii 39 he drew the line at intoxication, and excused even this at Dionysiac festivals. (See Zeller, II i 433.)"

7. p. 15, 9. Three monks named Isidore are mentioned by Palladius :

(1) the hospitaller or almoner of the Church of Alexandria, here referred to ; he played a prominent part in the ecclesiastical controversies of the time : see *Dial. de Vita Chrys.* 50 ; Tillemont, XI 443 and 464 ; and *Dict. Christ. Biog.* "Isidorus (28)" :

(2) the presbyter of Scete, mentioned c. 19 : see Tillemont, VIII 440 :

(3) the bishop of Hermopolis Parva, previously a monk in Nitria, mentioned c. 46.

On the distinction between (2) and (3), see Tillemont's Note, VIII 787 : in *Dict. Christ. Biog.* (2) is omitted, and on (3) there are three different sections (Isidorus (3) (4) (6)).

It is impossible to say which of these is the Isidore mentioned in c. 10.

Besides the above there were :

(4) Isidore Pelusiota, (31) in *Dict. Christ. Biog.* :

(5) the abbot of a monastery in the Thebaid (*Hist. Mon.* c. 19) :

(6) Tabennesiot monk (*Ep. Ammonis ad Theoph.* § 14).

8. p. 16, 9. This visit of Isidore the hospitaller to Rome, in company with "Demetrius the bishop," gives rise to difficulties. On the strength of the statement made in this place by Palladius it is commonly accepted that Isidore was the monk who along with Ammonius the Tall (Soec. IV 23) accompanied St Athanasius to Rome in 340. Two other visits of Isidore to Rome are known,—one in 388, on Theophilus' business, and one in 398, with Acacius of Berœa, to try to end the Antiochene schism. The only known Demetrius who could be identified with the Demetrius here mentioned by Palladius, is the bishop of Pessinus in Galatia, who is known to have gone to Rome on St Chrysostom's behalf in 404, and again in 405 : but, if Palladius' previous statement (15, 13) is correct, Isidore died in 403, at the age of eighty-five. Theodoret (*Hist. Eccl.* v 23) says that in 398 some bishops accompanied Acacius and Isidore to Rome, to represent Flavian of Antioch ; and Tillemont (x 539) surmises that Demetrius of Pessinus may have been one of them,—the only ground of the surmise is, however, the present passage of *Hist. Laus.*

9. p. 16, 19 (apparatus). This agreement of herv with PW is one of the herv readings not accounted for by the marginal entries of Ottobon. 377 (see *Introd.* p. xxv) : it is an accidental coincidence.

10. p. 18, 14. Eusebius (*Hist.* VI 5) gives an account of the martyrdom of a Potamiaena in Alexandria during the persecution of Severus, which, in

spite of difference in detail, is in the main features so like this account in Palladius, that it is difficult to suppose (as Baronius does) that they refer to two martyrs of the same name. The chief difference between the two versions of the story is one of date,—the persecution of Severus taking place in 202-3, that of Maximian a century later. If we have to choose between Eusebius and Palladius, the former must here be taken as the more trustworthy authority ; for, if Isidore really heard the story from St Anthony, it must have been forty years before he related it to Palladius, and Palladius wrote his book thirty years after his intercourse with Isidore.

11. p. 18, 19 (apparatus). PWT read *θεούς* in place of *καυρούς* found in Bll.₂s₂ (s vac) : but mss. 17 and 18 (the only ones tested for this reading) of the sub-group 14—18 of B, agree with PWT. The alteration in itself would be so obvious as easily to arise independently¹; but it is by no means an isolated case. In the analogous passage in c. 65 (p. 161, 4) mss. 17, 18 again agree with P in omitting *καὶ τὸν καυρόν* ; and throughout the whole book there is a series of readings wherein these mss. agree with P.

For the sake of disencumbering the *Introduction* I postponed to this place the treatment of the sub-group 14—18. Floss has given in the Appendix to his edition of the Epistles &c. of Macarius of Egypt (1851) a full description of the two Vienna members of the group (nos. 14, 15), and he printed their text of cc. 17, 18, 20, 25, 26 (reprinted in Migne *P.G.* xxxiv 177 sqq.) : moreover under the symbols V¹ V² P⁹, Dr Preuschen gives the collations of mss. 14, 15, 16, in the apparatus to his edition of cc. 10, 35, 38 : so that ample materials are in print for the study of this form of the text. In the first place, it must be emphatically stated that the text is a B text : in the various test pieces printed in *Introd.* these mss. contain the distinctive B enlargements, and I have examined them carefully over large portions of the book. In *Introd.* p. xlvi it has been shown that their order of chapters is a depravation of that found in B. Among the B mss. their affinity is closest with nos. 12-13. But they have been subjected to a very free process of literary revision, both by way of shortening and of re-writing ; and in the process of abridgment many of the B enlargements have been pruned away (see an example in Note 32 (6)). Nor is this all : they exhibit throughout occasional agreements with otherwise singular readings of P : for instance :

p. 16, 13 ἵμιν P 17 ²	ἵμῶν WTB
p. 17, 4 τελεῖῶν P 17	τελίσκων WTB
p. 31, 6 τῶν χειρῶν μου P 17	τ. ἐμῶν χ. WTB
p. 35, 3 πάντα P 17	παντὶ WTB
5 ἀξιωθεῖσ P 17	καταξιωθεῖσ WTB

¹ As a matter of fact in cod. Cass. 348 of l *atque temporibus* was erased and *corumque numinibus* substituted ; so that cod. Cass. 50 (see *Introd.* p. lxxvi) seems to present the same reading as PWT : an example of the pitfalls that may await the textual critic.

² The other members of the group 14—18 have not been tested in these places.

A long list could be given of such cases. It would seem that the archetype of 14—18 must have been influenced by a ms. akin to P. At p. 147, 5, and p. 155, 11, ms. 17 reads Ἀπεινανός with P, but ms. 18 Πινιανός with B (see Note 107).

This sub-group contains the most debased type of text of all those known to me, and I have neglected its readings as worthless.

12. p. 19, 19. On Didymus the blind catechist of Alexandria see St Jerome *De Vir. Inl.* c. 109; Tillemont x 387; *Dict. Christ. Biog.* St Jerome says that at the time he was writing (392), Didymus was 83 (al. 80); according to Palladius he died about 398 at the age of 85.

13. p. 21, 2. A similar story of a revelation of Julian's death to Athanasius is related in the *Epistola Ammonis* (§ 23; see *Prol.* 223), as follows: Ammon tells Theophilus that he had heard Athanasius relate how, while fleeing from Julian, he was in a boat on the Nile along with Abbot Theodore, Pachomius' successor, and Abbot Piammon, head of the monks of Antinoö; as they went along the two monks began to smile; on Athanasius asking the cause, Theodore replied: Ταύτη τῇ ὥρᾳ ἀνηρέθη Ἰουλιανὸς ἐν Περσίδῃ·ἀναστῆσεται δὲ βασιλεὺς χριστιανός, ὅστις λαμπρὸς μὲν δλιγόβιος δὲ ἔσται.

It is difficult to say whether we are in the presence of a twofold version of the same story: in each case the information claims to be at first hand. Theodoret (*Hist. Eccl.* III 24) relates that the Syrian monk Julianus Sabas also had a revelation of Julian's death.

14. p. 24, 24. The Wady Natron, or Valley of Nitria, lies almost due south of Alexandria at a distance of some 60 miles—Palladius says that after crossing the Mareotic Lake the journey took him a day and a half. The Valley extends east and west for a distance of about 30 miles, and is some 6 miles wide, lying between two ranges of mountains or table-lands. One of these mountains was the famous Mount of Nitria (in Coptic Pernoudj), but it is impossible to identify it. Palladius distinguishes three places in this district where there were monastic settlements—Mount Nitria, Cellia or the Cells, and Seete (see p. 51, 10—12, *et alibi*); and Cassian, the *Hist. Mon.*, and the *Apophthegmata* agree with him in distinguishing the three localities. There is considerable difficulty in fixing the positions of Seete and Cellia. The Coptic writers seem to use Seete and Nitria as practically convertible terms: thus Al-Makrizi, an Arabic writer towards the beginning of the fifteenth century, says: "As for Wadi Habib, also called Wadi Natrun, or the desert of Shihat, or the desert of Askit, there were formerly there 100 monasteries; but afterwards only seven remained, spread out towards the west of the plain lying between the province Al-Buhaira and the Faiyum, where sandy flats alternate with salt-marshes, waterless deserts and dangerous rocks¹." The earlier evidence from Coptic sources is collected by Quatremère (*Mémoires géogr. et*

¹ Appendix to Abu Salih's *Churches and Monasteries of Egypt* (p. 320) ed. Evtys (Aneclota Oxon., Semitic Series VII).

hist. sur l'Égypte, “Schihet,” 1 451), and Amélineau (*Géographie de l'Égypte à l'époque copte*, “Pernoudj” and “Schiit”). Amélineau holds that the northern side of the valley was Nitria and the southern Scete (*op. cit.* 447)¹. This is the view also of Mr A. J. Butler (*Ancient Coptic Churches*, 1 287), of Prof. Stokes (*Dict. Christ. Biog.*, art. “Nitria”), and of M. Clugnet (*Vie et Récits de l'abbé Daniel*, v and ix): and it seems to be the accepted view. But serious difficulties may be urged against it. For if it be correct, the distance between Nitria and Scete was barely ten miles. But Palladius, Cassian, and the writer of *Hist. Mon.* represent them as being separated by a wide tract of pathless desert; their words are :

Palladius : Ἐπείχε δὲ ήμῶν (*sc.* from Nitria, or more probably from Cellia) ἡ Σκῆτις τεσσαράκοντα σημεῖα (p. 81, 16), and he habitually calls Scete πανέρημος (pp. 49, 3; 51, 11; 75, 6).

Cassian : Morabatur in Cellis, qui locus inter Nitriam et Scitium situs, et a monasteriis quidem Nitriae quinque milibus distans, octoginta milium solitudine ab heremo Sciti interueniente discernitur (*Coll. vi* 1).

Hist. Mon. : “Εστὶ δὲ καὶ ὁ τόπος (*sc.* Σκῆτις) ἔρημος, νυχθήμερον τῆς Νιτρίας ἀπέχων τῷ διαστήματι ἐπὶ τὴν ἔρημον καὶ κίνδυνος μέγας ἐστὶ τοῖς ἀπιωδοῖς· ἐὰν γὰρ μικρὸν σφαλῇ τις, πλάζεται κατὰ τὴν ἔρημον κινδυνεύων (c. 30): the Latin (*i.e.* Rufinus) is substantially the same, but it says that Scete was “in cremo uastissima positus,” and that there was no path leading to it (c. 29); and in c. 22 it states that Cellia was ten miles from Nitria.

Though the three authorities differ in their figures², still they agree as to the fact that Scete was distant from Nitria a long journey across the desert; and as they all three had visited Nitria, and as Palladius and Cassian claim to have actually made the journey between Nitria and Scete, their evidence as to the main fact must be accepted. The danger of losing one's way on the journey (*Hist. Mon.*) is illustrated by Palladius' story of a monk who died of thirst while travelling from Scete to Nitria or Cellia (p. 137, 15); this would not be possible in merely crossing the Wady Natron. The following passage from the stories relating to Abbot Daniel distinguishes between the desert of Scete and the monastic settlement of Scete: Εὐνοῦχός τις ἔμενε εἰς τὴν ἐσωτέραν ἔρημον τῆς Σκῆτεως· εἶχε δὲ τὸ κελλίον ὡς ἀπὸ μιλίων δέκα ὅκτω τῆς αὐτῆς Σκῆτεως (*op. cit.* 2). Hence it may be inferred that there was a desert of

¹ Amélineau relies mainly on statements in the Coptic Life of Macarius of Egypt (see *Prol.* 220); but when read in their contexts their import is far from clear, and I find it difficult to accept Amélineau's interpretation as certain. Arguments based on the situations of the present monasteries in the Wady Natron are insecure, for it is doubtful that they existed in the sixth century.

² The figures are based on the recollections of journeys made many years before, and therefore cannot be relied on; *e.g.* Palladius' 70 miles as the measure of the Mareotic Lake (p. 25, 1) is grotesquely excessive. Rufinus in Latin *Hist. Mon.* (c. 21) gives 40 miles instead of the actual 60 as the distance of Nitria from Alexandria.

Scete, and that the monastic settlement was situated in it, and at a considerable distance from the Mountain of Nitria, if we are to believe Palladius, Cassian, and the writer of *Hist. Mon.* Now if Scete lay a day's journey to the south of the Wady Natron, it is difficult to understand how there can have been easy communication between it and Terenouthis (see Map); yet many passages show that such was the case (see Amélineau, *Géographie*, 493); e.g. when the Mazices made an irruption into Scete it was to Terenouthis that the monks fled (*Apophthegmata*, Anoub, no. 1); but if Scete was several miles south of Nitria, it would have been more natural for them to have gone on the line of the present track towards Cairo (near Babylon or Memphis).

The evidence of Ptolemy has been strangely neglected; his statement is: Τοῦ δὲ Μαρεώτου τὰ μὲν ἐπὶ θαλάσσης καλέῖται Ταυία, τὰ δὲ ἐντὸς κατέχοντι Γωνιᾶται καὶ Προσοδῖται· μεθ' οὐς ἡ Σκιαθικὴ (al. Σκιθιακὴ and Σκιτικὴ) χώρα καὶ οἱ Μασίται· τὰ δὲ ἐπὶ μεσημβρινώτερα νέμονται Νιτριῶται καὶ Οασῖται (Lib. iv c. 5). Ptolemy thus places the Scetic region to the north of Nitria. If he is correct, and I am disposed to believe that he is, Scete was that portion of the Libyan desert which lies between the Delta and the Wady Natron, some 50 miles across. And if that be so, Cellia was situated in this desert, six or seven miles to the north of Nitria (see Cassian, cited above); while still further to the north or north-west, in the heart of the Scetic desert, lay the monastic settlement of Scete. The following passage from the *Apophthegmata* (Kariou no. 2) might help towards its identification: "Ἐλος παρακεῖται ἐν τῇ Σκήτῃ, ἔνθα καὶ αἱ ἐκκλησίαι φόδομηνται καὶ αἱ πηγαὶ τῶν ὑδάτων εἰσί: Palladius also speaks of τὸ ἔλος τῆς Σκήτεως (p. 49, 2). We learn from Cassian (*Coll. x* 2) that there were four churches in Scete, each with its presbyter.

Some localities mentioned in connection with Scete cannot be identified—the rock called Klimax in *Hist. Laus.* c. 27, distant 18 miles from water (Amélineau, *Géographie*, 451), and that called Petra, mentioned more than once in the *Apophthegmata* of Moses the Robber or the Ethiopian (*ibid.* 442); also (probably) Apeliote and Foci, mentioned by Rufinus, (*Hist. Ecd.* II 8; see *Prol.* 200).

The form Σκῆτις,-τεως, seems the best attested by the mss. of *Hist. Laus.*, but Σκῆτις and Σκήτη are found.

With Palladius' account of Nitria and the manner of life of its monks should be compared the account in the *Hist. Mon.* (c. 23), especially in Rufinus' Latin (cc. 21, 22), printed in *Prol.* 270-75. In c. 13 Palladius repeats the figure 5000 for the number of monks in Nitria: I do not know any other so precise figure; St Jerome speaks of "thousands of monks" there (*Ep.* 108, 14). Among the facts mentioned by Palladius, attention may be directed to the use of wine by the monks in Nitria; to the developed organisation of the vast community; to the custom of celebrating Evensong in the separate cells; and to the voluntary character of the system and the large discretion allowed to each in the pursuit of his ascetical exercises (see the stories in cc. 13, 14).

The present state of the Nitrian monasteries and monachism may be read

in Mr A. J. Butler's book just referred to (Vol. I, c. vii); also in Père Jullien, *Missions Catholiques*, 1882.

15. p. 25, 11, 12. Of the monks named in this place, Arsisius and Sarapion occur again (p. 134, 12) among those seen in Nitria by Melania: concerning Arsisius or Orsisius (surnamed "the Great," but not to be identified with Arsenius, nor with Horsiesis the Tabennesiot), Putubastus and Asion, nothing more appears to be known (Tillemont, VII 165), except that perhaps the Apophthegmata under the name of Orsisius may belong to Arsisius. On Sarapion (surnamed "the Great," p. 134) see Note 68. On Cronius or Chronius see Note 37; some of his Apophthegmata are preserved.

16. p. 26, 20. *'Αμοῦν* is the spelling best attested by the authorities for *Hist. Laus.*, including Soz. (and W); also by *Vita Ant.*: but *Hist. Mon.*, *Apophthegmata*, and Soer. have *'Αμμοῦν* (like P). The $\mu\mu$ is more common in the various forms of the name found in the Papyri; but in the volume of *Tebtunis Papyri* the form *'Αμοῦντις* occurs.

Other accounts of Amoun the founder of Nitrian monachism are contained in *Vita Ant.* § 60, *Hist. Mon.* c. 29, Soer. IV 23: (Soz. I 14 is based on these, see *Prol.* 279). The accounts, though agreeing in the main outlines, differ in detail, and are independent versions of the same tradition (see Tillemont, VII 153).

Amoun died before St Anthony, i.e. before c. 356: as he had been (according to Palladius) twenty-two years in Nitria, this would place the beginning of Nitrian monachism about 320—330.

It may be of use to give a list distinguishing the principal monks who bore variations of this name:

- (1) Amoun the Nitriot.
- (2) Ammonas, successor of Anthony at Pispir (*Hist. Mon.* c. 17, and *Apophthegmata*).
- (3) Ammonius the Tall, or Parotes (c. 11).
- (4) Ammon the writer of the *Ep. ad Theophilum* (see *Prol.* 223, and Ladeuze *Cénobitisme Pakhomien*, 108).
- (5) Ammon, abbot of the Tabennesiot monastery near Eshmunen (Hermopolis Magna); (see *Hist. Mon.* c. 3).
- (6) Ammonas or Piammon of Diolcos (*Hist. Mon.* c. 32), who gave the eighteenth of Cassian's Conferences: wrongly identified with (1) in Butler's *Coptic Churches*, I 342.

17. p. 29, 9. On the undeserved fate of Abbot Or of Nitria in being represented as a heretic, see *Prol.* 177, note 2.

18. p. 29, 15. On Pambo see Tillemont, VIII 445, and *Dict. Christ. Biog.*; an account of him is found in Soer. IV 23, based on an independent Life (see *Prol.* 128–30), and a number of his Apophthegmata are preserved.

It was in 373 or 374 that Melania visited Nitria (see Note 86), and about the same time Rufinus also saw Pambo (*Hist. Eccl.* II 4, 8). The narrative in

the text plainly means that Pambo died during Melania's visit to Nitria on this occasion. Yet in c. 46 he is mentioned as one of the exiles whom Melania accompanied from Egypt to Palestine at the end of her stay in Nitria; and one of the Apophthegmata (Theophilus no. 2) makes Theophilus when already archbishop of Alexandria visit Pambo (*i.e.* after 385). Tillemont in a Note (viii 788) discusses the difficulties¹. He rejects the theory that there were two Pambos, but suggests that Melania may have made a second visit to Nitria during her residence at Jerusalem, some time between 385 and 390. This expedient seems hardly more satisfactory than the other. Palladius' statement that Pambo was one of those banished to Palestine in 374 may easily be set down as an error; he heard of this event by hearsay long afterwards, and it is far more likely that he should have been mistaken in a mere name in a list, than in the circumstantial story he heard from Melania. As for the Apophthegma, until they have been critically edited the Apophthegmata cannot claim to be textually certain, so that the name either of Theophilus or of Pambo may turn out to be an error: the fact, however, that this Apophthegma stands in the Latin collection (Roswey'd Bk. V xv 42) shows that the names go back to the fifth century, and the story itself is quite in keeping with what Palladius and Socrates (iv 23) tell of Pambo's love of silence. But in any case, the Apophthegmata are on a much lower historical level than a story like this, which Palladius assures us he had heard from Melania herself: it is probable that many of the Apophthegmata are not authentic, but were composed for purposes of spiritual instruction.

19. p. 32, 16. In addition to the usual authorities (Tillemont xi 446–488, and *Dict. Christ. Biog.*), the tragic story of Ammonius the Tall and his brothers is well told in Bright's *Age of the Fathers*, II 55–72.

Although W and T give his name as Ammon, the usual form, Ammonios, commonly found in the documents of the time, has been retained in the text: in c. 46 WT conform to the rest.

20. p. 33, 2. Timotheus, bishop of Alexandria 381–5: *Dict. Christ. Biog.* For another account of this story, see Socr. iv 23.

21. p. 34, 7. For the writer Pierius, catechist at Alexandria, c. 290, see Euseb. *Hist. Eccl.* vii 32; St Jerome *De Viris Inl.* c. 76; Harnack, *Altchristl. Lit.* I 439; Bardenhewer, *Altkirchl. Lit.* II 198; and *Dict. Christ. Biog.*

Pierius and Stephanus are again named together in a similar passage, p. 149, 14. Of this ecclesiastical writer Stephanus nothing is known; he is not identical with the Stephanus mentioned in Eusebius *Hist. Eccl.* vii 32, as suggested by Meursius.

22. p. 34, 13–16. The text of s₂, the translation whereof is supplied on p. 34, is as follows (cod. vat. f. 271):

¹ He creates yet a third difficulty by unduly straining Rufinus' words towards the end of ii 4, so as to include all the monks mentioned at the beginning of the chapter.

What is printed in the text has been reconstructed out of s_2 and the much longer Greek form found in B and given on p. 34.

Concerning this passage three questions have to be considered:

(1) Should it be admitted into the text?

The textual evidence may be stated thus: the piece is absent from the extant witnesses to the γ text, viz. PWT (also from A^B); c. 11 has not been found in s, and l₂ is neutral (see *Prol.* 67-8); l is wanting at this place, owing to the loss of a folio in the archetype whence have come all the known copies (*Introd.* lxxvi). There is in l a similar lacuna, evidently due to the like cause, in cc. 68, 69 (*ibid.*). The second lacuna is equivalent to 61 lines of Rosweyd's printed text; the first (if the passage under discussion be disregarded) is equivalent to 64. When it is remembered that Rosweyd printed not l but l^{rev}, a revision in which the B enlargements had been capriciously and in very varying degrees incorporated into the text, it will be seen that there is no difficulty in supposing that l may have contained the short form of the piece found in s₂, though there could hardly have been room for the long form found in B. The analogy of other passages supported by Bls₂ (see *Introd.* lxiv) would lead us to expect to find also this in l: so that it probably is one of those that have the support of β λ and σ_2 , and as such has a good claim to be genuine.

(2) What is the historical character of the content of the passage as found in s₂?

It fits in very well with the other records of the time: the “great need and necessity” was Theophilus’ quarrel with Ammonius and his brothers, who fled for protection to St John Chrysostom at Constantinople, 401; Ammonius and Dioscorus died there in 403, and Ammonius was buried in Rufinus’ Basilica of the Apostles: compare with the text what is said in *Dial. de Vita Chrys.* (p. 159): Λέγεται δὲ τὸ μνῆμα τοῦ μονάζοντος Ἀμμωνίου νόσους τὰς περὶ ρῆγος ἐλαύνειν· τεθάπται δὲ ἐν τῷ μαρτυρίῳ τῶν ἀποστόλων πέραν θαλάσσης. (See also Soz. VIII 17.)

(3) What is to be thought of the longer account found in B (see p. 34)?

The B enlargement says that the baptism of Rufinus, the famous praetorian prefect under Theodosius, took place at the Dedication of the Basilica of the Apostles which he had built, 394, and that Ammonius was present on the occasion and was sponsor at the baptism. But it is almost certain that Ammonius was not at Constantinople in that year. Tillemont (xi 633) styles

the passage a “brouillerie,” and has recourse to desperate expedients in order to reduce it to sense. The art. on Rufinus in *Dict. Christ. Biog.*, relying on the printed texts of B, interprets it of Evagrius; but this is a misconception. The B enlargement is an apocryphal addition of unknown origin; and the story of Rufinus’ baptism, which has found its way into all the histories, depends, so far as I know, upon it alone.

23. p. 35, 12. The difficulty here presented by the B text, which I attempted to meet in *Prol.* 189, disappears on the restoration of the true reading from W and T. Some Apophthegmata are attributed to Benjamin.

24. p. 36, 14. The expression *γραφικὴ ἀσκησίς* is of interest as showing that already writing was counted among the recognised ascetical exercises: similar passages occur in *Hist. Laus.* among the occupations of the Tabennesiot monks (p. 96, 4), and in cc. 38 (p. 120, 11) and 45 (p. 133, 13): also Apophthegmata, Marcus, no. 1.

25. p. 42, 10–12. This passage seems to have escaped notice in recent discussions on the Agapè (Keating, Batiffol, Funk): yet the personal genitive (*ἀγάπη τοῦδε τοῦ ἀδελφοῦ*) is noteworthy (cf. *τούτων προσφορά*, p. 97, 17). It may be questioned whether the Agapè in the present passage be not identical with the Eucharistic Celebration. The word occurs apparently in various significations in the *Apophthegmata*, but I think never as equivalent to the Eucharist.

26. p. 43, 5. Much needless uncertainty and confusion prevail concerning the monks that bore the name Macarius; the following is an attempt to distinguish the chief of them :

(1) Macarius of Egypt, otherwise the Elder or the Great, “the disciple of Anthony” (see *Prol.* 225). Besides the account in *Hist. Laus.* c. 17, there is one in *Hist. Mon.* c. 28 (compare the Latin), and a Coptic Life has recently been published by Amélineau (*Prol.* 220). He was born about 300, became a monk at 30 years of age, passed some time under St Anthony, and then settled in Nitria and Scete, where he spent the greater part of his monastic life, and died a short time before Palladius’ arrival in Nitria (390)¹. To him are attributed, rightly or wrongly, the Homilies and Epistles reprinted in Migne, *P. G.* xxxiv, from Floss; also a great number of Apophthegmata. On him see Tillemont, viii 574, and *Dict. Christ. Biog.* “Macarius (17).”

¹ Al-Makrizi’s work, named in Note 14, was written in the fifteenth century, and his statements, though often interesting and possibly preserving old traditions, must be taken with some reserve. Concerning Macarius of Egypt, he says: “They relate of him many noble deeds, among others that he fasted during the whole of the forty days, without tasting food or drink, and also watched through the nights; moreover he prepared palm-leaves and fed upon them, and never ate fresh bread, but he took old shoes, softened them in a mess of palm-leaves, and ate of them, together with his monks” (*op. cit.* 321).

(2) Macarius of Alexandria, otherwise ὁ πολυτικός. Besides the account in *Hist. Laus.* c. 18, there is one in *Hist. Mon.* c. 30 (the Lat., c. 29, is much fuller). We learn from Palladius that he died c. 393, almost a centenarian. The art. in *Dict. Christ. Biog.* says he is "almost undistinguishable" from (1), but this is by no means the case. See Tillemont, VIII 626 (cf. *Prol.* 225, note), and Zöckler in Herzog-Hauck, art. "Makarius."

(3) Macarius of Pispis, spoken of in *Hist. Laus.* c. 21, and also in St Jerome's *Vita Pauli* and *Chron.* (an. 361), as being along with Amatas the disciple of Anthony at the end of his life. The *Vita Antonii* speaks of the two disciples who tended St Anthony during the last fifteen years of his life and buried him, but it does not mention their names (§§ 91, 92). Abbé Nau in an ingenious paper (*Journal Asiatique*, 1900, ii. p. 23) puts forward the view that the names Μακάριος and Ἀράτας (or Ἀμμάτος) originated by error out of the phrase μαθητῶν μακαρίου ἀββᾶ τοῦ Ἀντωνίου in a Greek source employed by St Jerome, and suggests that Palladius derived them from St Jerome. Be that as it may (see Note 37 and Appendix VI), the disciple who buried St Anthony, if his name was Macarius, was almost certainly a different man from (1). See Tillemont, VII 139, *Dict. Christ. Biog.* "Macarius (16)."

(4) Macarius the Younger, or the Homicide, *Hist. Laus.* c. 15. Nothing else is known about him, but Soz. seems partially to confuse him with (2), (*Hist.* vi 29).

(5) Macarius the president of the πτωχεῖον τῶν λελωβημένων in Alexandria, *Hist. Laus.* c. 6; mentioned also by Cassian (*Coll.* XIV 4), but said to have been president of a xenodochium. Dr Gibson, in his translation of Cassian, follows Gazaeus in identifying him with (2), but erroneously.

(6) Macarius abbot of the Tabennesiot monastery at Pachnum, near Latopolis, *Vita Pachomii*, § 78.

(7) Macarius Magnes (c. 350–400), not a monk, but (as Dean Bernard has pointed out in *Journal of Theol. Studies* II 611), often confused with Macarius Magnus (1), e.g. by Nestle and Gregory (and Baljon) in their Introductions to New Testament criticism. See *Dict. Christ. Biog.* "Macarius (9)."

(Mac or Macar in apparatus to the Greek New Testament refers to (1); the writings of (7) were not printed until 1876.)

27. p. 46, 7. From this passage it appears that even for the laity five weeks were regarded as an abnormally long period of abstinence from Communion.

A variant of the story is contained in *Hist. Mon.* c. 28.

28. p. 46, 17–19. P and W omit these three lines and substitute: Ἡλθε δὲ καὶ εἰς ἐμὲ ἄλλο αὐτοῦ διήγημα πάννυ μέγα καὶ θαυμαστόν, thus passing on to the long piece (upwards of 150 lines) found in Migne *P.G.* XXXIV 209. Dr Preuschen gives a critical text (*Pall. u. Ruf.* 124–30) and maintains its genuineness in *Hist. Laus.* (*ibid.* 217). It contains a Creed which is of interest for the history of the Symbols; and so Dr Kattenbusch in *Das*

Apostolische Symbol, II 242, 247, 730, discusses the text at considerable length. These facts make it necessary to examine carefully the state of the evidence.

In addition to P and W, the piece is found in only two Greek mss. of the *Hist. Laus.*, Paris 1627 and 919 (nos. 47 and 33 in the List, *Introd.* § 2): in the other Greek mss. in which it is found, viz. Vienna Gr. 9 and Burney 50 (nos. 15 and 26), it stands, not in the *Hist. Laus.*, but in collections of Apophthegmata. A much shorter version of the story is contained in the Latin *Hist. Mon.* c. 28 (but not in the Greek), and this has been inserted in some copies of the Latin *Hist. Laus.* l₂; but the better group of mss. (l₂^a) is free from the interpolation and agrees with the Greek text that I have printed. The piece exists also in Coptic, and apparently in connection with a Life of Macarius that bears some relation to that in the Lausiac History (see *Prol.* 152); but the information given by Zoega (*Catal.* 127–9) is not sufficient for the formation of any accurate judgment.

Returning to the four Greek mss. in which the story stands as part of c. 17 of the *Hist. Laus.*, we find that in no. 47 it is embedded in the middle of a long series of Apophthegmata introduced into the text, and that it manifestly did not belong to the *Hist. Laus.*; while in no. 33 we find first the three lines which are omitted by PW, and then the story as found in the Apophthegmata without the special introduction of PW, so that here also it is an interpolation, —it is to be noted, too, that in ms. 33 Apophthegmata have been inserted also in c. 37 (see p. 112, 12). Thus PW receive no support from any other of the Greek mss. that contain the piece. Now P and W have been shown in *Introd.* §§ 9, 10 to be the offspring of a single ancestor from which they have inherited in common a number of errors, so that they count only as a single witness. Against them are ranged T and s (showing that the passage did not stand in γ, the archetype of the group PWTs), Bl, and l₂; also Soz, who definitively bears witness to the lines omitted by PW: (s₂ vac, c is doubtful).

I am confident that the state of the evidence now is so different from what it was in 1898, that Dr Preuschen will agree that the passage is spurious, and that the problems raised by the Creed which it contains must be discussed without any relation to the *Hist. Laus.* or to Palladius. In the Creed itself W agrees exactly with Preuschen's text of P.

The passage in question is one of the chief sources of information as to the tenets of the Hieracite heresy; the Coptic form of the story (not used by Harnack, art. "Hierakas," in Herzog-Hauck) says that the complete rejection of marriage was one of the tenets of the Hieracitae.

29. p. 49, 9. On the cycle of Jannes and Jambres literature see Schürer (*Gesch. des jüdischen Volkes*, § 32, vi 3) and the standard Bible Dictionaries: also *Journal of Theol. Studies*, II 572.

In *Hist. Mon.* a different version of the visit to the Garden is related of Macarius of Egypt in the Greek, but of Macarius of Alexandria in the Latin.

As usual the form Mambres occurs in the Latin documents¹.

¹ On p. 50, A should be struck out from the list of authorities at the head of the apparatus.

30¹. p. 52, 9. Pachomius died probably in 345 or 346, certainly before 350 ; Macarius died in 393 or 394 at the age of about 95—almost a centenarian, says Palladius (p. 56, 15) ; so that he cannot have been more than 40 to 45 at the time of his visit to Tabennisi. Thus the words *εἰς γῆρας ηλαστας* are not correct.

31². p. 56, 8. The witness of Soz. and the versions shows that only lines 3–10 on p. 56 relate to Marcus, the narrative reverting to Macarius at l. 11. But in the B mss. there is at l. 8 a fresh title : *Περὶ Μάρκου*, and the rest of the chapter is told as of Marcus, though many of the scribes have at one point or another sporadically restored Macarius' name. In A the section p. 56, 3—p. 57, 3 is moved to the end and made a separate chapter on Marcus, the rest being reserved to Macarius. In P there is the same corruption as in B : W is missing, and T is free from the corruption. This is a case in which P has been assimilated to a B ms.

On this point Tillemont has been misled by *l^{rev}* (viii 812).

32. p. 57, 12, 13 (see p. 58). Variants of the story of the sheepskin may be found in *Hist. Mon.* c. 28, Rufinus *Hist. Eccl.* ii 4, and Sulpitius Severus *Dial.* i 15.

It is incumbent on me to substantiate the statement made in *Prol.* 179 relative to the introduction of St Athanasius' name into this story : in so doing a fully worked out sample will be supplied of the phenomena that justify the classification of the B mss. given in the Table on p. xxiii.

G. After it is related how the hyena brought the sheepskin to Macarius (*τῷ ἀγίῳ*) we read as follows in the printed text :

ώς δὲ ἡ μακαρία Μελανίᾳ μοι εἶπεν ὅτι Παρὰ τοῦ Μακαρίου ἐγὼ ἔλαβον τὸ κάδιον ἐκεῖνο ξένιον.

(G is determined by the versions, as P and W fail us, and T is contaminated by B : see note p. 57.)

B. (1) The original form of B was as follows :

ώς δὲ ἡ μακαρία δούλη τοῦ χριστοῦ Μ. μοι εἶπεν ὅτι Παρὰ τοῦ Μακαρίου (ἐκείνου) ἐγὼ ἔλαβον τὸ κάδιον ἐκεῖνο ξένιον τῆς ιανῆς ἐπιλεγόμενον.

This is what is found in the sub-group A^B. In the rest of the B mss. the story is told not of Macarius but as if of Marcus (see Note 31) ; hence some explanation was required of how it came about that Melania received the sheepskin from Macarius. This led to a series of successive corruptions in the B mss.

(2) A clause was inserted in l. 12 thus :

.....τῷ ἀγίῳ Μάρκῳ. ὅπερ κάδιον ὁ τοῦ Χριστοῦ δούλος καταλέλοιπε τῷ ἀγίῳ Μακαρίῳ τῷ μεγάλῳ· ὡς δὲ καὶ ἡ μακαρία δούλη.....(as A^B),..... ὅτι Παρὰ τοῦ ἀγίου καὶ θαυμαστοῦ ἀνδρὸς Μακαρίου ἐγὼ.....(as A^B).

¹ The references to Note 30 in apparatus to p. 56, 8, and to p. 58, 13 should be to Note 31.

² The reference to Note 31 in line 25 of p. 58 should be to Note 32.

The passage stands thus in sub-group 8-11.

(3) In the somewhat anomalous ms. 19 the passage is as in 8-11, except that it reads in the added clause :

κατέλιπε τῷ ἀγίῳ καὶ ἀθανάτῳ Μακαρίῳ τῷ μεγάλῳ

This (or the similar embellishment

καταλέλοιπε τῷ ἀγίῳ καὶ θαυμαστῷ Μακαρίῳ τῷ μεγάλῳ)

would easily give rise to the reading :

(4) καταλέλοιπε τῷ ἀγίῳ καὶ μακαρίῳ Ἀθανασίῳ τῷ μεγάλῳ¹

And this is the reading found in sub-group 1-6 (7 vac), which in other respects presents here the same text as 8-11,—(except that in 6 Melania says she received the sheepskin from Marcus).

(5) Here again there is a contradiction ; Marcus gave the skin to Athanasius, and Melania received it from Macarius : the remedy is obvious :

.....Μάρκῳ. ὅπερ κώδιον οὗτος ὁ τοῦ Χριστοῦ δοῦλος καταλέλοιπε τῷ
ἀγίῳ καὶ μακαρίῳ Ἀθανασίῳ τῷ ἐπισκόπῳ· ὡς δὲ καὶ ἡ μακαρία δούλη.....
(as A^B).....ὅτι Παρὰ τοῦ ἀγίου καὶ θαυμασίου ἀνδρὸς Ἀθανασίου ἐγώ.....
(as A^B).

This is the text found in the sub-groups 12-13, 14-18, 20-22, except that

(6) in sub-group 14-18 the passage has been characteristically rewritten, as follows :

.....Μάρκῳ. ὅπερ κώδιον αὐτὸς κατέλιπε τῷ ἀγίῳ Ἀθανασίῳ τῷ ἐπι-
σκόπῳ. καὶ ἡ μακαρία δὲ Μελάνη εἰπέ μοι ὅτι Παρὰ τοῦ ἀγίου Ἀθανασίου
ἐκεῖνο (τὸ κώδιον) ἔλαβον (al. βε), ἔνιον τῆς ὑάινης λεγόμενον.

In T the passage has been assimilated to the form found in 8-11 above.

Thus the introduction of St Athanasius' name is a mere transcriptional error, as stated in *Prol.* 179.

It need hardly be said that the Table on p. xxiii has to embrace the results of a large number of such investigations as the preceding : it gives the grouping which on the whole stands out quite clearly, in spite of unexplained difficulties in detail,—as here the departure of 19 from 20-21-22.

33. p. 58, 14. On Moses the Robber, otherwise the Ethiopian, or Black, see Tillemont, x 62. As *Dict. Christ. Biog.* mentions only one of the monks named Moses, it will be worth while to distinguish them here:—

(1) Moses, a solitary and then first bishop of the Saracens, c. 375 (Tillemont, vii 593; *Dict. Christ. Biog.* "Moses (1)").

(2) Moses of Scete, who had known St Anthony, and who gave the first two of Cassian's Collations (*Prol.* 222).

(3) Moses who lived in the desert of Calamus (or Porphyron, see Note 60), who had committed a murder in his youth (Cassian, *Coll.* iii 5, vii 26).

¹ As a matter of fact, at p. 146 1 T has ἀθανασίας for θαυμασίας.

(4) Moses the Robber, who dwelt in Scete, whose life Palladius here relates, and to whom belong the *Apophthegmata* given under the name of Moses. Apophth. no. 10 says he was murdered by barbarians (Mazices).

(5) Moses the Libyan (*Hist. Laus.* c. 39).

(5) may be possibly identical with one of the others. Tillemont is disposed to identify (2), (3) and (4); but I think the balance of evidence is in favour of distinguishing them. It is, perhaps, curious that Palladius does not mention the fact that Moses the Robber was murdered; but of his identity with the Moses of the *Apophthegmata* there can be no doubt, for there are clear likenesses between the two pictures. He is one of the most striking and spiritual figures of the Desert.

34. p. 59, 19–21. I am unable to illustrate or explain this curious piece of demonology. I retain it in the text because s₂ supports Bl, and because PTA^p and l₂ all differ in the manner in which they eliminate it.

35. p. 62, 16. For the readings of W^o in c. 20, see p. 177.

The mountain of Pherme is mentioned also in the *Apophthegmata*, always in connection with an abbot Theodore (Arsenius no. 31, Theodore *passim*); our only information as to its locality is that given by Palladius in the present passage. It was one of the mountains (to the north) of the Wady Natron, but Amélineau declares that it is impossible to identify it (*Géographie* 385).

Accounts of the Rosary commonly begin with this chapter of Palladius, as the earliest Christian precedent; Soz., who is cited as a second authority, only repeats Palladius. One of the articles found in the tomb of Thais at Antinoë and described by M. Gayet (see Note 69), is considered by him to be an instrument for counting prayers: it seems to be somewhat on the principle of a rudimentary cribbage board.

36. p. 63, 9. The celebration of the Sabbath as well as the Lord's Day, the Saturday as well as the Sunday, common throughout Egypt and the East, is well illustrated by the *Hist. Laus.* These were the only days on which the Nitrian monks assembled in the church (p. 26, 8; cf. *Hist. Mon.* c. 23), and the Tabennesiot monks approached the Mysteries (p. 89, 12); on these days only did John of Lycopolis receive visitors (p. 102, 3), and Paesius prepare his tables for the poor and the sick (p. 38, 9), and the virgin in the text relax her fast: a similar practice in Palestine is mentioned at p. 142, 18.

Sometimes the Sunday alone is mentioned, as p. 52, 26; p. 97, 2; p. 153, 20: the last two instances give rise to the question whether Egyptian nuns, in contradistinction to monks, went to church for Communion on the Sunday only. At p. 42, 12 is a reference to a Saturday Eucharist.

Other instances of the coupling together of the Saturday and Sunday as days of equal solemnity by the Egyptian monks occur in *Vita Pach.* § 20, and *Asceticon* (or *Paralipomena*) § 15; *Hist. Mon.* c. 23; Cassian *Inst.* II 6, III 2, 12, v 26, *Coll.* II 21, III 1; Coptic *Vita Evagrii*, see *Prol.* 144; *Apophtheg-*

mata, Poemen no. 30, Sisoe no. 2; Schenoudi documents, see Leipoldt (*Texte u. Untersuchungen*, N. F. x i p. 132); *Vita Onuphrii* § 11; Coptic fragm. on Paul of Tammah (Amélineau, *Mémoires* 760). It is found also in the Coptic so-called “Egyptian Church Order,” § 75 (Tattam, p. 138), to which corresponds *Apost. Const.* viii 32 (al. 33) (= *Const. per Hippol.* § 21): Ἐργαζέστωσαν οἱ δοῦλοι πέντε ἡμέρας, σάββατον δὲ καὶ κυριακὴν σχολαζέτωσαν [ἐν] τῇ ἐκκλησίᾳ διὰ τὴν διδασκαλίαν τῆς εὐσεβείας· τὸ μὲν γὰρ σάββατον εἴπομεν δημοουργίας λόγον ἔχειν, τὴν δὲ κυριακὴν ἀναστάσεως (ed. Lagarde; see also II 59, VII 36, and Test. Dni c. 22). Another Egyptian authority is worth citing, Timotheus, bishop of Alexandria (381–5), who in his *Responsa Canonica* says: Ἐξ ἀνάγκης δὲ τὸ σάββατον καὶ τὴν κυριακὴν ἀπέχεσθαι [τῆς κοινωνίας σαρκικῆς] δεῖ διὰ τὸ ἐν αὐτᾶς τὴν πνευματικὴν θυσίαν ἀναφέρεσθαι τῷ κυρίῳ (P. G. XXXIII 1305). Non-Egyptian testimonies are referred to by Funk, *Die Apostolischen Konstitutionen* 93, and in art. “Sabbath” in *Dicit. Christ. Antiq.* The statement of the latter writer, that the reverence paid to the Sabbath was “markedly second to the higher sacredness of the Lord’s Day,” is not borne out by the Egyptian documents, which seem to indicate a practical coordination of the Saturday and Sunday.

37. p. 63, 21, 26. The “Mountain of Anthony” at Pispir by the Nile (see Map) is the “Outer Mountain” of the *Vita Antonii*, the place of his first retirement during twenty years, in contradistinction to the “Inner Mountain” near the shore of the Red Sea, where is the Der Mar Antonios (*Vita Ant.* §§ 12, 49, 50, 91; cf. Sulpitius *Dial.* I 17); and so Rufinus says he visited “Pispiri qui appellabatur mons Antonii” (*Hist. Eccl.* II 8). Amélineau (*Géographie* 353) identifies Pispir with Der-el-Memun, half way between Attih and Beni Suef, described in the map to Evetts’ Abu Salih as “Coptic convent of St Anthony, whence provisions are sent to convent of same name on Red Sea.” That Anthony used at times to be at Pispir during the later years of his life is confirmed by *Vita Ant.* § 89 and *Vita Pach.* § 77. Grützmacher (Herzog-Hauck, XIII 218) places Pispir 30 miles from the Nile, apparently not distinguishing the two Mountains of Anthony.

In *Prol.* 199–202 I followed Amélineau in identifying “the high mountain overhanging the Nile,” described in *Hist. Mon.* c. 17, with Gebel-el-Ter; but Dr Carl Schmidt (*Gött. gel. Anz.*, 1899, p. 16) shows convincingly that it must be identified with Pispir. Therefore, in the Table on p. 201, in each of the three columns, Pispir should be substituted for Gebel-el-Ter; and in addition, in col. I it should be moved to between Heracleopolis and Arsinoitis, its position in the Greek itinerary (col. 2) being correct. This rectification involves changes on pp. 199–202 of *Prol.*, but at the same time materially strengthens the line of argument there developed in favour of the Greek being the original of *Hist. Mon.*

In his desire to get rid of Palladius’ evidence that the two disciples who buried St Anthony were named Macarius and Amatus, Abbé Nau, in his article in the *Journal Asiatique* (1900), already referred to in Note 26 (3), strives to throw discredit on this whole story of Eulogius and the Cripple;

he says: it is strange that Eulogius did not himself recount to his friends his visit to Anthony—but Eulogius is represented as having died at least fifty or sixty years before Palladius came to Egypt;—and it is also strange that St Anthony did not have at his monastery some official interpreter; and he suggests that Palladius derived the name Cronius from the *Hist. Mon.* c. 26, and Amatas and Macarius from the Greek of the *Vita Pauli*. In Appendix VI it will be seen how slender are the reasons for supposing that Palladius knew either work. Palladius mentions Cronius also in c. 7, as one of those whom he has seen in Nitria, and (probably) in c. 47 (see Note 89); moreover, in *Dial. de Vita Chrys.* 161 there is a mention of Cronius, and in the same context with Hierax, as here in c. 22 (p. 69, 17): in all these cases, as in the present one (and in *Hist. Mon.* c. 26,—Cronius, Cronion, Cronides)—Cronius is said to have been a disciple of Anthony. There is no ground whatever for doubting that Palladius had personally known Cronius.

38. p. 67, 20 (apparatus). The word for $\pi\epsilon\pi\eta\rho\omega\mu\acute{e}\nu$ in s is $\kappa\mu\mu$. This would mean lit. “over-boiled,” “insipid”; and so “washed out,” a fairly good rendering of $\pi\epsilon\pi\eta\rho\omega\mu\acute{e}\nu\sigma$, “incapacitated.” Under $\kappa\mu\mu$ Payne Smith quotes from Bar Bahlul the statement that in the “Pardaisa” the word is used in the sense “wholly incapacitated, not even able to walk”; in this extract $\kappa\mu\mu$ is probably a mistake for $\kappa\mu\mu$, and Bar Bahlul really refers to this passage. (This Note I owe to Mr M^cLean.)

39. p. 68, 15. Whatever reading be adopted, the arithmetic of this passage is at fault. Although PWTA^b have $\tau\pi\alpha\kappa\omega\sigma\tau\acute{a}$, I have printed $\tau\epsilon\sigma\sigma\alpha\pi\alpha\kappa\omega\sigma\tau\acute{a}$ for the following reasons: (1) textual, for Bl in reading $\tau\epsilon\sigma\sigma\alpha\pi\alpha\kappa\omega\sigma\tau\acute{a}$ have the support of s (see *Introd.* p. lxxxvii), as well as of W^o₁S₂; (2) historical, for the Greek practice, ancient and modern, seems to have been to commemorate the Departed on the fortieth day, the western (and oriental)¹ on the thirtieth (see Meursius’ *Glossarium*, sub voc. $\tau\pi\tau\epsilon\nu\nu\acute{\alpha}\tau\acute{a}$, and *Dict. Christ. Antiq.*, art. “Obsequies xxix”). St Ambrose indeed preached his sermon *de Obitu Theodosii* on the fortieth day; but he explains that “alii tertium diem et trigesimum, alii septimum et quadragesimum obseruare consueuerunt” (*init.*). Apost. Const. VIII 42, and Eustratius of Constantinople (c. 550) name the $\tau\pi\acute{\alpha}\tau\acute{a}$, $\epsilon\nu\nu\acute{\alpha}\tau\acute{a}$ and $\tau\epsilon\sigma\sigma\alpha\pi\alpha\kappa\omega\sigma\tau\acute{a}$ (Eustratius Λόγος ἀνατρεπτικός § 28, ed. Leo Allatius, *De utriusque Ecclesiae...de Purg. Consensione*). The only apparent Greek authority I have found for the thirtieth day is the marginal reading in Cotelier’s ed. of Apost. Const., VIII 42; but in the note he explains it is not derived from any ms. Lagarde’s mss. both of *Apost. Const.* and of *Const. per Hippol.* all have $\tau\epsilon\sigma\sigma\alpha\pi\alpha\kappa\omega\sigma\tau\acute{a}$. The Coptic so-called “Egyptian Church Order” has, however, “a month” in the corresponding place, § 76 (Lagarde and Tattam).

Another example of the Celebration of the Eucharist for the dead occurs in c. 33 (p. 97, 17); there are several in the Pachomian documents².

¹ So Cotelier, referred to just now.

² The relation of the next paragraph (69, 4—16) to the similar story in the *Vita Antonii* (§ 66) is discussed in Appendix VI.

40. p. 69, 17. Another account, similar but independent, of Paul the Simple is given in *Hist. Mon.* c. 31 (the Latin of this chapter being fuller than the Greek); anecdotes about him are preserved in the *Apophthegmata* and in the Life of Thais: these materials are brought together by Tillemont (vii 144). The monastery of St Paul (see Map), a day's journey from St Anthony's monastery by the Red Sea, was not the abode of Paul the Simple, "the disciple of Anthony," as is often stated, e.g. by Mr A. J. Butler in Evtets' Abu Salih (p. 162), but of Paul the Hermit (Sulpitius, *Dial.* i 17). Whatever view be taken of the personality of Paul the Hermit—and Grüttmacher (*Hieronymus* 161) on this point seems to be in substantial accord with Zöckler and the present writer (*Prol.* 231)—he must not be confounded with Paul the Simple. The *Dict. Christ. Biog.* ("Paulus:—Monks") carefully distinguishes the dozen Pauls that occur in this literature.

The Hierax here named as one of Palladius' informants is probably to be identified with the Hierax mentioned in the *Dial. de Vita Chrys.* (160) as having lived in Porphyrites, the same district as Anthony and Paul by the Red Sea, and afterwards in Nitria.

41. p. 78, 13. This passage must be read in the light of the eschatological controversies rife at the end of the fourth century, when a view was common which may perhaps be briefly expressed in modern terminology as follows: Purgatory for Christians; hell for all others. (See Abbé Turnel's *Eschatologie à la fin du IV^e Siècle*, reprinted from the *Revue d'Histoire et de Littérature religieuses*, 1900; also his *Histoire de la Théologie Positive* 190–2.)

42. p. 80, 14. The proverb Τὰ ἐναντία τοῖς ἐναντίοις (al. τῶν ἐναντίων) λάμπατα (al. λῶνται) goes back to Hippocrates: 'Ενī δὲ συντόμῳ λόγῳ τὰ ἐναντία τῶν ἐναντίων ἔστιν λάμπατα (π. Φύσεων, init.).

It is quoted also by St Jerome: Et iuxta Hippocratem, contrariorum contraria esse remedia (*Ep.* 121, ad Algasiam, Pref.); by Cassian: Contrariis sanare contraria procurauit (*Inst.* XII 8); by St Gregory M.: Contraria opposuit medicamenta peccatis (*Hom.* 32 in *Evang.*); and by Ps.-Bernard: Ut contrarium contrario curaret (*P.L.* CLXXXIV 1020).

It will be convenient to bring together in this Note all the proverbs employed by Palladius.

p. 82, 6. "Ηλω τὸν ἥλον ἐξέκρουσε. This proverb is quoted by Aristotle (*Pol.* v 11. 3), Lucian (*Laps.* 7), Synesius (186 A). (See Liddell and Scott, sub voc. ἥλος and πάσσαλος.)

Here the proverb is introduced by the words: τὸ δὴ λεγόμενον, and the same formula occurs in two other places in *Hist. Laus.*; p. 23, 7 (where it probably should follow θελήσας, with PW, and so qualify φλεβοπομῆσαι); and p. 98, 5 (where it qualifies σπόγγος): I have not found any other instances of Palladius' proverbial or metaphorical use of φλεβοπομῆσαι (but compare our slang expression "to bleed,") or of σπόγγος meaning a butt for practical jokes.

p. 81, 11. The expression: φίλη δὲ ἡ ἀλήθεια sounds like a proverb; and it recurs in the B enlargements in c. 40 (see *Introd.* p. xxix). It suggests the

saying: Amicus Socrates, amicus Plato, sed magis amica ueritas. The nearest approach I can produce in Greek is Aristotle, *Nic. Eth.* 1 6 § 1: Ἀμφοῖν γὰρ ὄντοι φίλοιν ὅσιον προτιμᾶν τὴν ἀλήθειαν. This reference I owe to Dr Henry Jackson.

43. p. 81, 1. It is doubtful whether the Heron of whom Cassian (*Coll.* II 5) relates a somewhat similar fall, is identical with the Heron of Palladius. Variant forms of a single story are common in this literature; but in regard to Heron both Palladius and Cassian claim to speak with personal knowledge.

44. p. 82, 21. Amélineau (*Géographie* 451) says it is impossible to identify the place in Scete here called Climax; there are various rocks or mountains that from their natural configuration might be named Ladder or Steps.

45. p. 83, 4-9. It is necessary to treat at some length the text of the passage describing Ptolemy's fall. I first give the text of W for 6-9, along with the variants of PTA and VC:

ἐπὶ τοσοῦτον ἐξέστη τῆς εὐθείας ὡς λέγειν μηδὲν εἶναι τὰ πράγματα, ἀλλ' ἡ φέρεσθαι μετέωρον ἄχρι τῆς δεῦρο ἀλώμενον ἐν Αἰγύπτῳ καὶ ἔκδοτον ἕαυτὸν δεδωκότα γαστριμαργίᾳ καὶ οἰνοφλυγίᾳ, μηδὲν μηδὲν ὄμιλῶν.

WPTAVC: ἀλλ' ἡ φέρεσθαι] WPA; ἀλλ' εἰσφέρεσθαι VC; ὥστε φέρεσθαι αὐτὸν T μετέωρος P ἄχρι] μέχρι TA ἀλώμενος P ἔκδεδωκὼς P ὄμιλοῦντα VC

There can be no doubt that in this piece W reproduces the archetype of the six MSS., with the exception probably of the ὄμιλοῦντα of VC. If this be the original text, the words ὡς λέγειν μηδὲν εἶναι τὰ πράγματα must mean "as to deny the reality of things;" but the meaning of the passage is not altogether satisfactory. We turn for help to the other authorities. In s we find: "He so far departed from the right path as to say that things are nothing, that is to say the holy mysteries," etc.

Brit. Mus. Addit. 12173, f. 134.

הַ וְאָמֵן : כִּי־בְּזֶה אָמַנְתִּי בְּלֹא כִּי־בְּזֶה אָמַנְתִּי.....
...בְּזֶה אָמַנְתִּי

It is evident that the addition is a gloss, and that (as we should expect) the Syriac translator of s had before him the text that is printed above from W etc. In l the passage reads as follows:—in tantum a recto itinere deuiauit ut diceret nullam (cass. and rev.; in nullo sess.) esse prouidentiam rerum, sed omnia suis quodammodo motibus ferri. qui etiam usque ad praesens tempus in Aegypto cum eiusmodi errore uersatur etc.

Here a different turn is given to the passage by the presence of the clause printed in Clarendon type. Let us now consider the greatly enlarged text found in B (P. G. xxxiv 1092):

ἐπὶ τοσοῦτον ἐμάνη ἐκτραπεῖς τῆς εὐθείας ὁδοῦ ὡς τὸν παρά τις τῶν ἀστεβῶν λεγόμενον αὐτοματισμὸν καὶ τοῦτον τὸν ἄθλιον ὄμολογεῖν, τοῦ τῆς πλάνης δαίμονος αὐτὸν στρατηγοῦντος λοιπόν. οὗτος γὰρ ὁ δυσμενῆς τὸ καινὸν τοῦτο ὑπέθετο λέγειν, μηδεμίαν οὔσιαν ἔχειν τὰ πράγματα, ἀλλ' ἀπλῶς ἔναι τὰ πάντα ἐκ τοῦ τὸν κύστρου αὐτομάτως φέρεσθαι. ὑπέβαλεν οὖν αὐτῷ ὁ πολέμιος τῆς πάντων ζωῆς... λέγων· Τούτων οὕτως ἔχόντων τί μάτην οὕτως σαντὸν καταδαμάζεις;.....(5 lines of Migne).....τούτοις τοῖς σατανικοῖς λόγοις κατακλασθεὶς ὁ πιστόθλιος Πτολεμαῖος λέγεται φέρεσθαι μετέωρος ἐξεστηκὼς τῶν κατὰ φύσιν φρενῶν μέχρι τῆς δεύτερης ἀλώμενος ἐν Αἰγύπτῳ, ἔκδοτον ἑαυτὸν δεδωκὼς γαστριμαργίᾳ καὶ οἰνοφλυγίᾳ, μηδὲν μηδὲν ὄμιλῶν.

The materials now before us make probable the following reconstruction of the β_1 text :

ἐπὶ τοσούτον ἔξεστη τῆς οὐθείας (ὅδοῦ) ὡς λέγειν μηδὲν εἶναι τὰ πράγματα ἀλλ᾽ ἵ (οἱ ἀλλὰ) φέρεσθαι τὰ πάντα αὐτομάτως· ὃς γε λέγεται φέρεσθαι μετέωρος μέχρι τῆς δευτέρου ἀλώμενος ἐν Αἰγύπτῳ, κ.τ.λ.

This reconstruction of β_1 is confirmed by s_2 :

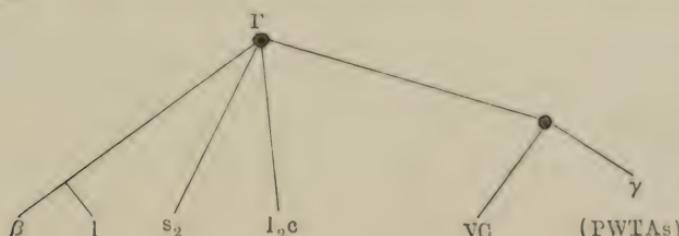
Vat. Syr. 123, f. 293.

לעומת הילך לסתה נאנו שאלתך מושגית. לאן תגיעו מכאן?

And on this account his heart was so lifted up from the right path that he said that these things are nothing, but that everything comes about by chance. And so he betook himself into Egypt wandering in Egypt, and he gave himself up to the lust of the body, and he did not speak anything with anyone.

Thus the question arises whether the text of PWTAVC may not have arisen from that of Bls₂ owing to the words φέρεσθαι τὰ πάντα αὐτομάτως ὃς λέγεται having fallen out in an archetype through homoeoteleuton, due to the double occurrence of φέρεσθαι.

An affirmative answer would depreciate the value of γ (the archetype of PWTAs), for it would involve the admission that γ and the archetype of VC were the offspring of a single ancestor vitiated at this place: such an admission would call for a readjustment of the position of VC in the Pedigree (p. lxvii), as follows:



This evidently would enhance the value of the $\beta\iota\lambda$ readings, and would necessitate the adoption of those of $V\kappa\beta\iota\lambda$. As a matter of fact, I began the work of textual construction on the basis of this passage; but before I had proceeded far, the difficulties indicated on p. lxxxiv brought home to me the impracticability of working along these lines: moreover, it seemed unreasonable to base the method of editing on a conjecture which at most is but plausible. I have set out the evidence in full as a sample of the difficulties which I have had to encounter, and to show that the various possibilities have been duly considered.

Another matter in connection with this passage should be mentioned: in s, after the words cited above, the text continues: "and through this to become mad and to leave his wits to such an extent that he betook himself into Egypt" (cf. Bedjan, 99); this resembles the B text: $\lambda\acute{e}γεται \phi\acute{e}rεσθαι \mu\acute{e}t\acute{e}wros \acute{e}\acute{e}x\acute{e}st\acute{e}t\acute{k}\acute{\omega}s \tau\acute{a}n \kappa\acute{a}t\acute{a} \phi\acute{u}sin \phi\acute{e}r\acute{u}n, \mu\acute{e}χ\acute{r}i \tau\acute{o}n\acute{t}o \acute{a}\acute{l}\acute{a}w\acute{m}e\acute{r}os \acute{e}n A\acute{l}\acute{y}\acute{u}p\acute{t}\acute{w}$. The Syriac, however, may well be regarded as an attempt to translate $\mu\acute{e}t\acute{e}wros$ and $\acute{a}\acute{l}\acute{a}w\acute{m}e\acute{r}os$.

46. p. 84, 7. We cannot be certain whether the Athribè here mentioned was Athribis in the Delta, or Atripè, also called Athribis, near Panopolis (see Map). But in all probability it was the latter. Atripè was on the W. bank of the Nile nearly opposite to Panopolis (Akhmīm), at 26°30' N. latitude. Here was Schenoudi's great White Monastery, the ruins of which are still standing. Schenoudi established also a convent of nuns at Atripè, and the story in the text may possibly refer to this convent. It is very striking that Palladius should have spoken of his visit to the Tabennesiot monastery at Panopolis (c. 32), barely ten miles distant across the Nile, and should have so minutely described the life there, and yet have made no reference anywhere to Schenoudi, at that time the dominant personage in Egyptian monachism; indeed, although a leading churchman of the time, Schenoudi is never named by any Greek or Latin writer. On Schenoudi and the criticism of the documents that relate to him, see Dr Leipoldt's admirable study *Schenute von Atrię* (Texte u. Untersuchungen, N. F. x 1 (1903)); also Abbé Ladeuze's *Cénobitisme Pakhomien* (Louvain), and *Dict. Christ. Biog.*, "Senuti."

47. p. 87, 18. The authorities for the text in the Pachomian section (cc. 32, 33, 34) call for separate treatment. These chapters never were in W; but in addition to P and T we have the following Greek G texts: O, 33 and 47, and 34. What has been said in *Introd.* (pp. lxxiii, lxxiv) on these four MSS. need not be repeated: they are all contaminated by B. In this section 47 preserves the same text as 33 (see p. xxii), so that they are cited as 33-47; the readings of 33-47 are recorded in full in c. 32, only occasionally in cc. 33, 34. Full collations of O are given, only a few readings of 34.

Sozomen's citations from c. 32 are fuller than from any other part of the *Hist. Laus.*

We have in addition three versions not extant for the rest of the book:

eth. (See *Prol.* 155–8): cc. 32 and half 33: a fairly close translation of a good G text, without intermixture of B—unless, perhaps, at p. 96, 4? Of the three translations mentioned in *Prol.* 156, König's German is the best; on one or two points I have had recourse to Mr Norman McLean.

s^{an}. A Syriac version of cc. 32, 33, 34 is in Anan-Isho's *Paradise* (Bedjan pp. 112–120). I have not found this piece in any independent ms., so that it is impossible to say whether it belongs to s, or to s₂, or to either of them: but as another Syriac version of c. 34 stands in the s ms. *Addit.* 17177, it is to be presumed that the Pachomian section in the *Paradise* is not from s. I prefer, however, to designate it s^{an} rather than assume that it is s₂. The text is somewhat abridged and paraphrased, but it is derived from a good G text, and shows no trace of admixture of B; so that when available it is a valuable witness to the text.

ar. (See *Introd.* p. lxxxi).

P departs widely from all the other authorities in the disposition of the subject-matter in c. 32. To suppose that P here preserves an earlier text than that of Soz. and the rest of the authorities, would run counter to the whole tenor of the evidence developed in *Introd.*

48. p. 87, 18. Ταβέννησος is the name of St Pachomius' first monastery both in *Vita Pachomii* and in *Hist. Laus.*: the variants Ταβένησος and Ταβέννησος occur. The latter was Sozomen's spelling, but in some mss. the word was written Ταβέννη νῆσος, and this gave rise to the misconception (which, though pointed out by Valois, the Bollandists and Tillemont, has survived till this present time), that the monastery was on an island in the Nile, commonly identified with Elephantinè at the First Cataract. The Coptic name is Tabennisi; it was in the diocese of Tentyra, the modern Denderah, as appears plainly from the *Vita*, and was close to Pabau, the modern Faou, on the E. bank of the Nile at 26° 10' N. lat. Hence the Pachomian monks and their whole monastic organisation received the designation Tabennesiot. The notion that St Pachomius' first monastery was near Syene at the First Cataract is probably due to Palladius' words in the Prologue (p. 10, 5): καὶ Συήνη ὑφ' ἦν καὶ οἱ λεγόμενοι Ταβέννησιῶται. The Tabennesiot was the type of monachism that prevailed in the south; St Pachomius himself founded a monastery as far south as Latopolis (Esneh); and it is quite likely that by Palladius' time the institute had penetrated to Syene (Aswan).

In the *Archaeological Report* of the "Egypt Exploration Fund," 1901–2, (p. 53) Mr W. E. Crum notifies that Prof. Spiegelberg has of set purpose restated the view that Tabennē was the correct name and that it was on an island—there are some islands in the neighbourhood of Denderah. The Pachomian documents give no indication whatever that the first monastery was on an island, and the extreme facility of communication between it and Pabau (Faou)—it can hardly have been an hour's journey—tells against the notion (Amélineau, *Géographie*, 470). However, the important point is that it was near Denderah, and not nearly so far south as the First Cataract.

Père Jullien (*Études*, 1901, Oct. 20, p. 248) would identify Tabennisi with the village of Dechma, $2\frac{1}{2}$ miles south of Faou.

49. p. 88, 1. The best authority by far on St Pachomius and his monasteries is at the present day Abbé Ladeuze's *Étude sur le Cénobitisme Pachomien* (Louvain, 1898): four articles by Dr Schiwietz in *Archiv für kath. Kirchenrecht* (1901, iii; 1902, iii, iv; 1903, i) give a full account of Pachomian monachism, and offer some criticisms on Ladeuze: Dr Grützmacher's *Pachomius und das älteste Klosterleben* (Freiburg i. B., 1896) contains valuable matter, but it is vitiated from beginning to end by Amélineau's now discredited theory that the Arabic translation preserves the most authentic form of the Life of Pachomius: Tillemont's account of Pachomian monachism (vii 167–235), though based only on the Greek and Latin documents, has by no means lost its value. In the first 100 pp. of his book Ladeuze demonstrates beyond cavil the validity of the position quite independently arrived at in *Prol.* 164–71, viz. that the Greek *Vita* is the source of the others, and the Arabic the worst of all¹. I do not think, however, that he has made good the thesis that the Greek *Asceticon* (or *Paralipomena*) is derived from a Sahidic Life. Leipoldt (*Schenute von Atri*, 36) agrees with Ladeuze (*op. cit.* 222 sqq.) in placing Pachomius' death in 346, instead of 345, the date given by the majority of recent writers. Ladeuze shows good reason for the view that Pachomius became a monk about 314 (233 sqq.), so that the beginning of Tabennisi must fall somewhere about 315–320: the date 305, given *Prol.* 219 and 232, was based on a statement in the Arabic Life; Ladeuze shows that it cannot be trusted. He places Pachomius' birth in 292.

50. p. 88, 10. In regard to the problems raised by the various forms of the Rule of Pachomius, Abbé Ladeuze has arrived at much the same conclusions as those indicated in *Prol.* 156–7: I cannot, however, agree with his and Schiwietz' depreciatory estimate of Palladius' account of the Rule and of the Pachomian institute in general (256 sqq.); but a discussion of the question would require more lengthy treatment than is here possible; I hope to be able to deal with the matter elsewhere.

I have not been able to find the source of Sozomen's statement that the brazen tablet, whereon the Rule was written, was preserved to his day; everything else in his account is derived from Palladius, except a mystical interpretation of the monks' clothes: he manifests no acquaintance with the *Vita*.

51. p. 90, 3—p. 91, 6. The earliest reference to the "Mystical Alphabet" of St Pachomius is in the Greek *Vita* (§ 63): Καὶ ἔτι δὲ ζῶν ὁ πατὴρ ὑπαγορεύσει ἴδιᾳ ἐποίησε γραφῆναι οὐ μόνον περὶ τῆς οἰκοδομῆς τοῦ κουνοβίου λόγους καὶ θεσμούς, ἀλλὰ καὶ πολλὰς ἐπιστολὰς πρὸς τὸν πατέρας τῶν μοναστηρίων, καὶ ἐν αὐταῖς ὄνόματα γραμμάτων οἶνον ἀπὸ Α ἕως Ω σημαίνων τινὰ ἐν γλώσσῃ κρυπτῆ τοῦ πνεύματος ἐκείνοις νοοῦσιν, ἐνεκεν κυθερνήσεως ψυχῶν, ὅτε οὐ σχολὴν

¹ The various documents referred to in this and the succeeding notes dealing with St Pachomius are described in *Prol.* § 13.

εἰχε πρὸς αὐτοὺς παραγενέσθαι· καὶ αὐτοὶ τὰ τουάτα ἀντέγραφον αὐτῷ πνευματικοὶ ὄντες. (This piece is not in the Coptic Lives.)

The next reference is by St Jerome (c. 404), in the *Pref.* to his translation of St Pachomius' Rule: Aiunt autem Thebaci quod Pachomio, Cornelioque et Syro.....angelus linguae mysticae scientiam dederit, ut scriberent sibi et loquerentur per Alphabetum speciale, signis quibusdam et symbolis absconditos sensus inuoluens (*P. L.* xxiii 68); and he says he translated some of these Epistles. There can be little doubt that the following extract is from one of the "Mystical Epistles" translated by Jerome, and referred to by Gennadius (*Vir. Inl.* c. 7): Habetote Ω, ut possitis occurrere deo in die uisitationis, liberati ab increpatione Marthae. para domum tuam secundum terminos eius. obserua Theta ne reus sis increpationis eius cui dictum est: Redde rationem dispensationis tuae, etc. (*P. L.* xxiii 93). That these "Mystical Epistles" (or some of them) existed in Coptic c. 400 is proved by the fact that Schenoudi cites a sentence from no. 1 (Leipoldt, *Schenute con Atrię*, 86).

Palladius' account of the mystic alphabet possesses the advantage of being intelligible,—compare p. 95, 12, 13,—and I am not satisfied that it is incompatible with the statement of the *Vita*. In any case, it is compatible with the following passage from the *Doctrina S. Ortiesii* (§ 7): Quapropter, o duces et praepositi monasteriorum ac domorum, quibus crediti sunt homines, et apud quos inueniuntur T, (siue I,) siue E, siue A, ut in commune dicam, quibus crediti sunt homines, singuli cum turmis suis expectent saluatoris aduentum (*P. L.* ciii 455).

I see that this is the opinion also of M. Hebbelynck: "Le symbolisme attaché aux caractères de l'alphabet paraît avoir eu surtout pour objet de désigner les catégories des moines, leur condition morale etc." (*Muséon*, 1900: "Les Mystères des Lettres grecques," translated from Coptic).

Concerning the difficulty discussed in *Prol.* 157, note, see "Addenda and Emendanda in Part I," (Appendix VIII).

52. p. 91, 11—p. 92, 3. Compare the Greek *Regula Pachomii*: Μηδεὶς περιβλέψεται τοὺς ἀδελφοὺς ἐσθίοντας (§ 8, ed. Boll.). The Tabennesiot discipline in the refectory seems to have exercised a curious fascination on visitors; thus concerning the Pachomian monastery near Hermopolis we read in *Hist. Mon.*, c. 3: μεγάλην ἔχοντας πολιτείαν καὶ μηλωτὰς φοροῦντας καὶ κεκαλυμμένῳ προσώπῳ ἐσθίοντας καὶ κάτω νεύοντας, μή τις τὸν ἄλλον θέασηται μασώμενον: similarly Cassian, *Inst.* iv 17.

53. p. 92, 3-7. This is the only passage in *Hist. Laus.* of liturgical interest. Concerning the text there can be no doubt, the evidence of Sozomen being decisive; and even P (and 34) differ only in a point of order and not at all in substance. There is a conflict between Palladius and Cassian. Cassian is most explicit and positive that "per uniuersam Aegyptum et Thebaide" the monks assembled for public prayer only twice in the twenty-four hours, viz. for Evensong and for the Night vigils; on each occasion twelve psalms were recited, each followed by a short private prayer, and two lessons were

read from II. Scripture. Beyond this there were, he says, no set prayers, the public offices of Prime, Terce, Sext and None, in use in Syria, being unknown in Egypt (*Inst.* Bks. II, III). Cassian's statements are perhaps borne out by St Anthony's instructions to his monks: *εὐχεσθαι συνεχῶς ψάλλειν τε πρὸ ὥπτων καὶ μεθ' ὥπτων* (*Vita Ant.* § 55). Palladius' account of the practice of the Tabennesiot monasteries agrees with Cassian's statement in so far as he says that there were twelve prayers at nightfall and twelve during the night; but he adds that there were also twelve prayers "throughout the day," (or "every day,") and three at the ninth hour (about 2—3 p.m.) The various redactions of the *Regula* (Boll. § 4, Holsten §§ 5, 10) and the other Pachomian documents make several references to the night office, *ἡ νυκτερινὴ σύναξις*, and a passage in § 17 of the *Asceticon* implies that it was celebrated about midnight; and the Latin form of the *Regula*¹ (due to St Jerome) and the *Ep. Ammonis* (§ 14) refer to the Vesper office. The *Vita* (§ 39) speaks of *ἡ σύναξις πρωῒ*, and the *Regula* also mentions a morning office (Pitra § 9, Holsten §§ 20, 25). The Latin *Regula* mentions also a "Collecta meridiana" (Holsten § 24; this section is not in Gazaeus); could we read here "pomeridiana," the *Regula* would tally with Palladius. An anecdote in *Asceticon* § 17 implies public prayer about the ninth hour.

The Latin *Regula* speaks quite distinctly of only "six prayers" at the public Vesper Collecta, and of six more said in the various houses before the monks separated for the night (may this perhaps be the origin of the office of Complin ??). But the *Ep. Ammonis* (§ 14), as also the common Egyptian practice, show that Palladius' number of twelve prayers at Evensong represents the early Tabennesiot practice, that of the *Regula* being an innovation made between 350 and 400. On the psalm before and after meals, see Cassian, *Inst.* III 12.

In Schenoudi's monasteries, according to Leipoldt (*Schenute von Atri*, 129), the public assemblies for common prayer were morning and evening only, there being no mention of a night office, though it was introduced later; Ladeuze (*op. cit.* 317) thinks, on the contrary, that the practice was substantially the same as the Pachomian.

To sum up: Palladius' central statement, that in the Tabennesiot monasteries there were four daily services, is supported by the scattered liturgical notices of both groups of Pachomian documents, viz. the Rules and the Lives. Cassian's statements, on the other hand, must be limited to Scete and Lower Egypt: although he speaks as if he had at one time thought of visiting Upper Egypt, the evidence is against the supposition that he ever carried out this intention.

54. p. 93, 7—p. 94, 6. Palladius is inaccurate in implying that Tabennis was still the head monastery of the Tabennesiot order; after a time

¹ The liturgical notices in the *Regula* are brought together by Dom Bäumer, *Geschichte des Breviers*, 75—6.

² On the origins of Complin see Pargoire, *Prime et Complies, Rev. d'Histoire et de Littérature religieuses*, 1898, 456.

St Pachomius transferred his residence to the monastery at Bau or Pabau (wrongly written Πρόον in some places in the *Vita*), two or three miles from Tabennisi, and made it the head house (*Vita* § 50).

The growth of the order is thus traced in the *Vita*, some of the additions being new foundations, others cases of affiliation of existing monasteries; on the names and localities, see Ladeuze, 172 sqq. and Père Jullien, *Études*, 1901, Oct. 20, p. 238 sqq.; (see Map): Tabennisi (§ 7); Pabau, Chenoboskion, Monchosis (or Temouschons) (§ 35); Thēbeu (§ 50);—these were all in the same district as Tabennisi:—Panopolis (Akhmim) (§ 51), and near to it Tasē and Tismēnae (§ 52); lastly Pachnoum near Latopolis (Esnch), a long way to the south (§ 52). This gives the “nine monasteries” spoken of by Pachomius at the Synod of Latopolis (§ 72). Ammon says there were ten about 350 (*Ep.* § 13); but in another place (§ 17) he mentions that Theodore had founded one at Ptolemais (Psoi, to the south of Akhmīm). The *Vita* makes no mention of this foundation, but it does mention two monasteries founded by Theodore near Hermopolis Magna (Eshmounēn) (§ 86; cf. *Hist. Mon.* c. 3), and one near Hermothis (§ 86), doubtless Hermonthis near Latopolis. Thus at Theodore’s death, 368, the order included thirteen monasteries of men, besides three of women (see Note 59). St Jerome speaks of a Tabennesiot monastery at Canopus, close to Alexandria, in which were the Latin monks for whom he translated the *Regula* (*Pref. in Reg.*); and Ladeuze (p. 202) cites from the Council of Chalcedon a reference to the *μοναστήριον τῶν Ταβενησιωτῶν* in Canopus (Labbe iv 407). Basset says that the Pachomian institute spread most widely in Ethiopia (*Apocryphes Éthiopiens* VIII p. 15).

In c. 7 (p. 26, 18) Palladius says that Pachomius had been archimandrite of 3000 monks; in c. 32 (p. 93, 8) he says that the Tabennesiots amounted to 7000: the first figure may well represent the number at Pachomius’ death,—Ammon says that four or five years later they were “more than 2000” (*Ep.* § 13), and upwards of a hundred had recently died of the plague along with Pachomius himself (*Vita* § 74),—while the second figure may represent the number when Palladius wrote: similarly Ammon says that c. 350 there were 600 monks at Pabau, the head house; Palladius says that in his day there were 1300 (so p. 94, 1; but 1400 at p. 52, 16¹). Thus the relative increase of the head house and of the whole order would be almost the same. If Cassian’s “more than 5000 monks” (*Inst.* IV 1) be taken strictly, as giving the number at the head monastery, it is a great exaggeration; but if it can be taken as meaning the number of the whole Tabennesiot observance, it is fairly in line with Palladius’ estimate. The *Hist. Mon.* (c. 3) says that Ammonas, abbot of one of the Tabennesiot monasteries near Hermopolis, was “father of 3000 monks”; far more reasonable is Palladius’ statement that, excepting the head house (Pabau), the number of monks in the other monasteries was 200 or 300—the latter was the number at Panopolis: but the writer of the *Hist. Mon.* is given to exaggerating his figures; that there

¹ PA^Brev have 1400 also at p. 94, 1, against Soz. and all the other authorities; no doubt they have been conformed to the earlier statement.

were 10000 monks and 20000 nuns at Oxyrhynchus (c. 5) is incredible. Equally incredible is St Jerome's statement that c. 404 there were upwards of 50000 Tabennesiot monks (*Pref. in Reg. Pach.*).

Palladius' figures—viz. 3000 Tabennesiot monks (with 600 at Pabau) c. 350; and 7000, with 1300 or 1400 at Pabau, c. 410—may probably be taken as the best information we can get on the subject.

55. p. 94, 7. Three pieces are enclosed in square brackets: p. 94, 7-9; p. 94, 11-p. 95, 5; p. 95, 9. Their position is critically the same; they are attested by Bl, and omitted by the G authorities, including eth and s^{an}. It is true that they are in O; but this, I take it, is certainly due to the admixture of a B text often apparent in this part of O (see Note 57). More curious is their absence from some of the better B authorities (A^B, B⁴⁵⁻⁶). In the case of the second piece, the long one about the swine, the internal evidence is strongly in favour of its authenticity, and I do not anticipate that any question will be raised on the point; especially as the motive of its elimination is transparent—the notion that even sick and old monks should eat flesh meat in any shape, offended sixth century Greek ideas on monastic propriety. Yet it is on record that St Pachomius did give meat to one of his sick monks (*Vita* § 34). The third piece naturally fell out along with the second. Why the first piece should have been cut out is not apparent: it is the strongest single argument in support of the theory that Palladius may have made a revision of his book (see *Introd.* iv). Its presence in 33-47 must be attributed to intermixture with B.

56. p. 95, 5. On the Blemmyes see an article by Revillout, *Mém. de l'Acad. des Inscr.*, 1874, Series I, t. viii p. 361. They were a savage tribe who occupied a large territory on the Upper Nile, and were for some centuries formidable enemies of the Roman government in Egypt (Ladeuze, 246).

57. p. 96, 1-4. To justify the order adopted in the list of trades exercised in the Akhmim monastery, the authorities being at first sight hopelessly at variance, it is necessary to construct a Table in parallel columns:

Order adopted	s ^{an}	eth	Bl (O 33-47)	T	P
1 agriculture	1	1	1	1	1
2 garden	2	2	2	2	2
3 smithy	3	(om 3)	3	3	6
4 bakehouse	4	5	4	(om 4)	3
5 carpentry	5	4	5	(om 5)	(om 4)
6 fulling	6	(om 6) ¹	6	(om 6)	5
7 weaving σπυρίδες	7	7	8	8	(om 7)
8 tanyard	8	(om 8)	9 (om 33-47)	7	8
9 shoemaking	9	9	10	11	9
10 scriptorium	10	10	7	9	10
11 weaving μαλάκια	(om 11)	11	11	10	11

¹ ‘Carving’ is substituted for 6.

(O and 33-47 have evidently been assimilated to Bl.)

It will be seen that I have relied chiefly on *s^{an}* and *eth*, which are both at bottom good G texts. My reason is as follows: assuming that the order adopted is the true one, there would be a strong temptation on the part of a scribe either (*a*) to bring together the two basket-weavings, nos. 7 and 11; or else (*b*) to omit one or other of them. As a matter of fact, *eth* alone has withstood both these temptations. When allowance has been made for these manipulations (and for characteristic vagaries in *eth*), it is found that Bl, *s^{an}* and *eth* are in agreement, while P and T are divided from one another in their witness. I conceive that the reconstruction of the text is practically certain, seeing that G (represented by the two versions) and Bl are in agreement. This whole passage of Palladius contains the most detailed and the most graphic account we possess of the daily life in a Tabennesiot monastery; it may be supplemented by St Jerome's *Prej. in Reg. Pach.*

58. p. 96, 5. Palladius' statement that the Tabennesiot monks "learned by heart all the Scriptures" is of special interest. In the *Asketicon* (§§ 29, 35) the expression ἐκστηθίζων τὰς γραφάς is used of Tabennesiot monks: the Latin *Regula* (Holsten, 139, 140) says that no one was allowed to stay in the monastery who did not learn by heart at least the Psalter and the New Testament. The Tabennesiot documents certainly imply a Sahidic version of the whole Bible at the beginning of the fourth century, and their witness is accepted by Mr Forbes Robinson as the earliest evidence of a Coptic version (Hastings' *Dictionary of the Bible*, art 'Egyptian Versions').

59. p. 96, 6. There were three Tabennesiot nunneries :

- (1) one at Tabennisi, founded by St Pachomius' sister Mary (*Vita* § 22):
- (2) one founded by Pachomius εἰς τὸ Μῆνε (*Vita* § 86): Ladeuze (p. 177) shows that τὸ Μῆν and Τισμῆναι are forms of the same name; therefore, as Τισμῆναι was one of the monasteries near Panopolis (see Note 54), it follows that there was also a convent of nuns in that neighbourhood:
- (3) one founded by Theodore at Buchre, a mile distant from Pabau (*Vita* § 86).

The nunnery spoken of by Palladius in ce. 33, 34 is almost certainly (2): I therefore must correct the note, *Prol.* 190,—like Grützmacher I did not know of the locality of this nunnery, but owe its identification to Ladeuze.

There were about 400 nuns in this nunnery; not far off was the convent under Schenoudi's guidance, and probably also the convent established at Athribē itself by Elias (see Note 46).

Schenoudi's government of the nuns was most drastic: a letter of his to the abbess is still extant wherein he directs her to inflict with her own hand blows with a rod, varying from 10 to 30 in number, on twelve of her nuns for specified offences—one had given the abbess a box on the ear (Leipoldt, 142). Leipoldt says there is evidence that one of Schenoudi's monks died from the castigation inflicted by the abbot. So far as I know, such excesses are not met with elsewhere in Egyptian monachism.

60. p. 98, 16. It is uncertain whether Piteroum here mentioned should be identified with Pityron the disciple of Anthony, whom the writer of the *Hist. Mon.* visited at Pispir (c. 17; see Note 37), and of whom an Apophthegma is preserved.

Mount Porphyrites is situated on the shore of the Red Sea, at 27° N. latitude. It is mentioned again in *Hist. Laus.* (p. 107, 4), and in *Dial. de Vita Chrys.* (p. 160); Cassian speaks of the Porphyrian desert, also called Calamus, as being seven days' journey from human habitations (*Inst.* x 24; *Coll.* III 5, VII 26, xxiv 4). In all these cases it is described as the abode of hermits.

61. p. 100, 6. John of Lycopolis, otherwise St John of Egypt, was one of the most famous of all the Egyptian monks. Our information concerning him is derived mainly from this sketch by Palladius, from a similar sketch in the *Hist. Mon.* (c. 1), and from some anecdotes preserved by Cassian (*Inst.* IV 23–26; *Coll.* I 21, xxiv 26): all the materials are woven together by Tillemont (x 9); see also *Dict. Christ. Biog.* “Joannes (487),” and *Prol.* 186.

It is worthy of note that Palladius and the writer of *Hist. Mon.* agree in representing John as of a bright and mirthful disposition; compare *Hist. Mon.* p. 8, 5 (ed. Preuschen): ὡς δὲ ἡσπάσατο ἡμᾶς φαιδρῷ τῷ προσώπῳ ἐκάστῳ προσιλαρεύμενος, and p. 9, 15: οὐ δὲ ἄτε γνήσια τέκνα ὑποδεξάμενος, μειδῶντι προσώπῳ πρὸς ἡμᾶς (ζλεγεν), with *Hist. Laus.* p. 103, 13 and p. 104, 8, 15; compare also *Hist. Mon.* p. 6, 3: ηὐλόγει μόνον διὰ θυρίδος, with *Hist. Laus.* p. 102, 6; and *Hist. Mon.* p. 5, 18: οὐ δὲ μὴ ἔωρακὼς γυναῖκα τεσσαρακοστὸν ἥδη ἔτος ἔχων ἐν τῷ σπηλαίῳ, with *Hist. Laus.* p. 105, 16; see also *Prol.* 183, note. The resemblance between the two pictures of John is very striking, and is a confirmation of the view that the writer of *Hist. Mon.*, no less than Palladius, had visited John, and so affords an additional argument against the theory that Rufinus' Latin is the original of *Hist. Mon.*, for Rufinus never was at Lycopolis (*Prol.* 198–200).

Lycopolis is the modern Asyut or Siout. Père Jullien believes that he found John's cell at Der Rifeh, an old monastery on a mountain about five miles from Asyut, as the *Hist. Mon.* states, and agreeing in other respects with Palladius' description (*Études*, 1901, Juil. 20, p. 205).

The first apophthegma under the name of John Colobos, or Curtus, tells as of him a story which Cassian tells of John of Lycopolis; there must be a mistake in the attribution on the part either of the apophth. or of Cassian, for John Colobos passed his life in Scete and was not an enclosed anchorite, so that it is impossible to identify him with John of Lycopolis: Père Jullien (*loc. cit.*) is mistaken in saying that the Bollandists made the identification. On John Colobos see Tillemont, x 427, and a Coptic Life written about A.D. 700, printed by Amélineau (*Annales du Musée Guimet*, xxv 316); on the various other Egyptian monks who bore the name John, see Tillemont, x 438–448.

62. p. 100, 16. Palladius' statement that Theodosius consulted John as to the issue of his military expeditions, is borne out by similar statements

of Cassian (*Inst.* iv 23; *Coll.* xxiv 26), *Hist. Mon.* (c. 1, cited *Prol.* 25–29), Augustine (*de Civ. Dei* v 26; *de Cura ger. pro Mortuis* c. 17), Claudian (*Eutrop.* i 312), Rufinus (*Hist. Eccl.* ii 19, 32), Sozomen (vii 22), Theodoret (*Hist. Eccl.* v 24), Prosper (*Chron.* an. 394): it is accepted as an historical fact by Gibbon (c. xxvii).

63. p. 102, 8, 18. The mention of an interpreter raises the question whether Palladius knew Coptic at all—it seems clear that Greek was freely spoken in Nitria,—or whether the need was due merely to the differences between the dialects spoken in Upper and Lower Egypt, just as an interpreter might be necessary between men speaking Irish and Scotch Gaelic respectively. The latter hypothesis seems the more likely, but I know of no positive evidence on either side.

64. p. 105, 3. John of Lycopolis is represented by the *Hist. Mon.* (c. 1 fin.) as having died towards the end of 394 or early in 395. On the date of Palladius' visit to him see *Prol.* 181–2.

65. p. 106, 7. Νικίου πόλις, or Nicium, a town in the Delta, on the Canopic or Rosetta branch of the Nile, about midway between Memphis and Alexandria (the modern Menuf).

Amélineau has published a Coptic fragment of an apparently different account of Poemenia's visit to John (*Mémoires* iv ii 664).

66. p. 107, 1. M. Pargoire in his art. "Prime et Complies" (*Revue d'Histoire et de Littérature religieuses*, 1898, p. 283) discusses the situation of Posidonius' monastery, and concludes that the Ποιμένιον of Palladius (*μοναστήριον τὸ λεγόμενον Ποιμνιον* of Epiphanius Hierosol., *Enarratio Syriae*, *P.G.* cxx 264) may be identified with the Tur Ader, just outside Bethlehem: he considers that this probably was Cassian's monastery.

67. p. 108, 6–18. Though omitted in PW (A) the authenticity of this passage is uncontested, as it stands in Ts, VC, and Bl. St Jerome on his side was no less vehement in his language concerning Palladius: Palladius serulisi nequitiae eamdem haeresim instaurare conatus est, et nouam translationis Hebraicae mihi calumniam struere. num et illius ingenio nobilitatique inuidimus? (*Prologus in Dial. adv. Pelagianos.*) The cause of the enmity between Palladius and St Jerome has been sufficiently explained in *Prol.* § 14.

68. p. 109, 3. The name Sarapion or Serapion was common in Egypt and occurs frequently in the literature of the fourth and fifth centuries. Both spellings are found; Sarapion appears the dominant form in the Greek authorities, Serapion in the Latin; the Indexes to the volumes of Greek Papyri published by the "Egypt Exploration Fund" demonstrate that Sarapis, Sarapion, is the correct spelling, and it is found (though not consistently) in PW and T (see p. 25, 12, and p. 134, 12).—

Various Sarapions occur in Egyptian monastic literature:—

- (1) Sarapion Sindonita, the hero of the present chapter.

(2) Sarapion or Sarapamon, disciple of St Anthony and author of the Coptic Life of Macarius of Egypt (*Prol.* 220).

(3) Sarapion, surnamed the Great, a Nitrian monk (see cc. 7 and 46); it is doubtless his name which stands along with those of Paphnutius and the Macarii in the title of the Latin *Regulae Patrum* in the "Codex Regularum."

(4) Sarapion of Scete, who gave the fifth of Cassian's Collations.

(3) and (4) may be the same.

(5) Sarapion of Arsinoitis (*Hist. Mon.* c. 20).

(6) Sarapion the Anthropomorphite (Cassian *Coll.* x 3, see *Prol.* 206) was probably different from all the above.

Two bishops of the name occur in connection with the monks:

(7) Sarapion, bishop of Thmoui, the friend of SS. Athanasius and Anthony, to whom belongs the recently discovered Sacramentary.

(8) Sarapion, bishop of Tentyra, who figures frequently in the Pachomian documents.

With the exception of (2), these are adequately dealt with in *Dict. Christ. Biog.*, "Serapion" (8) to (14).

On Sarapion Sindonita see Tillemont x 60. There can be no doubt that the pretty "Story of the little Gospel" belongs to Sarapion Sindonita (see *Prol.* 98); and Abbé Nau has shown that he, and not Paphnutius, is the hero of the story of Thais the Penitent (*Histoire de Thais, Annales du Musée Guimet*, xxx 51): this would make Sarapion a contemporary of St Anthony.

A long Syriac Life of Sarapion Sindonita has been printed by Bedjan (*Acta Mart. et SS.*, v 263–341): I had intended giving an analysis of it, but as Nau has done so (*op. cit.* 55), it will suffice to say that the Syriac Life incorporates, along with other materials, most of what is contained in c. 37 of *Hist. Laus.*, but in a much extended form. Moreover it relates as of Sarapion four anecdotes told of others by Palladius, viz. cc. 6 and 34, and two episodes of c. 18 (the visits to Tabennisi and to the Garden of Jannes and Jambres). In all these passages the text has been completely rewritten and altered, and throughout the narrative lengthy prayers, harangues and discussions have been introduced. Thus, in spite of its early date (one ms. was written in 569), there can be no doubt that it is an apocryphal compilation, which the author based on the *Hist. Laus.*, supplemented by materials drawn perhaps from other sources, but probably in great measure from his own fancy: this is Nau's view also. No trace of this Life has yet been found in any language except Syriac. The single point of interest it presents for the *Hist. Laus.* is dealt with in the following Note.

I had looked upon Palladius' account of Sarapion's life and travels as extravagant and impossible, until a little time ago I met a Hindu Renunciant, a well educated high caste Brahmin, who on a religious mission travelled from India to Europe clad in what may be described as pyjamas and a brown dressing gown, with shoes and skull cap, carrying no money nor anything

besides the clothes he wore and an umbrella: he arrived in London with no money, no luggage, no friends, no introductions; yet he managed to effect the purpose of his journey, and said he had no doubt he would get back to India somehow. What Palladius tells of Sarapion's adventures is hardly more wonderful than this.

69. p. 116, 5 (apparatus). A curious and interesting point arises in connection with the place of Sarapion's burial. The representatives of γ (PTA 33 s—W vac) and also VC state that he was buried in Rome— $\epsilon\nu\alpha\nu\tau\hat{\eta}\tau\hat{\eta}$ 'Ρώμη ταφεῖς: but in Bl we find $\epsilon\rho\eta\mu\omega$ in place of 'Ρώμη¹. Either reading might have arisen from the other by an easy transcriptional error: on the one hand the fact that the episode just recorded occurred in Rome would naturally lead to the supposition that Sarapion died and was buried there, and to a consequent substitution of 'Ρώμη for $\epsilon\rho\eta\mu\omega$; on the other hand the force of $\alpha\nu\tau\hat{\eta}$ as applied to $\epsilon\rho\eta\mu\omega$ is not apparent. In compliance with the practical conclusions arrived at in *Introd.* § 10, I have adopted the γ reading.

It is right, however, to point out that there is here some external authority in support of Bl. At the end of the Armenian version of this chapter are some additions, and among them is the statement that Sarapion died in Scete in the cell of his disciple Zacharias (*Prol.* 98): among the Apophthegmata are some attributed to a Zacharias in Scete, but there is nothing to connect him with Sarapion. The long Syriac Life of Sarapion, spoken of in Note 68, states that he returned from Rome to Egypt, betook himself to "the monastery of Pachomius," and died and was buried there². The statements of arm and the Syriac Life differ so much in detail that they are clearly independent of each other, and they are also independent of Palladius; thus, though singly they would be of little weight, together they afford some support to the reading of Bl— $\epsilon\rho\eta\mu\omega$.

The statements of the Syriac Life demand fresh consideration in the light of a discovery recently made by M. Gayet when excavating some tombs at Antinoë (see *Annales du Musée Guimet*, xxx 35; also Crum in the *Archaeological Report*, 1900–1901, of the "Egypt Exploration Fund," p. 77). In a tomb constructed of cemented stones he found the skeleton apparently of a monk, to judge from the attire, wearing moreover a collar, belt, bracelets and anklets of iron; while on a potsherd in the tomb were inscribed the words:

ΣΑΡΑΠΙΩΝ
ΚΟΡΝΩCΘΑΛΟΥ

Some have read for $\Delta\Lambda$ in the second line Λ , which would give ΘΜΟΥ; but M. Gayet says he cannot so read it, and in any case it seems impossible to suppose that this can be the skeleton of Sarapion of Thmouï. But Abbé Nau,

¹ MSS. 12–13 and the sub-group 14–18 read: $\epsilon\nu\alpha\nu\tau\hat{\eta}\tau\hat{\eta}\epsilon\rho\eta\mu\omega\dot{\nu}\pi\delta\tau\hat{\omega}\nu\alpha\gamma\lambda\omega\nu$ κηδενθεὶς (καὶ ταφεῖς), 14–18 omitting καὶ ταφεῖς.

² The grave anachronism involved in the letter purporting to be from Theophilus the Patriarch (385) to Pachomius (†346) may safely be attributed to the redactor of the Syriac Life, and need not compromise the other statements.

in his *Histoire de Thaïs* (see Note 68), draws attention to the fact that the Syriac Life of Sarapion says that when the monks came to prepare his body for burial they found that he wore a girdle of iron which had caused numerous wounds on his flesh¹; and also that he was buried in a stone tomb.

Nor is this all: Nau shows, too, that it was Sarapion Sindonita who converted Thais the Harlot; and alongside of the tomb of Sarapion M. Gayet found another tomb enclosing the skeleton of a woman, and on some plaster in the tomb the inscription:

+ ΕΚΟΙΜΗΘΗΜΑ
ΚΑΡΙΔΘΙΔΑС
...θεσσαλ...

Now there was a Pachomian monastery near Hermopolis Magna (see *Vita Pach.* §§ 86, 88, and *Hist. Mon.* c. 3), a short distance from Antinoë across the river; and we know from Palladius (c. 58) that at Antinoë itself there were several convents of women, one of which may well have been the convent wherein Sarapion enclosed Thais for her lifelong penance: so that the data are quite compatible with the notion that Sarapion and Thais may both have died near Antinoë.

The question arises: Are we in the presence of a strange congeries of coincidences? or are these really the bodies of Sarapion Sindonita and Thais the Penitent? There would be a certain fitness, and a pathos, in the thought that Sarapion was buried alongside of the woman whom he had reclaimed from a life of sin. A definite pronouncement seems impossible; the names Sarapion and Thais (or kindred forms) are of common occurrence in the papyri. The two bodies are still lying side by side in the Musée Guimet at Paris.

But if it be indeed the body of Sarapion Sindonita, we have another striking case of the correctness of the text of the *Hist. Laus.* transmitted by Bl, and an additional reason for the modification, indicated in Note 45, of the Pedigree on p. lxvii.

70. p. 116, 6. On Evagrius see Socrates, iv 23; Tillemont, x 368; *Dict. Christ. Biog.*; Preuschen in Herzog-Hauck; and above all Dr Zöckler's monograph *Evagrius Ponticus* (Munich, 1893).

Dr Preuschen in his review of the First Part of my book says that the reasons there brought forward (*Prol.* 139) in support of the view that c. 38 is part of the original Lausiac History, succeed in making probable its authenticity (*Theol. Literaturzeitung*, 1899, 125). The production since then of T, in which c. 38 stands, and in a distinctively G text, adds greatly to the strength of the case. The evidence may be summed up as follows:

the chapter is found in T, in VC, in Bl, in 1₂c;

it is absent from P (and W, see p. 176), and from sub-group 1–6 of B²;

the Syriac and Armenian are neutral (see Note 71).

¹ See Note 81.

² In 5 and 5^b the first half of c. 150 of A and c. 38 have been added after *Hist. Mon.*: c. 38 is an A^b text (Preuschen gives its readings).

When this attestation is considered in the light of the discussions in *Introd.*, no further doubt can remain as to c. 38 having stood, and in its present place, in *Hist. Laus.* from the beginning.

71. p. 116, 6. A word is necessary on the oriental versions of c. 38:

Syriac: As has been shown in *Prol.* 88, there are among the British Museum MSS. remains of three Syriac versions of the Life of Evagrius; but as no known copy occurs in connection with any section of the *Hist. Laus.*, it is impossible to say whether any of them belonged either to s or to s₂: they are therefore here designated s_a, s_b, s_c. We have seen (*Introd.* xliii) that s_b represents a Greek B text, and that there is reason for suspecting that the extant fragment of s_c has at least suffered contamination from a B MS. On the other hand s_a, though in places shortened or paraphrased, represents a G text without any signs of intermixture with B. The readings of s_a and s_c are recorded, but not those of s_b.

Armenian: What has been said of s_a is applicable to arm also; the transmission of c. 38 is different from that of the other Armenian fragments (*Prol.* 101), and in this chapter arm represents a G text.

Coptic: the curious fact that c preserves a considerably longer form of the Life, found also in a single Greek fragment, has been commented on at some length in *Prol.* 131–148: I have nothing to add to the discussion there instituted.

72. p. 116, 14. The reading 'Ιβορῶν (al. 'Ιβόρων) is textually certain, in spite of Sozomen's support of 'Ιβήρων, the reading of three of the authorities. Ibora was a town in Helenopontus, one of the divisions of Cappadocia, not far from St Basil's monastery. St Jerome in *Ep.* 133 uses the term "Evagrius Ponticus Iborita," though most MSS. have Hyperiborita or Hyperiberita: see also *Prol. in Dial. adv. Pelug.* The substitution of Iberia, the old name of Georgia, for Ibora would be very natural. (See Rosweyd's "Notatio," *in loc.*; Valois ad Soz. vi 30, 8; Zöckler, *op. cit.* 3.)

73. p. 117, 2. The determination of the true text of *Hist. Laus.* in this passage brings Palladius into line with Socrates and the other authorities in the statement that it was St Gregory of Nazianzus who ordained Evagrius deacon. The apparent testimony of Palladius that it was St Gregory of Nyssa has been a puzzle to historians from Rosweyd down to Zöckler (*op. cit.* 4–9). We now know that this statement is due to the metaphrastic reviser of the *Hist. Laus.* (see *Introd.* xliii).

74. p. 120, 12. Two scholars have in recent years offered explanations of the expression ἔγραψε τὸν ὀξύρυγχον χαρακτῆρα. An analogous expression—τὸν ὀξύρυγχον τύπον γράφειν—occurs in Joannes Philoponus, *Comm. in Arist. de anima* (c. 600), evidently signifying a special kind of calligraphy. Dr Elhrhard in his remarkable paper on the Codex H Pauli in *Centralblatt für Bibliothekswesen*, 1891, 404, and Dr Ulrich Wilcken in a Note in *Hermes*, 1901, 315, identify it with known kinds of uncial writing; and the latter scholar attaches much importance to the presence of the term in Palladius,

for he considers that it calls for a reconsideration of the dates assigned to a whole series of uncial codices. Ehrhard is disposed to see in Codex II Pauli an actual autograph of Evagrius. (See *Prol.* 104-6.)

75. p. 121, 1. Concerning the titles of Evagrius' works, two questions arise—one of text, the other of fact.

As regards the textual question there can be no doubt that the reading of the text: *τρία βιβλία ἵερὰ μοναχῶν ἀντιρρητικά*, is the original reading of *Hist. Laus.*; it is attested by VC, by B, by arm (where “against rhetoricians” clearly represents *ἀντιρρητικά*), and also by T ven. The reading given by Du Duc (*P.G.* xxxiv 1194 b) and Preuschen (*Pall. u. Ruf.* 112, 3): *τρία βιβλία, Ἰερά, Μοναχόν, Ἀντιρρητικόν*, is (in known MSS.) found only in Paris *Gr.* 1600 (no. 13, the only one of Du Duc's three MSS. which contains c. 38), and in 1. But the Leyden ms. (no. 12), the twin of 13, has *τρία βιβλία ἵερὰ μοναχῶν ἀντιρρητικῶν*. I have ascertained the reading of the passage in nos. 9, 12, 14, 15, 20, 21, and in members of the A^b group,—i.e. in representatives of each sub-group of B (see p. xxiii);—they all read *ἵερὰ μοναχῶν*, and differ only as to *ἀντιρρητικά, -κόν, or -κῶν*: it is on these grounds that I claim B as supporting the text. The agreement of 13 and 1 must be set down as one of those curious coincidences occasionally encountered. There can be no hesitation in adopting the reading of the text.

As regards the question of fact, the restored text creates a difficulty: the *Ἀντιρρητικός* is in eight books, not in three; but it may be that Palladius speaking roughly, and at a long interval from Evagrius' death, applied the title to some others of his works. On the other hand a difficulty is removed, for there is no record of a work of Evagrius entitled *Ἰερά*, and its identification with the *Γνωστικός* was an expedient of desperation.

Our information concerning Evagrius' works is derived in part from those that are extant, and in part from the notices given by Socrates (iv 23), and Gennadius (*De Vir. Inl.*, c. 11; see the notes added by Czapla in his edition, Münster, 1898). A number of the works, not otherwise extant, exist in Syriac and are still awaiting an editor. Zöckler brings together and discusses with admirable clearness all the information that is available on the subject (*Evagrius Ponticus*, 18-54).

76. p. 123, 4. For other stories about Pior see c. 10 *fin.*, Socrates iv 23, and Apophthegmata. In a Latin collection of Apophthegmata (Rosweyed, Bk. III 31) the story of Pior is told in a form which in general outline resembles Palladius' narrative: this apophthegma is not known in Greek, so that it is impossible to say whether it was made up from *Hist. Laus.*, or preserves an independent account of Pior. (See Tillemont VIII 569, and *Dict. Christ. Biog.*)

77. p. 126, 1. On St Ephraim Syrus see Tillemont VIII 259, Payne Smith in *Dict. Christ. Biog.*, and Nestle in Herzog-Hauck. The story related by Palladius is not in the Greek or Latin Lives (see Tillemont, p. 309), but it has been introduced from s into the Syriac Life (see Bedjan, *Acta* III 662); the

form found in the Syriac *Acta S. Ephraemi* (Assemani, *Op. Ephraem Syro-Lat.* III lx) is a rewriting of this.

78. p. 128, 6. On the authenticity of this whole section see *Introd.* liii, and on the attack on St Jerome see Note 67.

There is no need to say anything on Paula and Eustochium. Paula's husband and her son both were named Toxotius. Meursius proposes to punctuate thus: Ή. τῇ Ἀ. τῇ μητρί, Τ. γυναικί, εἰς κ.τ.λ., taking τῇ μητρὶ as distinguishing her from her granddaughter, the younger Paula. In favour of the punctuation adopted is, among other considerations, the fact that it is quite likely Palladius met Paula's son Toxotius in Rome in 405.

What Palladius says of Asella makes it practically certain that she was the noble Roman lady, St Jerome's friend, who professed the ascetical life (*Epp.* 24, 45); her sister Marcella lived until 410, so that it is quite probable that Asella was alive in 405, the date of Palladius' visit to Rome. On Apronianus, Avita and Eunomia see Note 95. The other holy women here mentioned are not otherwise known to history.

79. p. 129, 16. Ephraim's Life of Julian, referred to by Soz., exists in Greek (Assemani, *Op. Ephraem Gr.* III 254). The statements of *Hist. Laus.* reproduced by Soz. are not to be found in the Greek Life.

80. p. 131, 7. The phrase δομέστικος στρατευόμενος signifies a member of the imperial Body Guard (see Meursius' *Glossarium*).

Palladius' account of Innocent assumes a new interest in face of Dr Wittig's brilliant *Studien zur Geschichte des Papstes Innocenz I.* (Tübingen *Theologische Quartalschrift*, 1902, 388–439). He shows that the Innocent here spoken of by Palladius is mentioned also in letters of St Athanasius and St Basil, and that there is what appears to be a concatenation of reasons suggesting the view that he is to be identified with Pope Innocent I. Abbé Lejay has contributed striking supplementary considerations supporting the same view (*Le Concile Apostolique d'Antioche*, in the *Revue du Clergé Français*, 15 Oct. 1903, 343–355). If this hypothesis prove to be well-founded, considerable and interesting light is shed upon the earlier life of Innocent I, concerning which we have hitherto had only the statement of the *Liber Pontificalis* that he was a native of Albano.

It will be convenient to discuss here rather than in Appendix V ii another point raised in Wittig's article, which, however, had not escaped Tillemont (ix 149). The letter of St Athanasius which refers to Innocent is addressed: Ἀγαπητῷ νιῷ Παλλαδίῳ πρεσβυτέρῳ Ἀθανάσιος ὁ ἐπίσκοπος, and it contains the words: Καὶ τὴν αἰτίαν δὲ ἡν̄ μετὰ τοῦ ἀγαπητοῦ ἡμῶν Ἰννοκεντίου διάγεις, οὐ πρῶτον νῦν, ἀλλ’ ἔκπαλαι μαθών κ.τ.λ. (*P. G.* xxvi 1167). Similarly St Basil's *Ep.* 259 is addressed: Παλλαδίῳ καὶ Ἰννοκεντίῳ μονάδοντι, while in *Ep.* 258, addressed to St Epiphanius, occurs the passage: Ἐπεστεῖλαμεν οὖν ἵδη τοῖς ἀγαπητοῖς ἀδελφοῖς ἡμῶν τοῖς κατὰ τὸν Ἑλαιῶνα, Παλλαδίῳ τῷ ἡμετέρῳ καὶ Ἰννοκεντίῳ τῷ Ἰταλῷ κ.τ.λ. (*P. G.* xxvii 949, 953). That this is the Innocent with

whom Palladius, the writer of the Lausiac History, resided for three years on the Mount of Olives, is beyond doubt; but can the Palladius mentioned by SS. Athanasius and Basil as living with Innocent, be identified with our Palladius? Chronological considerations forbid the identification. In the *Hist. Laus.* mention is made of the death of Pammachius the Senator, 409 or 410 (p. 157, 18), of the Sack of Rome by Alaric, August, 410 (pp. 148, 4-9, 156, 16), and of the death of Melania the Elder, 410 or (more probably) 411 (p. 148, 1): so that the end of 410 is, speaking absolutely, the earliest possible date for the composition of the book. Now in the Prologue Palladius tells us that it was then the thirty-third year since he had embraced the monastic life (p. 9, 12). Therefore 377 or 378 is the earliest possible year in which he can have been a monk. But 410, or even 411, are not reasonable dates for the writing of the Lausiac History: a variety of considerations would make us place it at least three or four years later. Thus the earliest reasonable date for Palladius' entry into the monastic life would be 380. As a matter of fact, in Appendix V ii it is established that the Lausiac History was written in 419 or 420, and that therefore Palladius was not a monk till 386 or 387,—385 at the very earliest. But St Basil died 1 Jan., 379; and the Maurists assign the two letters in question to 377; moreover it is evident from their tenor that Palladius and Innocent had then been living together on the Mount of Olives for some time. Hence it follows that St Basil's friend Palladius was not Palladius the writer of the Lausiac History. Still more impossible would it be to suppose that this Palladius, the writer of the Lausiac History, could have been a monk before St Athanasius' death in 373. Thus, strange coincidence though it be, it must be held that two monks of the name Palladius resided with Innocent on the Mount of Olives, whether simultaneously after 386, cannot be determined. The fact that these two Palladii must be distinguished is explicitly recognised by Wittig (*loc. cit.* 430, note), but Lejay confuses them (*loc. cit.* 353).

Wittig ventures on yet another combination. He notices that St Basil in his letter to St Epiphanius uses the expression Παλλάδιος ὁ ἡμέτερος: whence he infers that this Palladius was a mutual friend of SS. Basil and Epiphanius¹. Now Epiphanius had a friend named Palladius, who while a magistrate (*πολιτευόμενος*) of Suedra in Pamphylia, sent to Epiphanius one of the letters which induced him to write the *Ancoratus*; and to whom, among others, Epiphanius addressed the letter prefixed to that work: Καὶ τοῖς ποθεινοτάτοις τέκνοις ἡμῶν, Παλλαδίῳ καὶ Σεβηρίνῳ κ.τ.λ. (*P. G.* xliii 13, 17): the continuation shows that during the interval between the two letters Palladius of Suedra had embraced the monastic life. The *Ancoratus* was published in 374. Wittig suggests that Epiphanius' friend Palladius of Suedra, a monk in 374, is to be identified with the earlier of the two Palladii who dwelt with Innocent, the one spoken of in the letters of Athanasius and Basil, and said

¹ But may ἡμέτερος signify Basil's "fellow-countryman," as contrasted with Ἰννοκέντιος ὁ Ἰταλός?

by the latter to be a friend of Epiphanius. I see only one difficulty in the way of the proposed identification: Palladius of Suedra might well have been a monk in 372 (the date of St Athanasius' letter); the question is whether he could have been already a presbyter (see above, foot of p. 219), for the letter which he signs as a magistrate can hardly have been written before 370.

In view of the discussions to be instituted in Appendix V ii, I wish to repeat with emphasis two facts that follow with certainty from what has here been said:

(1) The Palladius mentioned in St Basil's letters must be identified with St Athanasius' correspondent, already a priest in 372, and not with Palladius who wrote the Lausiac History;

(2) St Epiphanius had a friend named Palladius: viz. Palladius of Suedra, a different man from our Palladius.

81. p. 131, 12. Palladius' employment of *σιδηροφορεῖν* here and p. 133, 3 calls for a modification of what is said in *Prol.* 261; there can be no doubt that the monks condemned by Apollos as *σίδηρα φορῶντες* (*Hist. Mon.* c. 8, p. 49, 3) were such as loaded themselves with iron chains and weights. These practices were common in Syria (*Prol.* 241); but I expressed the belief that they were not in vogue in the best period of Egyptian monachism (*Prol.* 188). Apollos' condemnation of such forms of asceticism, and the discovery of the monk Sarapion's body bearing iron bands (see Note 69), show indeed that such things were done in Egypt; but these facts do not invalidate the generalisation made as to the character of the ascetical exercises performed by the Egyptian monks. The case of one who had travelled so widely as Sarapion Sindonita would not constitute a real exception to the rule.

82. p. 131, 25. The Bollandist Papelbroch has put together nearly 100 folio pages on the Relics of St John the Baptist (*Acta SS. Junii*, Tom. iv). He has overlooked this passage in Palladius which runs counter to all that is stated by the other authorities. The earliest is Rufinus who says (*Hist. Eccl.* II 27, 28) that the sepulchre was at Sebaste in Palestine, that it was broken open in the reign of Julian, the bones burnt, and the ashes scattered; but that they were in part gathered together and sent to Athanasius who preserved them in Alexandria, and later on Theophilus built a Martyrium to hold them. The head has an independent history, see Soz. VII 21.

83. p. 132, 8. The term *Λαζάριον*, or tomb of Lazarus, as a name of Bethany, occurs also in the *Peregrinatio* that has hitherto gone under the name of Silvia, and in the *Vita S. Euthymii* of Cyril Scythop.

84. p. 132, 16. I have not been able to find any other record of this Philoromus or of his interview with Julian; Tillemont's account (vii 380) is based wholly on Palladius, and neither Rendall nor Allard in their works on Julian refer to the case of Philoromus.

I offer some stylistic considerations in favour of the genuineness of c. 45:

- p. 132. 15: *συνέχρονίσαμεν μακρῷ χρόνῳ* cf. 39, 21: *πολλὰ συγχρονίσας*, and 40, 15: *συγχρονίσασι* (the true reading, see p. 173): also 135, 19 (app.)
- p. 132. 21: *'Ιουλιανοῦ τοῦ δυσωνύμου βασιλέως*
cf. 20, 13: *'Ιουλιανοῦ τοῦ ἀθλίου βασιλέως*
- p. 133. 1: *ώς αὐτὸς ἡμῖν δυγῆσατο*
cf. 49, 10; 121, 7; and frequently
- p. 133. 4: *τῶν ἐψομένων διὰ πυρός*
cf. 34, 4: *ὅ διὰ πυρὸς διήρχετο*; 48, 4: *τὸ διὰ πυρὸς διαβάνον*; 122, 13: *διὰ πυρός* (=cooked food)
- p. 133. 16: *ώς ἐπὶ θεοῦ*
frequent (see *θεός* in Index of Greek Words)
- p. 133. 19: *πεζῷ τῇ πορείᾳ*
cf. 11, 7 (same phrase)
- p. 133. 24: *ἀποστὰς κατὰ νοῦν τοῦ θεοῦ*
cf. 152, 10: *νοῦς ἀποστὰς θεοῦ ἐννοίας*

The significance of these locutions varies considerably: for *συγχρονίζειν* in the meaning of *χρονίζειν*, "to stay with a person, or in a place," the only reference I can find is to the Prol. to Sirach. Taken together, and considering they all occur within some 30 lines, the cases cited afford, I think, a sound argument for authenticity. (See *Introd.* liv.)

85. p. 134, 1. On Melania the Elder see Tillemont, x 591, and *Dict. Christ. Biog.* The chief sources of information concerning her are *Hist. Laus.* cc. 46, 54, and St Paulinus of Nola, *Ep.* 29, which should be read in connection with Palladius' narrative.

There is considerable variety in the spelling of the name, the forms *Μελανία*, *Μελανή*, *Μελάνη* and *Μελάνιον* being found; I give a summary of the evidence, embracing the references to both Melanias:

Hist. Laus.

P has *Μελάνη* always.

W has *Μελάνιον* always (when extant).

T has *Μελάνιον* usually (at times *Μελανία* and -*vη*).

A (not A^B) varies between *Μελανία*, -*vη*, -*vη*.

VC have *Μελάνη* in the two cases extant.

B mss. yield all four forms.

l_{ass} has Melania, l_{sess} Melanius (commonly).

l₂ has Melania always; c Melania and Melanē.

s has Melania and Melanios (once Melanou).

s₂ has Melania. arm has Melania (in c. 38).

Other authorities

Vita Melaniae Junioris: Greek *Μελάνη*, Latin Melania.

St Jerome: mss. vary between Melanium, Melanius and Melania.

St Paulinus (ed. Hartel): Melanius is certainly his form.

St Augustine: the Maurists print Melania and indicate no variants of mss., but Muratori notices the dat. Melanio in the title to *Ep.* 124 (*P. L.* lxi 788); Goldbacher has not yet edited the letters in question in the Vienna "Corpus."

I adopted Μελανία as being the familiar form and sufficiently attested, but if I had had W at the outset I should have chosen Μελάνιον.

Palladius met Melania and her family during his stay in Rome in 405 (see p. 157, 10), and perhaps on other occasions; and in cc. 5, 9, 10, 18, he quotes her as his authority for events that had taken place before his arrival in Nitria. It is worthy of note that Palladius' statements regarding Melania tally in broad outline very well with those of St Paulinus (see Notes 86, 93, 94, 95, 96).

With Palladius (p. 134 1-10) compare St Jerome's *Chronicle* (Olympiad 289): Melania nobilissima mulierum Romanarum et Marcellini quondam consulis filia, unico praetori tunc urbano filio derelicto, Hierosolymam nauigauit. Paulinus (*Ep.* 29, 8) and Rufinus (*Apol.* ii 26) say she was granddaughter of Marcellinus (consul in 341); and it is likely that they were better informed than Palladius and Jerome.

86. p. 134, 16. St Paulinus (*Ep.* 29, 11) also relates how Melania was brought before the governor in Palestine for ministering to the exiles. The account of the banishment of Egyptian bishops and others to Diocesarea is attested by a number of contemporary writers (Tillemont, vi 580-589). It is worth noting that a document cited by Epiphanius (*Adv. Haer.*, LXXII 11) as addressed to the bishops *τοῖς ἐν Διοκαισαρείᾳ ὑπεροισθεῖσιν*, contains in the list of addressees three names identical with those here given by Palladius—Isidore, Pitimus, Adelphius. This banishment was part of the persecution which took place after the intrusion of Lucius into the see of Alexandria, May 373, so that the date may be fixed as 373, 374 or 375,—probably 374.

This supplies a starting point for calculating the chronology of Melania's life, concerning which the contemporary statements are much at variance. Tillemont arrays all the data in a note (x 821), but I am unable to accept his construction of the chronology.

Melania we learn from Palladius (p. 135, 2) accompanied the exiles from Egypt to Palestine, probably in 374. Palladius says she had been in Egypt half a year (p. 134, 15), and St Jerome in his *Chronicle* places her departure from Rome in the year corresponding to 373 (Schoene, *Weltchronik*, 106). These statements hang together very well, so that St Jerome and Palladius may be taken as agreeing that Melania left Rome in 373. But St Paulinus (*Ep.* 29, 8-10) and St Jerome (*Ep.* 39, 4), no less than Palladius (p. 134, 4-10), imply that she left Rome not long after her husband's death. Thus 371 or 372 is the probable date of his death; and as Melania was 22 (al. 20) years old at the time, her birth may be placed about 349 or 350. The date of her return to Italy is considered in Note 94.

87. p. 136, 1. Palladius' estimate of Rufinus is a valuable pendant to

St Jerome's; his high praise of Rufinus was the natural converse of his dislike of St Jerome (see *Prol.* § 14). St Augustine was able to admire both: *Multum dolui inter tam caras familiaresque personas, cunctis pene ecclesiis notissimo amicitiae uinculo copulatas, tantum malum exstisset discordiae* (*Ep.* 73). For the verdict of Rufinus' contemporaries see Tillemont, XII 318: "uere sanctus et pie doctus et ob hoc intima mihi affectione coniunctus," are St Paulinus' words (*Ep.* 28, 5).

88. p. 136, 7. Tillemont (XII 199) surmises that Paulinus is a mistake for Paulinianus, St Jerome's brother; and that the schism here spoken of was not the Antiochene schism, but the schism that arose between the monks of the Bethlehem monasteries and John bishop of Jerusalem, consequent on Paulinian's ordination by St Epiphanius without the sanction of the diocesan bishop.

89. p. 136, 12; p. 137, 1, 4. It is difficult to say whether the Chronius here mentioned and the Cronius of c. 7 and of c. 21 are the same man (see Note 37). In all three cases there is some uncertainty in the first letter (*κ* or *χ*); and in all three cases the monk referred to is said to have known St Anthony. Amélineau does not mention the village Phoinikè.

Concerning Jacob the lame nothing seems to be known.

Paphnutius "surnamed Kephalas" is mentioned also in the *Apophthegmata* (Matoes no. 10). Cassian frequently speaks of an Abbot Paphnutius, presbyter in Scete, who was called Bubalis from his great love of solitude (*Coll.* xviii 15), to whom is attributed the Third Conference. Palladius in c. 46 makes mention of Paphnutius the Scetiot, one of those banished to Diocaesarea in 374: also (p. 57, 4) of Paphnutius a disciple of Macarius of Alexandria, though the *Apophthegmata* make him a disciple of Macarius of Egypt (Macarius Aeg. nos. 28, 37); the Coptic documents say he succeeds Macarius as presbyter in Scete (cf. Cassian). There are a number of *Apophthegmata* of Paphnutius, without any designation being added. Last Paphnutius appears with the Macarii and Sarapion as the author of *Regula Patrum* in the "Codex Regularum." Tillemont (x 722) is disposed to think that these are all one. The Paphnutius of *Hist. Mon.* c. 16 certainly a different man. On all these see Tillemont, x 43.

With the doctrine attributed to Paphnutius Kephalas by Palladius in this chapter should be compared that attributed to Paphnutius Bubalis by Cassian in the latter half of *Coll.* III; compare in particular Cassian Credere inconcussa fide nos conuenit nihil sine deo prorsus in hoc mundo geri. aut enim voluntate eius aut permissu agi uniuersa fatendum est, scilicet haec quae bona sunt voluntate dei perfici auxilioque credantu quae autem contraria sunt permissu, cum pro nequitias ac duritia cord nostri deserens nos diuina protectio diabolum nobis uel ignominiosas corpori passiones patitur dominari. quod etiam apostoli uocibus euidentissime per docemur, dicentis: *Propter quod tradidit illos deus in passiones ignominiae, e iterum: Quia non crediderunt deum habere in notitia, tradidit illos deus i-*

reprobum sensum, ut faciant ea quae non conuenit (*Coll. III* 20), with *Hist. Laus.* p. 138, 2-12; p. 139, 3-13; p. 142, 3-8 (the citation of Rom. i 26, 28). It is difficult to escape from the conclusion that Cassian has here borrowed his thought from Palladius. Similarly there can be little doubt that the parable on gluttony which Cassian (*Coll. V* 21) makes Sarapion of Seete attribute to “quidam senum,” is really based on the story of Sarapion Sindonita and the Athenian philosophers, related by Palladius (p. 111). Thus it seems that though the first ten Conferences were written not later than 426,—only six years after the Lausiac History,—Cassian already had a copy of the work, and is the earliest witness to the text; he throws no light, however, on any of the textual problems. On the historical character of his writings see *Prol.* 203-8.

90. p. 137, 17. The rejection of *ἐμνήσθημεν* after *ἐν οἷς*, as a B enlargement, removes the difficulty indicated in the note in *Prol.* 83. It seems likely that the stories of Stephen and Eucarpius, found in one redaction of Bk. II of Anan Isho’s *Paradise* (Bedjan’s ed., pp. 292, 296), were composed by some Syrian to fill up an apparent gap. At any rate I have not met with them in Greek or Latin. Meursius’ identification of Stephanus with the bishop of Antioch spoken of by Theodoret (*Hist. Eccl.* II 9, 10) is plainly wrong; that of Eucarpius with a bishop mentioned in a letter of Pope Liberius (Nicephorus XI 8) is impossible. On Chaeremon see Cassian, *Coll. XI, XII, XIII.*

91. p. 142, 14. Timotheus the Cappadocian, a chorepiscopus, may be identified with the addressee of St Basil’s *Ep.* 291, a chorepiscopus and ascetic, referred to also in *Ep.* 24.

On Elpidius see Tillemont, XI 501; also the *Acta SS. Sept.* Tom. I 378, where his possible identification with the patron of Sant’ Elpidio in Piceno is discussed: there is no reason for making the identification, nor for Meursius’ suggestion that he was Elpidius the deacon, spoken of in some of St Basil’s letters.

If The Mountain of Doukas may be identified with Jebel-Karantel (Quaranta-Tina), a range of steep cliffs close to Jericho pierced with caves, just as Palladius describes, where are the remains of several hermitages. The name

Doukas may probably be recognised in *τὸ δύχυρωμάτιον τὸ καλούμενον Δώκ* (al. *Ερκος* or *Δωήκ*) of I Macc. XVI 15, and in the present well called Ain Dukhhaecker’s *Palestine* under “Jericho”.

fr 92. p. 146, 5. Why Persia should be named as in a special manner the recipient of Melania’s benefactions, I am unable to divine. The B enlargement is characteristic,—“Persia, the Britains, and all the islands.”

(E) 93. p. 146, 12. Palladius’ expression *μονογενῆς* must not be taken strictly, in Melania had two other sons who died in the same year as her husband ³⁷ Paulinus *Ep.* 29, 8, Jerome *Ep.* 39, 4). This “filius unicus,” as they also tell him, died after Melania’s return, and she was with St Augustine when ³⁸ he heard the news of his death; for St Paulinus writes to Augustine: *ocuisti me in spiritu veritatis salubre moderandi in occiduis mortalibus*

animi temperamentum, quo et illam beatam matrem et aiiam Melanium fleuisse carnalem obitum unici filii, taciturno quidem luctu, non tamen sicco a maternis lacrimis dolore uidisti (*Ep. 45, 2; 94 inter Epp. August.*). Tillemont (xiii 997) places the death of Melania's son in 408, and the Maurists accept this date; but it is the result of combinations that are by no means convincing, and other authorities place it earlier: the *Vita Melaniae Jun.* (c. 7) seems to imply that he died before 405; he was not one of the large family party that visited Paulinus in 406, though his wife Albina was there; nor does Palladius anywhere mention him among those whom he met in Rome in 405-6. In any case a visit of Melania to Africa, not otherwise recorded, is postulated some years before she left Rome for ever with her family 409-10. We learn from p. 147, 16 that his name was Publicola (al. Publicus). Tillemont introduces uncertainties through not taking Ποπλικόλα as a genitive (x 823). Thus τὸν Ποπλικόλα νιὸν τὸν νεώτερον, whom Melania took with her on leaving Rome, was her grandson, the brother of Melania the Younger.

94. p. 146, 21. On her return to Italy Melania landed at Naples and went in the first instance to visit her kinsman St Paulinus at Nola, who describes her reception in *Ep. 29*. The conclusion of the letter shows that a short time before Melania's arrival St Paulinus had seen St Nicetas of Dacia. Now in *Carm. xxvii* (the ninth "Natalitial") St Paulinus addresses Nicetas: "Venisti tandem quarto mihi redditus anno," showing that he had received two visits from Nicetas at an interval of four years. These visits may be fixed as having fallen in 398 and 402; thus one of these two years was the date of Melania's return¹. Palladius' evidence points to the later year; for Melania went from Egypt to Palestine in 374 (see Note 86), and it was after the recall of the exiled bishops and monks that she established her monastery in Jerusalem (p. 135, 18), say in 375-6, and here she lived for 27 years (pp. 135, 19, 136, 4): this brings us to 402. In favour of 398, however, weighty reasons may be urged:

(1) St Paulinus, writing shortly after Melania's stay with him, says: Sanctam ipsam ex Hierusalem post quinque lustra remeantem exceperimus (*Ep. 29, 6*): $373 + 25 = 398$.

(2) The relations between Rufinus and Apronianus in connection with Rufinus' Apology and his translations from St Gregory Nazianzen (see Note 95) show beyond all doubt that Apronianus was a Christian before 402: but Palladius says that his conversion was due to Melania's influence on her return (p. 147, 1). Tillemont, who adopts the later date for Melania's return, evades the difficulty by retracting what he had previously said (see Note 95),

¹ Fontanini in his *Vita Rufini* (ed. Vallarsi) and other old authorities say 397 and 401—they place the first of St Paulinus' "Natalitial" poems in 393; but 394 seems to be accepted without question by modern authorities (*Dict. Christ. Biog.*, and Bardenhewer, *Patrologie* 393). The writer, however, of the arts. "Hieronymus" and "Rufinus" in *Dict. Christ. Biog.* follows Fontanini.

and suggesting that there were two of the name Apronianus (xii 219); but this is hardly a reasonable interpretation of the evidence.

I think 398 must be taken as the date of Melania's return. (See Addition at end of Index.)

It would not be unduly pressing Palladius' 27 years (c. 46) to understand them of the whole period of Melania's absence from Rome, and so understood they would be roughly correct. The real difficulty arises from what Palladius says in c. 54, that she passed 37 years in foreign parts (p. 146, 7), and also that she was 60 when she returned to Rome (p. 146, 20), having been 22 at her husband's death (p. 134, 4). It is almost impossible to accept this period of 37 or 38 years for Melania's absence from Rome. Tillemont (x 821) supposes that she left Rome in 366; but this involves the notion that she spent nearly 10 years in Egypt before going on to Palestine, which seems quite inadmissible: for Palladius' narrative (p. 134, 15) indicates a stay in Egypt of not much over six months, while Paulinus (*Ep.* 29, 10) and Jerome (*Chronicle*) speak as if she had gone direct from Rome to Jerusalem, making no mention of any visit to Egypt on the way. These facts seem plainly irreconcilable with the theory that Melania was in Egypt from 366 to 373 or 374. I dissent from Tillemont's contention that *ἀρχήν* in p. 134, 6 signifies "the beginning" of Valens' reign; I translate the phrase "in the days when V. held the sovereignty in the empire," i.e. "in the reign of V." (364—378).

It must be held, I think, that Palladius was mistaken as to the length of Melania's absence from Rome and her age at the time of her return; perhaps his mistake lay in applying to this shorter period what in reality applied to the whole period of her ascetical life, so that the 37 or 38 years are to be taken as including the 12 years of her life after her return to Rome, and so embracing the whole period from her widowhood to her death, c. 372—c. 410. It follows that Tillemont's chronology of Melania's career, which has been very commonly accepted, requires rectification; and as the dating of a whole series of documents depends on dates in the life of Melania, I venture to offer an approximate chronological skeleton which seems to fit in with the facts, so far as I know them. The extraordinarily early age at which marriage was contracted (e.g. Pinian and Melania at 17 and 13 respectively) has to be remembered. I distinguish the two Melanias as I and II.

341 Consulship of Marcellinus (grand-)father of Melania I.

349–50 Birth of Melania I.

365–6 Birth of her son Publicola (or Publicius).

("In teneris adhuc annis nuptias passa et breui mater," Paulinus, *Ep.* 29, 8).

371–2 Death of her husband.

373 Goes to Alexandria and Egypt.

374 Goes to Palestine.

375–6 Settles in Jerusalem.

383–4 Birth of Melania II, daughter of Publicola.

- 396–7 Marriage of Melania II and Pinian.
 398 Return of Melania I to Italy; conversion of Apronianus.
 403–4 Melania II and Pinian embrace an ascetic life (she being 20 or 21 years old).
 404–5 Visit of Melania I to St Augustine (see Note 93); death of Publicola; Melania II and Pinian quit Rome.
 405 Palladius visits them in Campania.
 406 They, along with Apronianus &c., visit St Paulinus at Nola.
 409–10 The family leaves Italy and goes to Sicily.
 410–11 Melania I goes thence to Jerusalem and dies there.
 411–12 Melania II and Pinian go to Africa (St Augustine) and Egypt.
 414 They settle in Bethlehem.
 c. 440 Death of Melania II.

95. p. 147, 1. Apronianus and Avita, as well as their daughter Eunomia, are mentioned also at p. 129, 10, as having been met by Palladius in Rome in 405. St Paulinus too speaks of them along with Albina, Pinian and Melania, in his *Carmen xxi*, written at the very time, 406; and what he says corroborates Palladius. He describes them as

mancipia Christi, nobiles terrae prius,
 nunc uero caelo destinatos incolas,
 quos Christus ipse, qui crearat diuites,
 hoc pauperauit saeculo, in regnum ut suum
 terreni honoris arce deiectos uehat (205–9).

From the references in ll. 210, 281–9, it may be gathered that Paulinus represents Apronianus Turcius and Avita as husband and wife, and Eunomia as their daughter¹; (see Muratori's *Dissertations*, *P.L. LXI* 779). Like Palladius (p. 129, 12) Paulinus represents Eunomia as dedicated to virginity (66–71). Tillemont (x 607) shows that it is reasonable to identify with this Apronianus the "Aproniane, fili charissime," to whom Rufinus dedicates his translation of Origen's *Hom. in Pss. 36, 37, 38* (*P. G. XII* 1319), where the words "religiosa filia mea, soror in Christo tua," may probably be taken as referring to Avita, in view of Palladius' statement that Melania had induced Apronianus ἐγκρατεύεσθαι μετὰ τῆς ἡδίας γνωμικός (p. 147, 2). The *Apologia* also was addressed to Apronianus, who had communicated to Rufinus St Jerome's attack upon him: that a member of Melania's family circle should be on the side of Rufinus in the controversy is only natural. It was at Apronianus' request, too, that he translated some writings of St Gregory Nazianzen, and in the dedicatory letter he styles him "fili carissime" (*P. G. XXXVI* 735).

¹ When Paulinus says of Eunomia "Melani soror est simul et quasi filia" (72), *soror* must not be understood more literally than *filia*; they were cousins. Also, though he says Apronianus was "aetate puer" (211), still he was older than Pinian (217). This statement concerning Apronianus' age shows that TAs are wrong in making Avita the sister of Melania the Elder (p. 147, 3), and that we must read ἀνεψιά with P (or ἀδελφιδή with B).

The form *'Απρονιαρός* being thus attested, and being a common patrician name in the documents of the time,—there were several consuls of the name,—the form *'Απριαρός* given by PA may be rejected as a corruption; I have not been able to find it elsewhere.

96. p. 147, 5. That Albina was the mother of Melania the Younger is corroborated by St Paulinus (*Carm. xi* 281–5, 838), St Augustine (*Epp. 124–5–6*), St Jerome (*Ep. 143*), and the *Vita Melaniae Jun.* § 8. Albina is the usual form, and the only one I have met in the mss. of *Hist. Laus.*; but there are traces elsewhere of the forms Albinus and Albinium (see Note 107).

97. p. 147, 17. That Melania and her family on leaving Rome went in the first instance to Sicily is attested by Rufinus who was of the party (*Prol. ad Ursacium in Hom. Orig. in Num., P. G. xii* 586), and died in Sicily (410 or 411). That the elder Melania went direct from Sicily to Jerusalem is attested by St Augustine's Letters (124–6) welcoming to Africa Albina, Pinian and Melania the Younger, but without mentioning Melania the Elder: this shows that her visit to St Augustine, spoken of in Note 93, took place before the departure of the family from Rome. Her death occurred probably in (410 or) 411.

98. p. 148, 6. Gregorovius in his *History of the City of Rome* (Bk. I, c. 4) labours to clear the Visigoths, men of Teutonic race, from the slur of having destroyed the statues and monuments during the sack of the city in 410. He has overlooked this passage of Palladius, which appears to be good contemporary evidence, and more explicit than those he cites.

With ll. 9–13 may be compared the following from the *Vita Melaniae Jun.*: After their departure from Rome εὐθέως ἀλάριχος ἐπέστη τοῖς κτήμασιν οἷς ἀπέδοντο οἱ μακάριοι. καὶ πάντες τὸν τῶν ὅλων δεσπότην ἐδόξαζον λέγοντες· Μακάριοι οἱ φθάσαντες ἑαυτῶν ἀποδόσθαι τὰ πράγματα πρὸ τῆς τῶν βαρβάρων ἐπιστασίας (c. 19).

99. p. 148, 15. There is no need to revert to the question whether the Silvania or Silvina here mentioned, the sister-in-law of Rufinus the praetorian prefect, was the Pilgrim who wrote the so-called *Peregrinatio Silviae*. In *Prol. 296* I pointed out that there was nothing in favour of Gamurrini's conjecture, and weighty arguments against it. Quite recently Dom Ferotin in the *Revue des Questions historiques* of Oct. 1903 (p. 367), has shown reason for believing that the "Peregrinatio" of the Spanish virgin Etheria (or Egeria) spoken of in the Letter of Valerius (a Spanish hermit of the seventh century) "ad Fratres Bergidenses" (Vierzo) (Migne, *P. L. lxxxvii* 421), is no other than the "Peregrinatio ad loca sancta," that has been going under the name of Silvia. It is too soon to say whether Dom Ferotin's thesis will find final acceptance. It would follow that the Pilgrim was a Spaniard, and not from Aquitaine or Gaul. In any case, nothing whatever is known of Silvania beyond what Palladius relates: she was not sister, but sister-in-law,

of Rufinus ; there is no reason for supposing that she had any connection with Aquitaine or Gaul. It follows that "St Silyia of Aquitaine" is a purely mythical personage.

If Valerius is describing the *Peregrinatio*, it seems that a considerable portion is lost, and that the missing part contained the account of a visit to the Thebaid: *Sanctorum summo cum desiderio Thebeorum uisitans monachorum gloriosissima congregationum cenobia, similiter et sancta anachoretarum ergastula*. The recovery of such an account of the Egyptian monks c. 380 would be of extraordinary value.

100. p. 148, 17. Jovinus, one of the bishops of Palestine mentioned by St Augustine (*c. Jul.* 15, 7) as having taken part in the Council of Diospolis in 415, is identified by Mansi (*Conc.* IV 316) with the Jubinus here mentioned by Palladius.

101. p. 149, 13. The absence from Ts and A of the clause: *ἐν οἷς Ὀργένους μυριάδας τριακοσίας* makes it probable that it did not stand in γ and that its presence in P is due to intermixture with B, of which some clear cases have been pointed out in *Introd.* lxxxix. The phenomena presented by the analogous cases of the treatment of tainted or suspected names scheduled in *Introd.* lxxxv, would lead to the same conclusion. As probably the words belong only to Bl, I have enclosed them in ' '. On the similar passage in c. 11, and on Pierius and Stephanus, see Note 21.

102. p. 150, 2. Olympias is here said to have been the granddaughter of Ablabius (praetorian prefect, executed in 337), the daughter of Seleucus, and the wife of Nebridius. The *Dial. de Vita Chrys.* also says of her: *νύμφη ποτὲ γενομένη Νεβριδίου τοῦ ἀπὸ ἐπάρχων* (p. 150), and also: *ὅρφανὴ γὰρ ἀνδρὶ συναφθεῖσα οὐ συνεχωρήθη παρὰ τοῦ προγνώστου θεοῦ.....οὐδὲ εἴκοσι μῆνας δουλεῦσαι τῇ τῆς σαρκὸς ἡδονῇ τῆς πάντων βασιλεύσης, τοῦ συναφθέντος αὐτῇ συντόμως τὸ τῆς φύσεως χρέως ἀπαιτηθέντος* (p. 163). Some copies of the Menology give for her father's name Secundus or Acundus. Meursius introduces needless trouble by confounding Olympias with her aunt (or mother) of the same name, who married Arsaces, king of Armenia.

On the B enlargements in this chapter, see what is said *Introd.* xlvi. Palladius must have known Olympias well, for, like him, she figured largely in St John Chrysostom's story, several of his letters being addressed *τῇ αἰδεσιμωτάτῃ καὶ θεοφιλεστάτῃ διακόνῳ Ὄλυμπιᾳ*. Her career is well described in Bright's *Age of the Fathers* (II cc. 28, 29, 30); see also Tillemont, XI 416, and *Dict. Christ. Biog.*

Trajanus, mentioned p. 150, 14 was general under Valens: see *Dict. Christ. Biog.*

103. p. 151, 8. The *Hist. Mon.* tells us that in the neighbourhood of Antinoë and Hermopolis there were monks (cc. 7, 8), and the *Vita Pachomii* (§§ 86, 88) mentions a Tabennesiot monastery; there are to this day remains of monasteries in the neighbourhood. Palladius' sojourn at Antinoë probably belonged to the period of his exile into Upper Egypt in 406.

104. p. 154, 9. Coluthus was a priest and physician martyred at Hermopolis, near Antinoë, in the persecution of Diocletian: Coptic fragments of his *Acta* are printed by Giorgi and by Peyron (*Gram. Ling. Copt.* 163); see Amélineau, *Actes des Martyrs*, 21. He is mentioned in the Greek "Synaxarium," May 19. He was the patron saint of Antinoë. The story recalls that of the appearance of the martyr Basiliscus to St Chrysostom on the eve of his death (*Dial. de Vita Chrys.* 99).

105. p. 154, 20. No other mention is found nor is any trace known of a Commentary on Amos by Clement of Alexandria (Harnack, *Altchr. Lit.* I 303). The statement deserves more consideration than it has received, for the "exiled bishop" to whom the book was bequeathed was Palladius himself (see p. 244).

106. p. 155, 2. On Melania the Younger and Pinian see Tillemont XIV 232, and *Dict. Christ. Biog.* Since these accounts were written purer forms of the *Vita* than the Metaphrast's have been published by the Bollandists both in Greek (*Anal. Boll.* XXII) and in Latin (*Anal. Boll.* VIII). Though it is probable the *Hist. Laus.* was known to the writer of the *Vita* (see *Introd.* xxxii–xxxiv, including the footnote), still it does not appear that, except in the piece printed on p. xxxiii, he directly borrowed from it; indeed the two accounts, though in substantial agreement, differ sufficiently in detail to be recognised as independent, and so may be taken as corroborating each other. There is the same uncertainty as in the case of the elder Melania concerning the form of the name (see Note 85).

107. p. 155, 11. Palladius says that the father of Pinianus was Severus the Prefect; the Prefect of Rome in 382 was Valerius Severus, and in 386 Valerius Pinianus Severus (Rauschen, *Jahrbücher* 126, 231): there can be little doubt that one of these is the man intended by Palladius¹. The *Vita Melaniae* does not name Pinian's father, but calls his brother Severus (c. 10); Paulinus (*Carm.* XXI 220) says Pinian was of the Valerian Gens. For the variations in the spelling of the name of the younger Melania's husband in the mss. of *Hist. Laus.*, see pp. 147, 5; 155, 11; 157, 8. As the reading of Bl. Ηλιουανός, has the support of s, and as Pinianus is a patrician name of common occurrence in the general monuments of the time, I adopt it. Pinianus is the spelling of the name of Melania's husband found in Ruinius (loc. cit. in Note 97), Augustine (*Epp.* 124–6; *de Grat. Christi* 1), and Paulinus of Nola (*Carm.* XXI 217, 241, 295–7, 840); it is the form also of the Latin *Vita Melaniae Jun.* In the Greek *Vita* the form is Ἀπινιανός; P and

¹ Rauschen (*op. cit.* 209) supposes that Valerius Pinianus Severus, Prefect of Rome in 386 and Vicar in 385, was Melania's husband, and that his father was Valerius Severus, Prefect of Rome in 382. But Pinianus can have been but a child in 385–6, for he was still quite young—only 24 says the *Vita* c. 8—when he and Melania devoted themselves to the ascetic life, certainly not before 400, and probably nearer to 405.

the single B ms. 17 (see Note 11) have similarly Ἀπενιανός; and it is remarkable that St Jerome writes to St Augustine: Sancti filii communes, Albinus Apinianus et Melania plurimum uos salutant (*Ep.* 143, ed. Ben. (iv 646) and Vallarsi's note). That those who knew him personally, and were in actual contact with him at the time when they were writing, should thus differ as to his name, is a curious phenomenon.

Our chief sources of information on Melania and Pinian are the *Hist. Laus.* and the *Vita Melaniae Jun.* On the whole their testimonies are in agreement; the most salient agreements and differences will be pointed out in this and the following three Notes.

Palladius says that Melania was 13 when married to Pinian, and that their two children were boys; the author of the *Vita* says she was about 14 and Pinian 17, and that the children were a girl and a boy: they agree in representing her desire that they should live in continence, and his reluctance at first but consent after 7 years of married life, on the death of their two children—the *Vita* adds that the determining motive in Pinian's mind was Melania's imminent danger at her second confinement.

108. p. 156, 5–23. The description given by Palladius of the manner in which Pinian and Melania distributed their wealth for religious and charitable purposes may be illustrated from the *Vita*, the writer of which says that he heard it from Melania herself.

ll. 5–8: cf. πᾶσάν τε αὐτῶν τὴν ὄλοσήρικον στολήν, πολλὴν οὖσαν καὶ βαρύτιμον, θυσιαστηρίοις ἐκκλησιῶν τε καὶ μοναστηρίων προσήνεγκαν· τὸν δὲ ἀργυρὸν αὐτῶν, πολὺν σφόδρα τυγχάνοντα, συγκόψαντες θυσιαστήριά τε καὶ κειμήλια ἐκκλησιαστικὰ καὶ ἔτερα πολλὰ ἀναθήματα τῷ θεῷ ἐποίησαν (c. 19).

ll. 8–10 (and p. 151, ll. 20–23): cf. ἀπέρ εὐθέως ἀρξάμενοι προθύμως ἐμέριζον, ἀγίοις ἀνδράσιν τὴν τῆς ἐλεημοσύνης διακονίαν ἐγχειρίζοντες ἀπέστελλον ἐν ἄλλαις χώραις δι' ἑνὸς μὲν μυριάδας τέσσαρας, δι' ἔτερου δὲ τρεῖς, δι' ἄλλου δὲ δύο καὶ ἔτερον μίαν καὶ τὰ λοιπὰ καθὼς συνήργει ὁ κύριος (c. 15).

ll. 10–14: cf. ποία γὰρ πόλις ἡ ποία πατρίς ἄμμοιρος τῶν μεγίστων αὐτῶν εὐποιῶν γεγένηται, ἐὰν εἴπωμεν Μεσοποταμίαν καὶ τὴν λοιπὴν Συρίαν, Παλαιστīνην τε πᾶσαν καὶ τὰ μέρη τῆς Αἰγύπτου καὶ Πενταπόλεως; καὶ ἵνα μὴ πολλὰ λέγωμεν, πᾶσα ἡ δύσις καὶ πᾶσα ἀνατολὴ τῶν μεγίστων αὐτῶν εὐποιῶν μετειληφεν (*Lat.* Si dixeris Mesopotamiam aut alias partes orientis aut occidentis et arctum et meridianum, non existimo insulanū aut ciuitatem quae non communicarit horum beneficiis) (c. 19): (cf. p. 146, 5–7).

ll. 16–19: cf. (Pinian's brother Severus) ἀνέπεισεν τοὺς δούλους αὐτῶν εἰπέν ὅτι "Ολως οὐ πιπρασκόμεθα· εἰ δὲ βιασθῶμεν ἐπὶ πλεῖστον τοῦ πραθῆναι, ὁ ἀδελφός σου Σενῆρος δεσπότης ἡμῶν ἔστιν καὶ αὐτὸς ἡμᾶς ἀγοράζει (c. 10).

ll. 19–23: cf. πωλήσαντες δὲ τὰ περὶ τὴν 'Ρώμην καὶ 'Ιταλίαν [καὶ Σπανίαν] καὶ Καμπανίαν κτήματα ἀπέπλευσαν ἐπὶ τὴν Ἀφρικήν (c. 19; *Lat.* om. καὶ Σπανίαν); also: πωλῶντες τὰ κτήματα ἐν τῇ Νομιδίᾳ καὶ Μαυριτανίᾳ καὶ ἐν αὐτῇ τῇ Ἀφρικῇ, ἀπέστειλαν τὰ χρήματα τὰ μὲν (+in Orientem *Lat.*) εἰς τὴν τῶν πτωχῶν διακονίαν, τὰ δὲ εἰς ἀγορασίαν τῶν αἰχμαλώτων (c. 20). In c. 11 is given

a list of the countries in which they had property: ἐν Σπανίᾳ καὶ Καμπανίᾳ καὶ Σικελίᾳ καὶ Ἀφρικῇ καὶ Μαυριτανίᾳ καὶ Βρεττανίᾳ καὶ ταῖς λοιπαῖς χώραις: cf. Lat. c. 10: in Hispania, Italia, Apulia, Campania, Sicilia et Africa [uel India] seu Britannia [uel Neumidia].

The agreement between the two accounts is very striking; but the *Vita* contradicts Palladius in regard to the properties sold and retained (e.g. Campania and Africa). The general phenomena of the combination of agreements in outline with differences in detail make the impression not of any dependence of the author of the *Vita* on Palladius, but rather of two well-informed independent witnesses; though it is natural that the author of a particular *Vita*, reporting information obtained from its subject, should be more accurate in matters of detail than the general writer of memoirs, like Palladius.

109. p. 157, 6. Palladius' statement that at the time he was writing Albina, Pinian and Melania used to live partly in Sicily and partly in Campania, is certainly wrong. On leaving Rome in 409 or 410, they went to Sicily; thence they passed on to Hippo and to Egypt, and eventually they went to Palestine, where they settled at Bethlehem (414), never returning to Europe. Palladius no doubt had in mind their manner of life when he knew them in 405; but it is strange that he was not aware of their presence in Bethlehem when he wrote.

110. p. 157, 10–13. This passage may be illustrated from the *Vita Melaniae Jun.*: Cooperunt esse peregrinorum susceptores et pauperum curis uacare; sanctis etiam episcopis et presbyteris et omnibus aduenientibus peregrinis in suburbano urbis Romae in rure constituentes non paruam humanitatem exhibentes administrabant (c. 7); the Greek is less definite: ἐν τοῖς προαστείοις αὐτῆς (sc. 'Ρώμης) σχολάζοντες ἐκεῖ τὰς ἀρέτας ἐργάζεσθαι επαιδεύοντο.

111. p. 157, 16, 19. Pammachius the son-in-law of Paula, and then a monk-senator, the friend of St Jerome, is a well-known figure in the documents of the time: see Tillemont, x 567, and *Dict. Christ. Biog.* What Palladius says of his distributing his wealth in charitable purposes is abundantly attested; he was still alive in 405, dying in 409 or 410.

There are two or three Romans of the name of Macarius any one of whom may be the Macarius here spoken of by Palladius; Tillemont is disposed to regard them all as one man (xii 203–211): see *Dict. Christ. Biog.* "Macarius" (23) and (24).

112. p. 158, 1. As explained in *Prol.* 178–9, Weingarten puts forward this story as the palmary proof of Palladius' inveracity and incompetence. That Palladius is mistaken in saying that St Athanasius stayed concealed in the virgin's house for all the six years till the death of Constantius, is admitted on all hands. In the passage referred to, I mentioned a suggestion of Tillemont's,—viz. that Athanasius may in the first instance have been concealed for a time in the virgin's house, before withdrawing from Alexandria,—as affording a possible foundation and explanation of Palladius' story. Pro-

fessor Gwatkin, in the *Classical Review* (March, 1899), called my attention to the notices in the *Index* to the Festal Letters of Athanasius, as perhaps giving some support to Tillemont's suggestion. The relevant entries are here quoted:—

- 356. (In the raid on the church Athanasius) “escaped in a wonderful manner.”
- 357. “Athanasius the bishop was fled. And he was searched for in the city with much affliction, many undergoing dangers on this account.”
- 358. “The bishop Athanasius was in Alexandria concealed.”
- 360. “The governor (Faustinus) and Artemius having entered into a private house and a little cell in search for Athanasius the bishop, bitterly tormented Eudemonis, a perpetual virgin.” (*Festal Letters*, ed. Cureton, lvii.)

Gwatkin has a high opinion of the *Index* (*Studies of Arianism*, 107). But the question at issue is not the degree of accuracy or inaccuracy that there may be in this passage of Palladius; the question is whether it is a proof that Palladius (to use Weingarten's words) “falsified without shame the best known facts of the history of his own time.” What has given this chapter a quite undue importance is the fact that on it, and on the passage dealt with in Note 32, Weingarten based his view as to the wholly unhistorical character of the Lausiac History. In view of the facts brought together in *Introd.* § 1, and also, I venture to hope, in these Notes, there is no need to discuss this question further.

113. p. 160, 10. The close verbal correspondence between Palladius and Eusebius (cited *in loc.*) leads to the supposition that they must both have seen the volume with Origen's autograph entry, and that Palladius made a copy of the note. That the inscription should be shown to visitors at Caesarea of Cappadocia, and that an admirer of Origen should copy it out, is altogether natural. The general bearings of the passage are discussed by Dr Swete, *Introduction to the O. T. in Greek*, 49.

114. p. 160, 18. Nothing is known of this “Story from Hippolytus” beyond what Palladius tells us—neither Lagarde, nor Harnack, nor Achelis, nor Bardenhewer has any further information to give. Rosweyd pointed out that it is found among a collection of stories of women preserving their chastity under difficulties, recorded by Nicephorus (vii 13). Though the passage is completely rewritten, the details agree minutely with those of the *Hist. Laus.*, except that in Nicephorus the young man is said to have been beheaded. Probably the passage in Nicephorus goes back ultimately to *Hist. Laus.*; but since, to the best of my knowledge, Nicephorus elsewhere used *Hist. Laus.* only indirectly through Sozomen, it seems reasonable to suppose that he found this narrative already incorporated in some collection of similar stories of virtuous women.

Of course it is an error to style Hippolytus $\gamma\nu\omega\rho\mu\sigma\tau\hat{\alpha}\nu\acute{\alpha}\pi\sigma\tau\delta\lambda\omega\nu$: also

to take (as is sometimes done) *μαγιστριανός* as a proper name; it means the official of the Magister Officiorum (Du Cange, *Gloss. Gr.*).

114^b. p. 163, 13 (reference omitted). One of the treatises of St Nilus of Sinai, himself a Galatian, is addressed: Πρὸς τὴν σεμνοπρεπεστάτην Μάγναν διάκονον Ἀγκύραν (P. G. LXXIX 967). The date is about 425. There can be no doubt that this is the Magna spoken of by Palladius. I cannot imagine why Tillemont (xiv 743) should have supposed that Palladius implies she was dead in 420, whereas it is evident from the narrative that she was still living.

115. p. 167, 6. There has been some perplexity and speculation as to who this Brother can have been. In *Dial. de Vita Chrys.* (195) we read of Brisso, brother of Palladius, a bishop apparently, who, like Palladius himself, was driven out of his see in the persecution of the adherents of St John Chrysostom; but he cannot be the brother of whom Palladius here speaks. I think it is evident that under the guise of "the brother who has been with me from my youth till the present day," Palladius, imitating St Paul, speaks of himself here under the personality of another; and the words: "On behalf of such a one will I glory," seem to remove all doubt. By means of this somewhat transparent device Palladius was able to relate matters about himself which otherwise his modesty would not have allowed him to mention. I was pleased to find that I was not the first to divine Palladius' secret:—in MSS. 6, 10, 46, a note is added: περὶ ἑαυτοῦ ὁ Παλλαδίος διηγεῖται ὡς ἐκ ἑτέρου προσώπου ὑποκρινόμενος, while in Dr Budge's copy of Anan Isho's *Paradise*, the chapter (Bk. II 41) is entitled: "Of Palladius the writer."

116. p. 167, 20. Whatever we may think of the story of the hot rolls and the other autobiographical reminiscences here narrated by Palladius, there can be no reason for hesitating to accept the categorical and impressive statement made in ll. 19–21. And this evidence is all the more welcome in face of the insinuations levelled against Palladius' character by Baronius. The most effective way of exposing the hollowness of Baronius' case against Palladius will be to cite his words in full:

(Ad an. 415). Porro quod in eam dementiam superbus iste (Pelagius) elatus fuerit ut assereret esse hominis ut liberi arbitrii non tantum non peccare, sed etiam non tentari: hinc ipse Hieronymus ex persona Pelagii eiusque uerbis haec ait: Alii clausi cellulis et feminas non uidentes, quia miseri sunt et uerba mea non audiunt, torquentur desideriis; ego etiam, si mulierum uallor agminibus, nullam habeo concupiscentiam: de me enim dictum est: Lapides sancti noluuntur super terram; et ideo non sentio quia liberi arbitrii potestate Christi trophyaeum circumferro. Huiusmodi plane haereticos uisus est idem S. Hieronymus alibi suggillasse dum ait: Si nota fecissent uerba mea populo meo, non blandientes eis et adulatione perdentes, ut dicent: Non habetis peccata, perfectam iustitiam possidetis, sanctitas et pudicitia atque iustitia in uobis tantummodo reperiuntur: et: Ego non tradidisse eos in immunditiam et ignominiam, ut facerent quae non conueniant, et sequerentur cogitationes suas pessimas. contemplemur haereticos quemodo semel

desperantes salutem, gulae se tradant et deliciis; uestigantur carnibus, frequentes adeant balneas, musco fragrent, unguentis uariis delibuti quaerant corporis pulchritudinem etc. Perstringens in hunc modum S. Hieronymus Pelagium atque Pelagianos, et hanc dubium in alios suggillat Palladium Galatam episcopum Helenopolis in Bithynia, cuius disertis uerbis meminit in Praefatione in eodem libros aduersus Pelagium scriptos (cited in Note 67), quod cum uersari soleret assidue cum feminis religiosis, magna tamen iactantia gloriaretur quod omnis esset penitus concupiscentiae expers. ita quidem ipse cum praesertim in Aegypto uisitans monachos iunctus feminis peregrinaretur. quo nomine redargutus est etiam per epistolam ab Isidoro Pelusiota, dignam illam quidem quae recitat utpote tanti uiri profuturum omnibus monumentum. sic enim habet: Palladio Episcopo. Mulierum congressus, uir optime, quantum fieri potest, fuge, etc. (*Ep. ii 284, P. G. lxxvii 713*).

Isidore's letter is too long to quote, nor is there any need. It gives excellent and sensible advice to a bishop, who by his office is obliged to have dealings with women; but not even by reading between the lines is there reason for suspecting that the recipient had been guilty of any imprudence. Moreover, as Tillemont points out, there is no ground for identifying Isidore's correspondent Palladius with Palladius of Helenopolis; the name was a common one at the time,—Fabricius (ix 10) enumerates more than 50 Palladii,—and “une simple convenance de nom ne suffit pas pour noircir la reputation d'un illustre Evesque” (xi 528).

The other counts of Baronius' case will not bear inspection: it is quite gratuitous to surmise that St Jerome had Palladius in mind in the passages cited: it is not true that Palladius ever claimed to be “omnis penitus concupiscentiae expers,”—quite the contrary, witness the words: *πλὴν τοῦ πολέμου* in the passage that has given occasion to this note, and also the beginning of c. 23; moreover, what he does claim he ascribes to *ελέει θεοῦ*: there is not a shred of evidence that he frequented the society of women, or habitually journeyed with them—on one occasion only, in c. 55, does he tell us that on a voyage from Jerusalem to Alexandria he was one of a party which included Silvana, then sixty years of age. The pity of it is that Rosweyd has transferred the whole passage from Baronius into his classic edition of the *Vitae Patrum*, under the heading in large capitals: Palladius Galata ab Hieronymo impudicitiae notatus—thus surpassing even Baronius. From Rosweyd it has passed into Migne, and so the slander will be handed on till the end of time. Tillemont's estimate of Palladius is quoted in *Prol. 177*; it is characterised by the great historian's wonted penetration and fairness, and may be taken as true.

117. p. 169, 6. The consulate of Tatian was in 391 (see p. 246); he had been City Prefect in 388.

(For Appendices I—V see Part I.)

APPENDIX V ii.

The Chronology of Palladius' Life reconsidered.

The chronology of Palladius' life was dealt with in the former Part of this work, *Prol.* pp. 179–82, and Appendix V, pp. 293–97. Now that we are in possession of more complete and accurate information, it is necessary to go into the matter more fully, because a certain number of other dates depend on those of Palladius' life. In the previous portion of this Appendix I relied on two passages in the *Hist. Laus.* as enabling us to fix the termination and the beginning of Palladius' first sojourn in Egypt respectively in the years 399–400 and 388. I shall begin by examining the degree of certitude that may be accorded to these two passages in the light of our present knowledge of the various textual sources :

(1) The first was the statement at the end of c. 38, that Palladius was present at Evagrius' death in Cellia, 399 or 400 : Ἀφηγεῖτο οὖν ἡμῖν περὶ τὸν θάνατον, κ.τ.λ. (p. 122, 15). Concerning the authenticity of c. 38, there will not, I think, be any further hesitation (see Note 70); but the word ἡμῖν may legitimately be called in question. It is supported by VCB; the paraphrase in l₂ may probably (and that in arm possibly) be taken as supporting it; it is supported also by s_e, but there are grounds for suspecting the influence of B in s_e (see apparatus *in loc.*): ἡμῖν is absent from T and l: (s_a and c vac, see Note 71). The attestation is about evenly balanced (for in VC there are cases of B readings, see p. lxxiii), and leaves ἡμῖν doubtful. On the other hand, the very precise knowledge manifested concerning Evagrius' last years and the circumstances of his death, and his exact age (p. 116, 11), lend probability to the notion implied by ἡμῖν, that Palladius was with him to the end, and so did not leave Egypt till 399 or 400.

(2) The other passage was the opening of c. 1: Πρώτως πατήσας τὴν Ἀλεξανδρέων πόλιν ἐν τῇ δευτέρᾳ ὑπατείᾳ Θεοδοσίου τοῦ μεγάλου βασιλέως, ὃν τὸν ἐν ἀγγέλοις ὑπάρχει διὰ τὴν αὐτοῦ πίστιν εἰς τὸν Χριστόν, περιέτυχον ἐν τῇ πόλει ἀνδρὶ θαυμασίῳ, κ.τ.λ. (p. 15, 5–8). The second consulship of Theodosius was in 388. The words between τῇ are attested by Blss₂^{vat}: they are absent from PWTL₂s₂^{add}: (c vac).

We must first consider whether l₂ and s₂^{add} afford real attestation to

PWT, or whether the agreement may be due to accidental coincidence in error—always more possible in the case of omissions than in other kinds of corruption.

In regard to l_2 , attention has already been called to the fact that one of the most notable characteristics of the type of text it represents is “the omission of words and short clauses” (p. lxv). In illustration of this statement I offer the following list of omissions by l_2 of pieces textually certain occurring in the first six chapters (pp. 15–24) :

p. 15, 8 ἐν τῇ πόλει (see p. 171).

15 ἐκτὸς φακιολού

21 αὐτοῦ τὴν σκιὰν διὰ τὸ λιαν χρηστὸν

p. 16, 5 διὰ τὴν δοθεῖσαν ἡμῖν παρὰ Χριστοῦ ἔξουσιαν

17 ὡς καλὸς πωλοδάμνης

p. 18, 2 ἐν τῷ φρέσι αὐτοῦ

9 εἰς τὰς πηγὰς τῶν ὑδάτων

p. 19, 26 ὡς καθ' ιστορίαν πληροῦσθαι ἐπ' αὐτῷ τὸ γεγραμμένον· Κύριος σοφοῖς τυφλοῖς

p. 20, 10–12 ὥστε εἰ κατ' ἕχος βαλνεῖς τῆς αὐτοῦ πολιτείας, ἅτε μονάξων καὶ δι'

ἀρετὴν ἔνιτειν, ἀπόθου τὴν φιλονεικίαν

p. 21, 5, 6 μήτε γυναῖξι μήτε ἀνδράσι συντυγχάνουσα κατ' ὅψιν

p. 24, 13, 14 ἀνάγει αὐτὴν εἰς τὰ ἀνώγεια καὶ δείκνυσιν αὐτῇ ἡκρωτηριασμένας γυ-

ναικας λελαβημένας ὅψεις ἔχοντας

These instances from the first ten pages—the list might be extended over the whole of l_2 —suffice to show that the absence from l_2 of a clause such as that under consideration, is of itself of no significance.

We must now examine the case of s_2 : only two MSS. are known, both of the sixth century (p. lxxxviii), and their testimony in this place is contradictory, the clause standing in s_2^{vat} , but not in s_2^{add} . The question is: Which of them here represents s_2 ? A number of clauses and passages certainly authentic find place in s_2^{vat} , but not in s_2^{add} : e.g.

p. 16, 25 ἥρθην ἀπ' αὐτοῦ

p. 17, 7 οὐγκίας ἔξ οὗτον

11 ἐκ θαλλῶν φοινίκων εἰς λόγον τροφῆς

p. 18, 3 πληρώσαι τὸν κάδον

19, 20 τοὺς καιροὺς καὶ τοὺς βασιλεῖς ἐπὶ τοῖς διωγμοῖς

p. 21, 1 καὶ τὸν μῆνα καὶ τὴν ἐβδομάδα

p. 39, 17 καὶ τοῦτο ἵσασι πάντες

p. 40, 16 εἰς ἦν ὥστε οὐκέτι μὲν οὐδέτεις

p. 59, 3–5 παρεμποδίσαντι αὐτῷ εἰς πρᾶγμα τι μετὰ τῶν κυνῶν ἐν νυκτὶ διὰ ἀποκτεῖναι

θελήσας περιωστεῖ τὸν τόπον ἔμθα τὴν στάσιν εἶχε τὴν τῶν προβάτων

p. 77, 14–16 οὔτος εἰς ἄκρον γενόμενος ἀσκητὴς καὶ διακριτικὸς κατηξιώθη χαρίσματος ὥστε πάντα τὸν λυπούμενον οἰανδήποτε λύπην συντυχόντα αὐτῷ

ἀλυπον ἀναχωρέειν

It will hardly, I think, be suggested that the presence of this series of clauses in s_2^{vat} is due to revision on a MS. of another textual type, and not

rather that their absence from s_2^{add} is due to the deterioration of s_2 in a particular line of MSS.—in spite of its early date (A.D. 534), s_2^{add} shows signs of being already a “worn” text; this appears in the piece printed on p. 241.

But the question arises whether it is reasonable to suppose that the clause at the beginning of c.1, wherein it is stated that Palladius came to Alexandria in 388, can be accidentally absent from both s_2^{add} and l_2 . But this actually happens in the following clauses, which are found in the Greek text and s_2^{vat} , but are missing in both s_2^{add} and l_2 :

p. 15, 15 οὐ κρεῶν μετέλαβεν

21 αὐτοῦ τὴν σκιάν

p. 17, 8 ἐπὶ θεοῦ μάρτυρος

p. 59, 3 παρεμποδίσαντι αὐτῷ εἰς πρᾶγμά τι μετὰ τῶν κυνῶν

These instances suffice to show that accidental agreements between s_2^{add} and l_2 do occur in regard to the omission of words that belong to the Greek text and to s_2 . After what has been brought forward it may be concluded that in such cases it is s_2^{vat} , and not s_2^{add} , that really represents s_2 ; and that in the particular case under consideration s_2^{add} lends no true support to PWT in the omission of the clause at the beginning of c.1, s_2 being here properly represented by s_2^{vat} , which is on the side of Bls; and it has already been shown from the very nature of l_2 , that its evidence in the case of a mere omission is of little or no weight.

If this position be accepted, the only question of importance is whether PWT are to be taken as in this place faithfully representing γ , the archetype of the group PWTAs. A is here wanting, and s stands against PWT. If the principles deduced from the discussions of §§ 7, 8, 10 of *Introd.*, and formulated on pp. lxiv and lxxxvii, be sound, it follows that the agreement of s with Bls₂ shows that these latter, and not PWT, present here the true γ text. The only escape from this conclusion could be found in the theory that s has been subjected to revision on a ms. of the type B or β l, or on s_2 . I have given on p. lxxxi a list of the places where it might possibly be supposed that s has been influenced by B: each one may form his own judgment. In the piece under discussion ~~κατατάσθη~~ is so natural an addition to ~~κατατάσθη~~ (“his ‘perfect’ faith”), that I do not think (when the somewhat loose and paraphrastic character of the Syriac versions is considered, see *Introd.* § 5) it can be taken as really representing the metaphrast’s $\delta\rho\delta\eta\rho$: and this is my judgment on the whole series of readings in question. In regard to any possible influence of a β l text on s, it is evident that only where some other Greek G ms. besides PWT or A is available, could any such inference be drawn from the combination Bls; the only portions of the text extant in any such independent G ms. and in s are those covered by Schedule II of Appendix VII, and cc. 21, 22, 23, 63. The apparatus to these chapters does not reveal any instance of Bls standing alone that could reasonably be regarded as significant. I do not think that any or all of the cases that have come under consideration can afford justification for the theory that s has suffered

contamination from B or β l; on the contrary, the general phenomena of the apparatus as a whole tell altogether against such a notion; and in particular, in regard to the names in the Table on p. lxxxv, it seems incredible that the presence in s of the correct names should be due to a series of restorations at the hands of some one revising s by a B (or β l) ms.: such a view would seem little short of fantastic.

The same verdict would have to be passed on the last of the possible alternative hypotheses, viz. that the clause was introduced into s from s_2 . As the discussion of the genuineness of the clause turns so largely on the Syriac versions, I print in the accompanying Table the whole passage as it stands in s_2^{vat} and s_2^{add} , in s, and in Anan Isho. It will be seen that neither in the general context, nor in the particular clause, is there any relation between s and s_2^{vat} .

To sum up this prolonged and minute investigation: I hold that the clause is textually certain, and that in it we have Palladius' own statement that he went to Egypt for the first time in 388.

This conclusion finds strong confirmation in the statement, made a few lines later (p. 15, 13) that Isidore the hospitaller died fifteen years after Palladius first met him: for in 398 Theophilus tried to secure Isidore's appointment to the see of Constantinople, and later in the year Isidore journeyed to Rome (see Note 8); then began the quarrel between Theophilus and Isidore, who in 399 or 400 fled to Nitria; in 401 Theophilus made an armed raid on Nitria in order to capture Isidore and the Tall Brothers, and Isidore fled along with them to Palestine and thence to St John Chrysostom at Constantinople (Soz. viii 13); this brings us to 402, and it is the last that is heard of Isidore: so that the year 403 (=388+15) is an altogether likely date for his death¹. Moreover, in the *Dial. de Vita Chrys.* (p. 50) it is said that Isidore was 80 at the time when Theophilus began to persecute him, i.e. in 398-9; and in *Hist. Laus.* (p. 15, 12) Palladius says that Isidore was 70 when he met him on his first arrival at Alexandria: this again points to c. 388 as the date of Palladius' coming to Egypt.

There is no call in face of new textual evidence to alter any of the figures given in *Prol.* 180 as determining the duration of Palladius' first sojourn in Egypt: viz. 2 or 3 years in the neighbourhood of Alexandria (pp. 16, 21, 25, 24, 22); 1 year (*ἐνιαυτόν*, om. *δλον*) at Nitria (p. 25, 10); and 9 years in Cellia (p. 47, 24)—11 or 12 years in all, reasonable allowance being made for round numbers. This gives the period 388 to 399 or 400 for Palladius' first stay in Egypt. To these limits the only serious difficulty is St Epiphanius' Letter to John, Bishop of Jerusalem, cited *Prol.* 293: Palladium uero Galatam, qui quondam nobis carus fuit et nunc misericordia dei indiget,

¹ For the facts recited see Tillemont, xi 464—478. It is hard to say whether Palladius' words *τελευτὴ ἐν εἰρήνῃ* are to be taken as a sign that Isidore shared in the reconciliation between Theophilus and the surviving Long Brothers, 403: Palladius was present at these transactions.

S_2 vat (cod. *syr.* 123, f. 257).

S₂^{add} (*Addit.* 12175, f. 183).

S (*Addit.* 17177, f. 61).

San (Anan Isho, ed. Bedjan p. 19).

caue, quia Origenis haeresim praedicat et docet, ne forte aliquos de populo tibi credito ad peruersitatem sui iudicat erroris (51 inter Epp. Hieron. *P. L.* xxii 527). This letter implies a belief on the part of St Epiphanius that Palladius was in the neighbourhood of Jerusalem at the time he wrote,—*i.e.* in 394 or (according to Rauschen) 393¹. The difficulty would be fully removed only by placing Palladius' sojourn in Egypt either wholly before or wholly after 393–4, *i.e.* from 382 to 393–4, or from 393–4 to 405–6. The second period is summarily excluded by the well-known facts of Palladius' life and the part he played in the struggle in behalf of St John Chrysostom: the earlier period is equally excluded by the statements that Isidore the hospitaler was 80 in 398–9, and 70 when Palladius first came to Alexandria (see above); and that he died 15 years after Palladius' arrival in Alexandria,—this figure occurs without variation in all the sources for the text (*PWTBll₂ss₂*),—for Isidore certainly lived until after 397–8². Thus it seems impossible to remove the difficulty created by the statement in Epiphanius' letter. In *Prol.* 296–7 I suggested that Palladius during his stay in Cellia may have made a journey to Palestine;—though there is nothing to suggest it in the text, still it cannot be said to be absolutely excluded: this explanation Dr Preuschen in his critique pronounced unsatisfactory³. Tillemont's explanation was that the Palladius referred to by Epiphanius was not the writer of the Lausiac History but another Galatian of the same name: this theory on the previous occasion I concurred with Preuschen in rejecting (*Prol.* 293). But in view of Dr Wittig's recent article on Innocent, summarised in Note 80, it is right to point out now that Epiphanius says of the Palladius of whom he speaks: “quondam nobis carus fuit.” Now there is no record of any friendship or any relations between Epiphanius and our Palladius; but about 370 he had a friend named Palladius (of Suedra), who became a monk, and perhaps even a second friend of the name,—*i.e.* if Wittig's proposed identification of the priest and monk Palladius, the correspondent of SS. Athanasius and Basil and companion of Innocent on the Mount of Olives during the years 372–378, with Palladius of Suedra be rejected (see Note 80). In the light of the facts now before us it has to be asked whether a modification of Tillemont's view may not supply the clue to the difficulty. St Epiphanius' letter exists only in St Jerome's translation, and it is conceivable that the word *Galatam* may be a gloss or an error on the part either of translator or scribes, the Palladius intended being St Epiphanius' friend of 370, Palladius of Suedra: (or the hypothetical other Palladius just indicated). I have, however, hunted in several editions of Jerome, early and late, without finding any trace of variant or textual uncertainty in regard to *Galatam*.

¹ *Jahrbücher der Christl. Kirche unter dem Kaiser Theodosius dem Grossen*, 553.

² The statements concerning Isidore's age and death were overlooked by Dr Preuschen when he proposed to make 394 the end of Palladius' stay in Egypt (*Palladius und Rufinus*, 233—246), and by myself on the previous occasion.

³ *Theologische Literaturzeitung* (1899), 125.

Another possibility has to be borne in mind, namely that St Epiphanius may have been misinformed as to Palladius' presence in Jerusalem in 393-4. Such mistakes do occur in letters in every age. The fact of a letter being edited in a folio volume and becoming "Patrology," is apt to lend a wholly fictitious dignity and finality to its contents, and to make us forget that its authority is in reality no greater than that of the letters that reach us by the penny post every morning.

It should be noted that the period between the second consulate of Theodosius (388) and the death of Evagrius (399-400) gives just the 11 or 12 years required by Palladius' scattered figures as to his movements during his first stay in Egypt. Either date therefore is enough in order to fix the other: if Palladius came to Egypt in Theodosius' second consulate, he must have left it within a few months of Evagrius' death; if he were present at Evagrius' death, he must have come to Egypt within a year of Theodosius' second consulate. This latter year, again, was probably just 15 years before the death of Isidore the hospitaller; and the death of Evagrius occurred a few months before Palladius' consecration in the spring of 400 (see below). The determination of each of the seven figures,—viz. the year of Theodosius' second consulate, the duration of Palladius' stay in Egypt, Isidore's ages in 398-9 and when Palladius first met him, the dates of Evagrius' death, of Palladius' consecration, and of Isidore's death,—depends on considerations wholly independent of the others, and sometimes independent of Palladius. That two glosses, the one saying that Palladius came to Egypt in the second consulate of Theodosius, the other that he was present at Evagrius' death, should thus fit into each other and into the chronology, both internal and external to the *Lausiac History*, is a well nigh incredible hypothesis,—the agreement is too extraordinary to be due to chance, and too subtle to be due to design. But if either the clause *ἐν τῷ δευτέρῳ ἵπατείᾳ Θεοδοσίου τοῦ μεγάλου βασιλέως κ.τ.λ.* at p. 15, 5, or the word *ἵμνιν* at p. 122, 15, be authentic, the limits of Palladius' sojourn of 11 or 12 years in Egypt must have been the years (387-)388 and 399-400.

When the various probabilities developed in the preceding pages are combined, there cannot, I think, remain any practical doubt that the year 388 was the date of Palladius' first arrival in Egypt. It remains to determine as accurately as may be the dates of the other events of his life. We know from the *Dial. de Vita Chrys.* (p. 131-2) that he took part as bishop of Helenopolis in the Synod held at Constantinople by St John Chrysostom, and was one of the three bishops delegated to investigate on the spot the charges against the bishop of Ephesus: this synod was held in the spring or summer of 400 (Tillemont, xi 581-2). As Palladius was in Egypt till 399-400, his consecration took place early in 400,—it is likely, but not certain, that St John Chrysostom was his consecrator (Tillemont, xi 514, and Preuschen agrees, *Pal. u. Ruf.* 241). Now in the Prologue Palladius informs Latusus that he was then in the twentieth year of his episcopate, the thirty-third of his monastic life, and the fifty-sixth of his age (pp. 9, 12

—10, 2)¹. Thus 419–20 is fixed as the date of the composition of the Lausiac History²; and, calculating back from this, 386–7 is obtained for the date when Palladius became a monk, and 363 or 364 for the year of his birth. Thus it appears that he had passed a couple of years in the monastic life before going to Egypt in 388. In various parts of the *Hist. Laus.* mention is made of periods spent in the monastic life outside of the main period of 11 or 12 years from 388 :

- c. 36—1 year with Posidonius in Bethlehem (p. 107, 1).
- c. 44—3 years with Innocent on the Mt. of Olives (p. 131, 3).
- c. 45—“a long time” with Philoromus in Galatia (p. 132, 16).
- c. 48—some time with Elpidius at Jericho (p. 142, 21).
- c. 58—4 years at Antinoë in the Thebaid (p. 151, 8).

Tillemont is no doubt right in placing the four years at Antinoë during Palladius' exile in Egypt, which began at Syene in 406; for (as he points out) ὁ ἐπίσκοπος ὁ ἔξωρισμένος to whom was bequeathed Clement of Alexandria's *Commentary on the Prophet Amos* (p. 154, 21) is evidently Palladius himself. And the suggestion may be enforced by another argument : Palladius relates how Melania the Younger had sent a large sum of money to Dorotheus, one of the anchorites at Antinoë, for distribution (p. 151, 20); but this must have been about 404–5 (see Note 94), after Palladius' first stay in Egypt, but just about the time of his exile there.

Other features of Tillemont's scheme require rectification : he is clearly wrong in placing Palladius' stay with Posidonius at Bethlehem before 388; for the situation reflected by Posidonius' criticisms on St Jerome did not arise until 392–3. The time passed with Posidonius must therefore have fallen between 392 and 404 (the year of Paula's death). I think that Dr Preuschen's suggestion has much to recommend it,—that the time at Bethlehem was immediately after Palladius left Egypt and before he was made bishop; he himself tells us that it was to Palestine he went in the first instance (p. 105, 7, 8); and perhaps it is not a mere accident that the chapter on Posidonius immediately follows that on John of Lycopolis, near the end of which are related the circumstances of his departure from Egypt. This year at Bethlehem would necessitate our taking 399 instead of 400 as the year wherein Palladius quitted Egypt, for by the middle of 400 he was bishop of Helenopolis. All things considered, I adopt this readjustment as probably true³.

¹ It is necessary to correct note 6 and the corresponding text of *Prol.* 179: 53 years is found only in B and *l^{rev.}*, 56 being certainly the true reading.

² It has to be noted that Palladius says that when he was writing Eustochium was still alive (p. 128, 11); but she died in 418. He seems to have been badly informed concerning the events going on at Bethlehem at that time : he was unaware of the fact that Melania the younger and Pinian had been settled there since 414 (see Note 109).

³ In *Prol.* 180–1 I said that without unduly straining the figures which Palladius gives for his own career in Egypt, 399 might fairly be taken as the year in

Again, if Wittig's hypothesis be accepted—that Innocent, the monk on the Mt. of Olives, afterwards became Pope Innocent I,—Palladius' residence there cannot have been so late as 412, the date proposed by Tillemont; it would have to be placed in the period 386-8, the years of Palladius' monastic life that fell before his going to Egypt.

The time spent with Elpidius at Jericho (c. 48) may have fallen during this same period, or during the year spent with Posidonus at Bethlehem, or between Palladius' consecration and his exile.

On the other hand, the "long time" with Philoromus in Galatia, who was still living when he wrote (p. 133, 12), may be placed in the period after his return from exile (c. 412-13), but before he obtained a bishopric—he seems never to have been restored to Helenopolis; that under these circumstances he should betake himself to his native Galatia would be but natural. It was probably at the general pacification of the enmities stirred up by the controversies around St John Chrysostom, *i.e.* in 417, that Palladius was translated, as Socrates tells us, to the see of Aspuna in Galatia (see Note 3).

Lastly, it may be inferred that he died before 431, for at the Council of Ephesus the bishop of Aspuna was one Eusebius (Labbe, III 450).

I shall exhibit in a table the reconstruction of the chronology of Palladius' life that seems probable in face of all the evidence now available :

363-4.	Palladius born in Galatia.
386-8.	Monk with Innocent on the Mt. of Olives.
388.	Arrived at Alexandria.
390.	Withdrew to Nitria.
390-1.	Went to Cellia.
399.	Left Egypt and went to Palestine.
399-400.	Year with Posidonus at Bethlehem.
400 (early).	Consecrated bishop : mission to Ephesus.
401-2.	Accompanied St John Chrysostom to Ephesus.
403.	At the Conciliabulum of the Oak.
403-5.	Engaged in struggle for St John.
405.	Went to Rome in his behalf.

which he left Egypt, but that Evagrius' death (at which Palladius was present, as I still hold to be most probable) could hardly be placed before 400. If the figures given by Palladius in c. 38 in connection with Evagrius' life in Egypt are to be taken strictly, this is so. Tillemont, however, thought them compatible with 399; and when we consider the nature of the events on which this chronology turns—the number of years during which Evagrius abstained from cooked food or from bread, or ate green vegetables (p. 122),—and reflect moreover that Palladius did not write until 20 years after Evagrius' death, the conclusion will be borne in upon us that it is unreasonable to look for close accuracy in these figures. I therefore withdraw the first two lines and the note on p. 181 of *Prol.*, and compress the figures in the two tables so as to yield the totals 399. It may be pointed out at the same time, that this change lessens the difficulty discussed at the foot of p. 181 and the top of p. 182 of *Prol.*

- | | |
|---------|---|
| 406. | Exiled to Syene. |
| 406–12. | At Syene and Antinoë. |
| 412–13. | Returned from exile : with Philoromus in Galatia. |
| 417. | Translated to Aspuna. |
| 419–20. | Wrote Lausiac History. |
| 420–30. | Died during this decade. |
-

It would have been during the time spent with Innocent on the Mt. of Olives (386–8) that Palladius met Rufinus and Melania the Elder at Jerusalem. Many of the Palestinian and Asiatic experiences may have fallen in the years 400–405, during which Palladius seems to have moved about not a little. It was in 405 that he met Apronianus, Avita and Asella, and the others at Rome, and Pinian, Melania the Younger and Albina, (and no doubt Melania the Elder once again,) in Campania. During the exile in Egypt occurred not only the four years' residence at Antinoë, but also, doubtless, the visit to the Tabennesiot Monastery at Panopolis, on the journey either to or from Syene. The experiences at Ancyra in Galatia (cc. 66–68) probably occurred while Palladius was bishop of Aspuna in that country.

To this chronology I know of only two objections : (1) St Epiphanius' letter, already dealt with ; and (2) Palladius' statement that he had made Lausus' acquaintance in the consulship of Tatian, 391 (p. 169, 6) ; it would be natural to suppose that it was at Constantinople rather than in Egypt that Palladius met Lausus. This second difficulty, however, applies not only to the chronology I have adopted, but to any possible chronology ; for on any showing, the year 391 must have fallen during Palladius' sojourn in Egypt.

In conclusion I shall briefly dispose of a few items not yet noticed in this Appendix, which have been, or might be, supposed to afford chronological data for Palladius' life :

- p. 19, 21. Didymus' age : irrelevant (see Note 12).
- p. 102, 12. Alypius governor of (Upper) Egypt : irrelevant (see *Prol.* 296, note).
- p. 131, 3. St Basil's letters to Innocent and Palladius : irrelevant (see Note 80).
- p. 148, 15. The identification of Silvia or Silvania with the Pilgrim to the Holy Places (see *Prol.* 296, note) : erroneous (see Note 99).
- p. 148, 14. *κατ' ἐκείνῳ κατρῷ* belongs probably to the Bl text, perhaps only to B ; I have explained in *Introd.* lxxx my mistake in saying the clause has the support of s (*Prol.* 296, note) ; it was a blunder, too, (*loc. cit.*) to connect the journey from Jerusalem to Egypt at once with the Sack of Rome (410) and Palladius' exile (406). In the present state of the evidence it is impossible to decide whether this journey refers to Palladius' first going to Egypt in 388, or to his

exile there in 406. In favour of the former are the facts that in 388 he probably did go from Jerusalem, while there is no evidence that in 406 he was sent from Athyra in Thrace (where he was first imprisoned) to Jerusalem and thence to Egypt; in favour of the latter are the considerations indicated *Introd.* lii, liii. The year in which Juba became bishop of Ascalon (p. 148, 17) is not even approximately known (Gams, *Series Episcoporum* 453): there is some reason for supposing he was bishop in 415 (see Note 100).

Count has now been taken in the course of this Appendix of all the passages of the Lausiac History that seem to have any bearing on the chronology of Palladius' life.

I have not thought it necessary to consider a proposed identification of Palladius of Helenopolis with the contemporary Palladius who preached in Ireland.

It will be in place to refer to Notes 115, 116. I hope to deal elsewhere with the problems that concern the *Dialogus de Vita Chrysostomi*.

APPENDIX VI.

Palladius' Literary Sources.

Though it has been shown, by arguments universally (I believe) accepted, that Palladius in writing his Lausiac History did not use any source or sources properly so called, either Greek or Coptic (see *Introd.* xiii), still there are a few places in which he seems, or may seem, to have employed earlier materials ; it will help us to a right judgment on his book to have a list of his apparent literary obligations.

c. 64. Palladius reproduces Origen's inscription in Symmachus' book (see Note 113).

c. 65. The "Story from Hippolytus" is said to be taken from an old book (see Note 114).

c. 8. The closing paragraph is said to be based upon the *Vita Antonii*—the passage is printed beneath the text.

These three are the only occasions on which Palladius makes reference to written sources, but in two or three other places he can be seen to have employed documents.

c. 21. The closing paragraph, describing St Anthony's vision of the state of souls after death, is based on the similar vision in the *Vita Antonii* § 66 : compare with p. 69, 7—10 the following lines from the *Vita* : 'Εθεώρησέ τινα μακρὸν ἀναβλέψας, ἀειδῆ καὶ φοβερόν, ἐστῶτα καὶ φθάνοντα μέχρι τῶν νεφελῶν, καὶ ἀναβαίνοντάς τινας ὥσπερ ἐπτερωμένους. κἀκεῖνον ἐκτείνοντα τὰς χεῖρας· καὶ τοὺς μὲν κωλυομένους παρ' αὐτοῦ, τοὺς δὲ ὑπεριπταμένους.

c. 38. The last sentence (p. 123, 1—3) is a citation from Evagrius' work *Monachós* (see passage beneath text).

A few short pieces may possibly be thought to reflect the *Vita Pachomii* and the *Historia Monachorum* : the following is the evidence :

Hist. Laus. (p. 94, 3, 4) and *Vita Pach.* § 19 (cited p. 94) both say that St Pachomius appointed the most reliable of his monks—

Hist. Laus.

Vita Pach.

ἐπὶ τὸ διαπωλῆσαι μὲν αὐτῶν τὰ ἔργα, συνωνήσασθαι δὲ τὰς χρείας. διὰ τὸ ἔργον τῶν ἀδελφῶν καὶ τὰς χρείας ἀγοράσαι καὶ πωλῆσαι.

Compare also the passages describing the funerals of the nuns (*Hist. Laus.* p. 96, 9—13 ; *Vita Pach.* § 22), both printed in full, *Prol.* 162.

In regard to the *Hist. Mon.*, the whole of c. 3, and especially the passage

(p. 27, 9—12, ed. Preuschen) cited in Note 52, may be compared with Palladius' account of the Tabennesiot discipline in the refectory (p. 91, 11—92, 3). Other passages are:

Hist. Laus.

p. 29, 12—14: of abbot Or; οὕτε ἔψευστό ποτε, οὕτε ὥμοσεν, οὕτε κατηράσατό τινα, οὕτε ἐκτὸς τῆς χρέias ἐλάλησεν.

In the story of Macarius' expedition to the garden of Jannes and Jambres

p. 49, 18—24: λαβὼν καλάμων δέμα κατὰ μίλιον ἐν ᾧ στα σημειούμενος ἵνα εὕρῃ τὴν ὁδὸν ὑποστρέφων.....δι τοίνυν δαιμῶν.....συναγαγὼν ὅλους τοὺς καλάμους, καθεύδοντοςπρὸς τῇ κεφαλῇ αὐτοῦ τέθεικεν. ἀναστὰς οὖν ἐνρε τοὺς καλάμους κ.τ.λ.

p. 58, 5—7: of Macarius Alex.; ἐπὶ τὸν χείλους μόνον ἔχων τρίχας καὶ εἰς τὸ ἄκρον τοῦ πώγωνος ὑπερβολῇ γὰρ ἀσκήσεως οὐδὲ αἱ τρίχες τῆς γενειάδος αὐτοῦ ἐφύησαν.

In spite of these resemblances of *Hist. Laus.* to *Vita Pach.* and *Hist. Mon.*, I do not believe that Palladius used either work; had he done so at all he would surely have made much fuller use of them.

In regard to the Apophthegmata, I have not found in the Greek collection any pieces that could be regarded as preserving older material worked up also by Palladius. This supposition, however, is possible in the case of the Latin Apophthegma on Pior, mentioned in Note 76; but equally likely is it that the Apophthegma was derived from *Hist. Laus.* c. 39.

As stated in Note 26, Abbé Nau contends that Palladius derived the names Macarius and Amatas for the two disciples who buried Anthony, from the *Vita Pauli*, by the following process (see *Journal Asiatique*, 1900, ii p. 23):

In the *Vita Ant.* §§ 91, 92, we find the statements: δύο ἡσαν...ὑπηρετοῦντες αὐτῷ [Αντ.] διὰ τὸ γῆρας....κάκεινοι λοιπὸν...θάψαντες καὶ εἰδίξαρτες ἔκρυψαν ὑπὸ γῆν αὐτοῦ τὸ σῶμα.

At the beginning of the Greek *Vita Pauli*, redaction b, we read: συντετύχηκα τοῖς μαθηταῖς τοῦ μακαρίου Ἀντωνίου τοῖς καὶ θάψασιν αὐτόν¹.

¹ Bidez, *Deux Versions grecques inédites de la Vie de Paul de Thèbes*: (I have described these texts and the problems to which they give rise in *Journal of Theol. Studies*, 1903, Oct. p. 151).

Hist. Mon. (ed. Preuschen).

p. 28, 6, 7: of abbot Ben; μηδέποτε ὁμομοκέναι, μήτε ψεύσασθαι ποτε, μήτε ὀργισθῆναι κατά τινος, μήτε ἐπιπλῆξαι λόγῳ τινὰ πώποτε.

p. 88, 17—21: καὶ βαίων δὲ πλῆθος συνλέξας ἐβάσταξε σημεῖα τιθεὶς ἐξ αὐτῶν κατὰ τὴν ἔρημον, ὡς ἵνα μὴ σφαλῇ που ἐπανερχόμενος. ἀπονυστάξας δέ που τὴν ἔρημον καὶ ἐξυπνος γεννόμενος εὑρε πάντα τὰ βάια πρὸς κεφαλῆς κατὰ αὐτοῦ συνηγμένα ὑπὸ δαιμόνων. πρὸς οὓς φησὶν ἀναστάς· κ.τ.λ.

p. 9, 10 of John Lycop.;

ώς ὑπ’ ἀσκήσεως μηδὲ τὸν πώγωνα φύναι εἰς τὸ πρόσωπον.

Nau supposes that in some ms. arose the corruption *τοῦ μακαρίου ἀββᾶ τοῦ Αντωνίου*, and that out of this the two names *Μακαρίου* and *Ἀββάτου* or *Ἀμμάτου* crept into the text. He holds that St Jerome's Latin is a translation made from a ms. containing this corruption, so that in the Latin we read: Amathas uero et Macarius, and in the Greek redaction *a* (agreed by all to be translated from St Jerome's Latin):

'Αματὰς τοιγαροῦν καὶ Μακάριος μαθητὰς Ἀντωνίου ὑφ' ὧν καὶ ἐτάφη.

From this (according to Nau) came Palladius (p. 63, 25, 64, 1):

οἱ [Ἀντ.] μαθητὰς...Μακάριος καὶ Ἀμ(μ)άτος οἱ καὶ ἔθαψαν αὐτὸν κοιμηθέντα.

In the article in the *Journal of Theol. Studies* (referred to p. 249, note,) I have shown that there are difficulties in the way of accepting Nau's view that redaction *b* is the original form of the *Vita Pauli*: in any case, there is not a single piece in either redaction of the *Vita Pauli*, outside Nau's ingenious series of conjectures, that could raise a suspicion that Palladius was acquainted with the Life in any form.

APPENDIX VII.

Schedules of Readings, Introd. § 8.

The principles on which these Schedules are constructed are explained on p. lvii. When β is cited in support of one reading and B^t in support of the other, it is to be understood that there is no practical doubt as to the reading of β , although some B mss. give the rival reading. A number of representative B mss. have been used in the preparation of these schedules; but from the nature of the case there must always be a certain relativity about the readings of β . Cases in which the reading of β seems really doubtful are omitted. A certain number of the readings entered as β are in reality B (see *Introd.* §§ 9, 10).

SCHEDULE I: Variants apparent only in the Greek,

XXV VALENS

79, 3 φύσεως PT	φυσιώσεως VCWA β
17 ἀπενεγκόντα PTAVC	ἀπενέγκαντα W β
18 ἐμοὶ PWTA	μοὶ VC β
19 ἐνεπαίχθη PWVC	ἐπλανήθη TΑ β
80, 3 τῇ πολιτείᾳ PWT β	τῇς πολιτείας VCA
5 ἀλλὰ PWA β	ἀλλ' ῥ VCT
9 εἰσελθεῖν eis PWA	ἔλθεῖν eis VCT β
11 τὸν γὰρ Χριστὸν PWTVC	τὸν Χριστὸν γὰρ Α β
13 om PWTA (verss paraphr)	ποικίλη VC β
ἀδιαφορίᾳ PWTA	ἀδιαφορήσει VC β
18 om τοῖς PWTA	τοῖς ἀγλοῖς VC β

XXVI HERO

81, 14 φανῆ PW (φανεῖη ΤΑ)	παρεφάνη VC (παραφανεῖη β)
15 -λάχανον PWTA	-λάχανα VC β
17 σημεῖα PWTA	σημεῖοις VC β
19 πεντεκαίδεκα PWA	δεκάπεντε VCT β
20 ψαλμοὺς after ιε' PWTA	ψαλμοὺς before ιε' VC β
82, 5 om τὴν PT	τὴν Ἀλεξάνδρειαν VCWA β
8 θεάτρῳ PWVC	θεάτροις TΑ β
ιπποδρομοῖς PVC	ιπποδρομοῖς WTΑ β

XXVII PTOLEMY

83, 2 συνάγων PWTVC	συναγαγῶν Α β
3 ἔτη δεκάπεντε PWTA	δεκάπεντε ἔτη VC β
7 ἄχρι PWVC	μέχρι TΑ β

XXVIII VIRGIN WHO FELL

83, 12 πάλιν ἔγνων PWA

ἔγνων πάλιν VCTβ (οἶδα ἔγώ πάλιν B)

XXXI PIAMOUN

86, 12 προρρήσεων PWVC

προρρήσεως ΤΑβ

17 κόψαι WTA (κατακόψαι P)

συγκόψαι VCβ

19 καὶ μεταστειλαμένη PWTA

μεταστειλαμένη δὲ VCβ

87, 3 συναντῆσαι αὐτοῖς PWTA

αὐτοῖς συναντῆσαι VCβ

11 ὅπου ἀν PWAβ

ομ ἀν VCT

15 εἰρήνην PWT (error in app.)

τὰ εἰς εἰρήνην VCβΑ(πρὸς)

XXXV JOHN OF LYCOPOLIS

100, 6 ἐκ (παιδὸς P, παιδίον Αβ)

ἐν (παιδὶ) VCWT

8 ἔ(ι)ς ὕστερον PWTA

ομ ἔς VCβ

10 τῆς Λ. PWTA

τὸ Λ. VCβ

101, 11 δὲ PAVC

ομ WTβ

102, 6 ἐν (τῇ συντυχίᾳ) PWA

ἐπὶ τῇ VCTβ

τῇ συντυχίᾳ PWT(τῇ)Α

ομ τῇ VCβ

9 τῆς Εὐαγγρίου PWAβ

ομ τῆς VCT

12 ἡγεμῶν PWAVC

ἄρχων Tβ

13 τὴν ἐμήν PWTA

τὴν πρός με VCβ

103, 1 προσκαρτερεῖν PWTβ

καρτερεῖν VCA

7 ἐστιν ἐκδ. PWTVC

ὸ ἐκδ. Αβ

10 καταλείψαντα PTA

καταλείψαντας VCWβ

12 ἦν PWT

ἐστιν VCAβ

19 ἰδὲ PWAβ

ἰδοὺ VCT

104, 4 om αὐτοῦ PWTVC

χεῖρα αὐτοῦ Αβ

9 εἶπον (bis) PWTA

λέγω (bis) VCβ

om PWVC

δὲ ΤΑ

δῃ PWVCβ

ομ TA

om PWTA

αὐτῷ VCβ

11 οἰνάριον PWT

οἶνος VCAβ

20 διηγησάμενος PWTβ

διηγούμενος VCA

105, 3 γὰρ PWTA

καὶ VCβ

4 κακεῖθεν Pβ

ἴκειθεν VCWTA

ἐπὶ PWT

εἰς VCAβ

7 ἀέρας PWVCβ

ομ TA

14 καὶ PWTA

ομ VCβ

106, 1 om PWTA

αὐτῷ VCβ

2 μὲν PWAβ

om VCT

4 τὴν Ἀλ. PWTA

ομ τὴν VCβ

12 ἐβαψαν PWβ

ἐβριψαν VCTA

XXXVI POSIDONIUS

15 πρᾶος PWA

πρᾶος VCTβ

δόπιος PWVCβ

ομ TA

107, 3 διηγήσατο PVC

διηγεῖτο WTAβ

10 σημεῖα PWTVC

μίλια Αβ

15 παραμυθίαν PWTVC

παραμύθημα Αβ

17 γεννᾶν PWAVC

τίκτειν Tβ

107, 19 παρεκάλει PW β	παρεκάλεσε VCTA
108, 1 τι ἔχει PWTA	ἔχει τι VC β
3 om PWA β	ἔχον VCT
XXXVII SARAPION SINDONITA	
109, 3 Σ. τις PWA β	τις Σ. VCT
110, 1 ὅτι PTVC	om WA β
13 διαβεβαιωσάμενοι PWAVC	διαβεβαιούμενοι T β
15 τὸ χρυσὸν PWT β	τὸν χρυσὸν VCA
19 τριῶν ἡμερῶν PWVC	τρεῖς ἡμέρας TA β (error in app.)
22 om ἔστι PWT πείνα PWTA	ἔστι VCA β νηστεία VC β
111, 1 οἱ εὐτελεῖς PA	οἱ ἐν τέλει VCWT β
4 καὶ προσδραμ. PWA	προσδραμ. δὲ VCT β
τριβ. τε PWVC β	οἱ τριβ. TA
7 δανειστᾶς περιεπ. PW β	περιεπ. δαν. VCTA
10 οὖν PWTA	δὲ VC β
13 ὥχλησαν PWΤ	ὥχλησεν VCA β
112, 6 Λακεδαίμονας PWA	Λακεδαίμονα VCT β
8 om δὲ PWT β	ἐνάρετον δὲ VCA
δύντα PWTA	om VC β
10 om PWTA	αὐτοὺς VC β (τούτους B)
113, 5 om PWTA (+δὲ TA)	οὖν VC β
8 πρὸς PWVC	om TA β
9 καὶ λέγειν PWVC	λέγοντες TA β
13 εὔρετε PWTA	εὔρετε VC β
οὐδὲ PAVC	οὕτε WT β (error in app.)
τοῦτο ἐποιοῦν P β (ἐποιοῦμεν B)	ἔλυνον VCWTA
16 εἰσελθὼν P β	ἔλθων (VC)WTA (ἔλθοντας VC)
περιειργάζετο PWT β	περιειργάσατο VCA
τις εἴη PWTA	τις ἔστι VC β
114, 5 ὑπηρετούσῃ PTAVC	ὑπηρετούμενη W β
6 εἰπὲ PA	εἰπον VCWT β
ό θεὸς PTA(ό γὰρ θ.) β	om ó VCW
11 om τῇ PWTA	τῇ σαρκὶ VC β
τις PWTA	om VC β
115, 11 τοῦ πράγματος PWT β	τούτῳ πράγματι VCA
12 μέλλει (sic) PTA	μέλει VCW β
15 ἐλθεῖν PWA β	φθάσαι VCT
116, 3 ἔστι PWTA	om VC β
ἀ πεποιηκε θαυμαστὰ PWA β (θαυμάσια)	θαυμαστὰ (ἀ) πεπ. VCT
4 τὰ συντείνοντα PW β	om τὰ VC $\Gamma\Lambda$ (B†)

SCHEDULE II: VARIANTS DISCERNIBLE IN THE VERSIONS.

(l₂ is not extant in these portions of the text, and s₂ only in the first four chapters. An asterisk denotes that, the versions being neglected, the Greek mss. comply with the conditions of Schedule I.)

XXV VALENS

79,	3 *om καὶ αὐτὸς PWVCβlss ₂	καταλαβὼν καὶ αὐτὸς ΤΑ
6	*παρεσκεύασαν PTVCss ₂	παρεσκεύασεν WAβl
14	τῇ ἀδελφότητι PWTAβls ₂	ομ VCs
15	*ημὲν PWT	ομ VCAβls(s ₂)
19	*om ἄγιος PWTs	ὁ ἄγιος Μ. VCAβls ₂
80,	1 *om ὡς PWTAs	ἄγγελων ὡς χιλίων VCβ(ώς ἀγγ. χιλ.)l
2	*om PWTAlss ₂	μέσον VCβ
3	*om PWTA	αὐτῷ VCβl(ss ₂)
8	om PWTAβss ₂	ἐπὶ πρόσωπον VCl
10	*om πάσης PWTAls ₂	πάσης τῆς ἀδ. VCβs
16	ἐστὶ PWTAβs ₂	ἡγησάμην VCl (s paraphr)

XXVI HERO

81,	1 om PWTAβ	δούματι VCl(ss ₂)
4	om ἀγίων PWTAVCss ₂	τῶν ἀγίων βι
5	*(τὸν) Μακάριον τὸν πρεσβύτερον PWTA (om τὸν)	τὸν μακάριον Εὐάγριον VCβlss ₂
6	*om PWTAlss ₂	φηστi VCβ
	*προσέχειν PWTA (om ss ₂)	χρῆσθαι VCβl
10	*om PWTAs ₂	τὸν λογισμὸν VCβ(l)s
11	*μηδὲ PWTβls	ομ VCAs ₂
12	*om PWTA(Bt)ls	ἀριστῃ VCβs ₂
14	*om PWTA(Bt)s ₂	μόνη VCβls
	*θεῖων PTl	ομ VCWAβss ₂
82,	2-3 *δὲ (after καταλ.) PWTA (s ₂ vac)	καὶ τούτῳ οὕτως ἐχόντων VCβ(l)s
6	*om PWTA	τὸ δὴ λεγόμενον VCβlss ₂
10	*om καὶ PWTAls	ἐνέπεσε καὶ VCβs ₂
12	συντυχών PWTAVCs	προσομιλῶν βι
16	*om PWTβls	εἰς τὴν ἔρημον VCAs ₂
	*ἔξομολογούμενος PWTA(s)	ἔξομολογησάμενος VCβ(l)
17	om ἀγίοις PWTAVCs	τοῖς ἀγίοις βι

XXVII PTOLEMY

19	*om τις PWTVClss ₂	ἄλλος τις Αβ
20	*om PTβ	γὰρ VCWAβlss ₂
83,	1 om PWTAVCss ₂	ἐκεῖσε βι
2-3	*clause δροσίζει...πολλά after πρόσον PWAVCss ₂	after λιθῶν Tβl

- 83, 3 om PWTAVC_{ss₂}
om PWTAVC
7 om PWTAVCs (see Note 45)
9 *om PWA
- καὶ πληρώσας βι
έσυντῷ βι(s)
ἀλλὰ τὰ πάντα αὐτομάτως φέρεσθαι βιls₂
αὕτη δὲ VCTβls

XXVIII VIRGIN WHO FELL

- 16 om PWTAVC_{ss₂}
*om PWTAs
- τῆς κέλλης βι
αὐτῇ VCβl(ss₂)

s₂ ceases

XXXI PIAMOUN

- 86, 10 *om PWβs
*om PWTAs
om πάντα PWTAVC(s)
13 *om PWTAs (s vac)
21 *ἡμῶν PA
87, 5 *om PWTAls
8 *om μὴ PWA
*καὶ² PWTAl
9 *om PWTVC₁
*om πᾶσαν PWTAs
11, 12 *ἡλωσάτω, ἡλωθέντες PWTVC₁
(s neutral)
12 *τρίτην PVC (s om)
- τις VCTAl
δύνματι VCβl
πάντα τὰ ἔτη βι
τοῦ Νείλου VCβl
ὑμῶν VCWTβls (ὑμᾶς B)
ἔφ' ἡμᾶς VCβ
μὴ κλίνουσα γόνυ VCβ (Τ μηδὲν γ. κλ.) ls
ἀλλὰ VCβs
λέγουσα Αβs
πᾶσαν τὴν γῆν VCβl
στηλωσάτω, στηλωθέντες Αβ
πρώτην WTAβl

XXXV JOHN OF LYCOPOLIS

- 100, 8 *ώς ἐτῶν κδ' PWTAs
11 om PWTAVCs
101, 5 *om PWTAs
11 *ἥσυχασα PWAVCs
12 *om PTs
102, 4 om PWTAVCs
*έγκεκλει(σ)το PWVC(s)
5 om περὶ PWTABs
6 *ἐν τῇ θυρίδι PW'TA (s neutral)
13 om PWTABs
104, 20 *μον PWTVCs (l paraphr)
105, 1 (δια)πλεύσαντες PWTVCβl
5 *ὑδρωπα μελετήσας PWTAls
6 *συνεβούλευσαν PTβ (s neutral)
17 ἰδέαν PWl (s vac)
106, 1 *θεοῦ PWT
2 *om PWTAs (l doubtful)
5 *ἔχεις PWTAs
*om ὦ PWTAs
11 ἀγώταν PWTAVC (s neutral)
*καὶ εἰς τὸν ποτ. PWTβ
12 *om PWAVCl
13 *έτραυμάτισαν PAVC(s)
- ομ ώς VCβl
εἰς αὐτοὺς βι (illuc)
καὶ Ἀλβάνιον καὶ Ἀμμώνιον VCβl
ἥσυχάσας Τβ(l)
καὶ αὐτὸν VCWAβl (κ. αὐτὸς B)
μένον βι
έκέκλειστο ΤΑβl
περὶ ὥραν δευτ. VC₁
ομ ἐν VCβl
ἀπ' αὐτῶν VCl
ομ Αβ
ομ Αs
εἰς ὕδρωπα γάρ ἐμελέτα τὸ πάθος VCβ
συμβούλευσαντες VCWA₁
ομ VCTAβ
Χριστοῦ VCABls
αὐτῇ κατὰ πρόσωπον VCβ
ἔχει VCβ(ls)
ὦ παραλογισαμένη VCβl
ἄγιον βι
ομ καὶ VCAls
πλύναντες Τβ (ἐπλυναν B) (s)
τραυματίσαντες WTβl

XXXVI POSIDONIUS

- 107, 4 *om PWT
 20 om PWTA β
 * $\ddot{\alpha}$ μα PWTA β ls
 108, 1 *om PWTA
 νπάρξαι PWTA β
 4 καὶ ἔτεκε PWI

τέπον VCA β ls
 καὶ εὐξασθαι ὑπὲρ αὐτῆς VCs
 om VCA
 ήμιν VC β ls
 δεῖξαι VClS
 om καὶ VCTA β s

XXXVII SARAPION SINDONITA

- 109, 3 *om PWTA
 9 *καὶ τῆς φ. PWVC β l (s altered)
 17 *om ἐτέρου PWTA
 110, 7 ἐσώθησαν ὑμῶν αἱ ψυχαὶ PWI
 11 1 *καὶ ἐσώθη (-θησαν PW) ὑμῶν ἡ
 ψυχή (αἱ ψυχαὶ PW) PWTAs
 13 *πολλὰ PWTAl
 *αὐτὸν PW β ls
 21 om PWTAVCs
 111, 1 om τινὸς PWTAVC (s doubtful)
 4 *ὑφ' ἐν PW β l (s 'to him')
 5 *ἀνθρωπε PW β (l or. obl.)
 *ἢ...ἢ PW β
 6 *om PWA β s
 12 *αὐτὸν PWAVC ι
 17 *om καὶ PAs
 112, 1 om ἐν PWTAVC (s doubtful)
 2 *ἐνα ἄρτον PW β l (s doubtful)
 7 *τὸν (om PW) πρῶτον PWTAs
 8 *οἴκῳ αὐτοῦ PWT β ls
 om PWTAVC(s)
 17 *om ὡς PWTA
 113, 2 om PWTA β (s neutral)
 *εἰδον PWTAs
 3 διὰ τὸν πλοῦν PWTAVC
 (s neutral)
 7 om PWTAVCs
 8 om PWTAVCs
 10 *om PWVC β (l doubtful)
 *om PWTAlS
 11 *ἢ πᾶθεν PWT(s)
 18 *om PWTA
 *μετὰ θάνατον PWTA
 114, 1 *ώφεληθεις PWTA
 3 om PWTAVC
 4 om PWTAVC
 om PWTAVC
 5 ποῦ μένει PWs

δούματι VC β ls
 om καὶ TA
 οὐδενὸς ἐτέρου VC β ls (ἄλλον B)
 ἐσώθη ὑμῶν ἡ ψυχή VCTA β s
 om VC β
 om VC β s
 om VCTA
 μηδὲν ὅλως ἐν τούτοις γενούμενος βι
 γεολόδου τινὸς βι
 om VCTA
 om VCTAs
 καὶ...καὶ VCTAs
 τότε VCTI
 αὐτοὺς T β s
 καὶ ζητοῦσα VCWT β
 νόμισμα ἐν βι
 om ἐνα VCTA
 τῶν πρώτων VC β
 om αὐτοῦ VCA
 ἄνδρα βι
 ὡς ἀπὸ σταδίων φ' VC β ls
 ἥδη VCI
 ἤδοντες VC β l
 ἄνδιαν τινὰ ἐκ τοῦ πλοῦ βι
 ἀκούσαντες δὲ τοῦτο οἱ ναυτικοὶ βι
 ἐν τῷ πλοιῷ βι
 εἰσῆλθες ὕδε TAs
 ἄλλως τε δὲ VC β (καὶ ἄλλως)
 om ἢ VCA β
 μαθητὴ 'Ωριγένεος VC β ls
 μετὰ τὸν θάνατον αὐτοῦ VC β (ls)
 οἰκοδομηθεις VC β (ls)
 ἐκεῖ βις
 ἐγκατακλεισμένη ἐν κέλλῃ βι (s, om ἐν
 κέλλῃ)
 μηδέποτε βις ('at all')
 αὐτῆς (ταύτης VC) τὸν οἶκον VCTA β l

12	om PWTAVC		$\pi\rho\delta s \tau\delta\nu \theta\epsilon\delta\nu \beta l$
115, 5	*om PWTAl ^{revs}	(l vac)	$\dot{\alpha}\pi\varepsilon\lambda\theta\dot{\omega}\nu o\ddot{\nu}n \kappa l \epsilon\nu\rho\dot{\omega}\nu VC\beta (\dot{\epsilon}\lambda\theta\dot{\omega}\nu \eta\ddot{\nu}pe\nu)$
6	*om PWTAls		$\tau\varepsilon\lambda\varepsilon\iota\omega s VC\beta$
7	om PWTAVCs		$\dot{\alpha}\lambda\eta\theta\dot{\omega}s \beta l$
8	* σov PW β ls		om VCTA
13	*om PWTAls		$\dot{\omega}s \lambda\acute{e}γeis VC\beta$
14	*om PWTAs	(l vac)	$\delta\acute{e}oμai \sigma ov VC\beta l^{rev}$
15	*om PWAls		$\dot{\alpha}\kappa\mu\dot{\eta}\nu VCT\beta$
	* $o\acute{u}k \acute{e}\phi\thetaa\sigma a$ PTVC β ($\dot{\eta}\lambda\thetaov$ B)		om WAls
	* $o\acute{u}\dot{\delta}\dot{\epsilon} e\acute{u}\chiomai$ PWAls		$e\acute{u}\chiomai \delta\dot{\epsilon} VCT\beta (e\acute{u}\chiou \muoi VC)$
116, 5	'P $\acute{\omega}\mu\eta$ PTAVCs	(W vac)	$\acute{e}\rho\dot{\eta}\mu\omega \beta l$

APPENDIX VIII.

Addenda and Corrigenda in Part I (Prol.).

Mere misprints are not noticed. References, where no other indication is given, are to the present volume.

Prol.

- p. 2, 12. Palladius' birth must be placed in 363–4 (p. 244).
- p. 18, l. 5 of note 1. After B insert: or C.
- pp. 24—38. A few readings assigned to the mss. PC should be corrected by the present text and apparatus.
- p. 40, 12—29. The passage “Besides the anachronism live with him,” should be cancelled (see p. xxv).
- p. 42, 10—24. Cancel the paragraph: “Similarly explained them” (p. 246).
- p. 43, 22—29. Cancel the passage: “And there was only one cleric,” as based on a doubtful reading (p. 101, 5); and in l. 33 for *five* read *four*.
- p. 48, 35. Dele: two.
- p. 50, 20—22. Cancel the passage: “and to separate fix the date” (p. 246).
- „ note. Tillemont's difficulties disappear by the recovery of the pure text.
- p. 54, 4, 22, and p. 55, 31. Read: Cronius.
- p. 57, l. 8 of note. See *Prol.* p. 271, note.
- p. 59, 18. Read: Cod. 345.
- p. 60, List. I have met many other mss. of the *Paradisus Heraclidis*.
- pp. 77—84. On Anan Isho's *Paradise* see pp. lxxix, lxxx.
- p. 78, note 2, and p. 83, note 1. Paris ms. *Syr.* 317 is of cent. xviii.
- p. 83, Note. See Note 90.
- p. 84, 20. For 89—101 read: 89—95, 97—99, 101.
- p. 86, 27. The date of Vat. *Syr.* 123 is cent. vi (see *Introd.* lxxviii).
- p. 87, 13. Dele: much later.

- p. 96. To Version I. add: A 148—9. Story of Hippolytus, in Lagarde's *Anmerkungen zu der griech. Übersetzung der Proverbien*, p. 71 (Leipzig, 1863).
- p. 112, 29—35. Cancel the passage: "Thus . . . palm leaves"; (the clause $\eta\ k\alpha\nu\ \kappa.\tau.\lambda.$ is metaphrastic enlargement).
- p. 114, 24—26. Cancel sentence: "In . . . first" (see p. 31, 8).
- p. 116 (and elsewhere). All the pieces of the Greek text of *Hist. Laus.* printed in *Prol.* are the Metaphrastic revision.
- pp. 120—22. On the Schedule see p. lxv.
- p. 122, 36—38. Dele the clauses beginning: "and all the brethren" &c., and "the community" &c.
- pp. 139—40. See Note 70.
- p. 140, l. 5 of note. See p. xlvi, ll. 5—7.
- p. 141, 25. See p. xlix, and Note 11.
- p. 145, 40. On titles of Evagrius' works see Note 75.
- p. 157, l. 3 of note. König (*Studien u. Kritiken*, 1878, p. 323) might have been cited in support of the view advocated on the Rules of Pachomius. On Ladeuze see Notes 49, 50.
- ," 1. 9 of note. Ladeuze (*Cénobitisme Pachomien* 265) urges the same difficulty as Basset in regard to the Coptic letters; but Crum replies: "Pachomius might be imagined distinguishing the 24 Greek letters of the alphabet by their use as numerals, for which purpose he would never have seen the 7 Coptic letters employed" (*Archaeological Report*, "Egypt Exploration Fund," 1898—9, p. 56). This seems to meet the difficulty.
- p. 158, 11. König (*loc. cit.*) and Preuschen (*Deutsche Litteraturzeitung*, 1896, 710) might also have been cited in support of the view that Palladius' Greek is the original of the First Ethiopic Rule.
- p. 165, note 1. 28 and 31 should be inserted in their places.
- p. 170, note. Ladeuze has supplied in his *Cénobitisme Pachomien* a full demonstration of the thesis that the Greek *Vita Pachomii* is the source of the Coptic Lives.
- p. 178, note 1. See Note 116.
25. For *had seen* read *had known*.
- p. 179, 9. See Note 112.
10. For *saw* read *knew*.
20. See Note 32.
29. For *fifty-third* read *fifty-sixth*; dele the sentence "There is no variation" &c., and note 6 (see p. 244, note 1).
- pp. 180—1. See Appendix V ii (p. 244, note 3): reasons are there shown for placing Evagrius' death and Palladius' departure from Egypt in 399 rather than 400.
- p. 185, 3—12. See Notes 86, 94.
- p. 188, 16. See Note 81.
- p. 189, 16—p. 190, 7. Cancel the whole paragraph (see Note 23).

- p. 190, note 1. See Note 59.
- p. 191, 18. See *Introd.* xi, xii.
- p. 195, 27. Read: 989.
- p. 199, 15—p. 200, 13. Dr Carl Schmidt has shown that the mountain on the Nile was not Gebel-el-Ter, but Pispis (see Note 37): this renders irrelevant the whole paragraph, and calls for corrections on pp. 201—2.
- p. 200, Note 4, l. 13 (on p. 201). The Tabennesiot monastery established by Theodore at Schmoun is mentioned in the Greek *Vita Pachomii* §§ 86, 88.
- p. 201, Table. In each column for *Gebel-el-Ter* read *Pispis*, and in col. 1 place it between Heracleopolis and Arsenoitis.
- p. 201, 25—p. 202, 1. Read: There is a displacement of Pispis to the south in the Latin; it is in its right place in the Greek.
- p. 202, 10, 11. The Greek itinerary is more correct than the Latin, Oxyrhynchus being the only displacement in it: Schmidt rightly considers this an additional argument in favour of the Greek being the original.
- „ 31. To paragraph (3) add: Dr Carl Schmidt asks: Would not Rufinus rather have placed the journey in the period of his own sojourn in Egypt, and when speaking of Nitria have represented the Macarii as still alive, and have introduced Pambo, Isidore, Moses and the other illustrious monks he tells us (*Hist. Eccl.* II 8 *et alibi*) he had met there? Similarly at Pispis would he not have introduced Poemen, whom he saw there (*ibid.*), rather than Pityrion? (*Götting. gel. Anz.*, 1899, 21).
- The large majority of the critics have accepted the view that the Greek is the original of the *Historia Monachorum* (see p. xiii).
- p. 209, 24. Redaction ii of the *Apophthegmata* exists in Greek in cod. *Vallicell.* F 56 and cod. *Bessar.* 346 (c. 1 wanting).
- p. 213, 16. Compare also Cassian *Inst.* iv 24, Sulpitius *Dial.* i 19, and Apophth. no. 1 under Joannes Colobus (in Latin in Rosweyden v XIV 3).
- p. 215, 10. On this whole Section see *Introd.* x, xi.
- p. 219, 15. Preuschen should have been coupled with Achelis in placing Pachomius' death in 340.
- „ 16, 17. On the date of the foundation of Tabennisi, see Note 49.
- p. 222, 5, 13, 15. Read: Cronius.
- „ 19. For *Gebel-el-Ter* read *Pispis*; and add that also in the *Apophthegmata* of Pityrion he is said to have been a disciple of Anthony.
- „ 36. Abbot Isaac also told Cassian he had seen Anthony (*Coll.* ix 31).
- p. 229, 12—22. Preuschen has shown that the *κάτοχοι* of the Sarapis temples were in no sense monks or the forerunners of Christian monks

(*Mönchtum und Surapiskult*, 1903): he claims to have thus given its *quietus* to the last surviving of Weingarten's speculations on monastic origins. Accordingly the passage: "but the tendency . . . old Egyptian religion," and also the words: "both pagan and," and "Egyptian pagans and" (p. 230, 5, 10) should be cancelled.

- p. 235, note. Preuschen, in the work just named, has finally disposed of the notion, threatening to become fashionable, that St Pachomius had been a pagan monk.
- p. 247, 11. Duchesne has defended, as against Krusch, the authenticity of the Lives of the first monks of Condat (*Mélanges d'archéologie et d'histoire*, 1898).
- p. 261, 20. See Note 81.
- p. 262, 26. Where I pronounced Preuschen's treatment of the question as to the original language of the *Hist. Mon.* to be "very inadequate," Schmidt passed the same censure on my own examination of Preuschen's arguments: he has supplied the deficiency by an elaborate discussion resulting in an endorsement of the view that the Greek is the original (*Götting. gel. Anz.*, 1899, 13—22): see *Introd.* p. xiii. (On p. 13, when posing the problem, he strangely inverts Preuschen's and my positions, thereby perplexing Crum, *Archaeological Report*, "Egypt Exploration Fund," 1898–9, p. 57.)
- p. 264, 38—p. 265, 27. I have since noticed that the sentence quoted p. 264, 38, 39 occurs also in the Latin *Vita Eugeniae* c. 20: another sentence of *Hist. Mon.* (Lat. c. 11) is found in the same *Vita*, c. 5. This shows the hypothesis, that the *Acta Caeciliae* may have borrowed from *Hist. Mon.*, to be less unlikely than I had thought.
- p. 274, 14. Read Cronion and Cronius.
- p. 277, 30. The suggestion as to the authorship of the *Hist. Mon.*, here put forward as "the merest conjecture," has been taken in some quarters much more seriously than I had intended: I would rather withdraw it altogether than have it formally associated with my name.
- p. 284, 36. For *latter* read *former* (i.e. the Coptic).
- p. 286, 1—6, and note 1. The materials available in 1898 for a judgment on the various forms of the *Vita Pauli* were insufficient; the Bollandist Greek Life does not correspond to the Coptic and Syriac; the conditions of the problem were altered by the publication, in 1900, of Bidez' work, referred to p. 249, note. Here it will suffice to say that the theory of the Coptic being the original has been rendered more impossible than ever.
- pp. 288–91. Many gaps in the tables on these pages may be filled up from the tables given in Ladeuze's *Cénobitisme Pakhomien*.

- pp. 293–97. The whole ground of Appendix V has been gone over once again in Appendix V ii, and a number of errors rectified. There is therefore no need to signalise them here. I only note in regard to—
- p. 296, note 1. The whole of the first paragraph is irrelevant (see Note 99), and much of it erroneous (see p. 246).
- p. 297, 9. In further illustration of the reasonableness of the suggestion made, it is worth calling attention to the fact that the Greek of *Hist. Mon.* c. 27 says that Evagrius during his residence in Nitria (Cellia) used frequently to visit Alexandria : a circumstance that would not be suspected from Palladius' narrative.

Though this List is long, not one of the corrections affects any substantive position occupied in the volume of *Prolegomena*.

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IV. GEOGRAPHICAL NAMES.

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- Heracleopolis (Ahnas) 63 **22**: (map)
- Hermopolis Parva (Damanhour) 30 **1** (app.); 134 **14**: (map)
- Ibora (see Note 72) 116 **14**
- Jericho 142 **11**
- Jerusalem 83 **12**; 119 **9**; 130 **1**, **23**; 133 **22**; 135 **19**; 147 **18**; 148 **3**
- Jordan 144 **9**; 145 **5**
- Lacedaemon 112 **6**
- Lazarium (see Note 83) 132 **8**
- Libya 10 **5**; 30 **13**; 51 **11** (app.)
- Lips (al. Libya): the South? 51 **11**
- Lycopolis (Asyut) 100 **6**: (map)
- Lycōs (Mount, at Asyut) 100 **10**
- Lycus (river in Nitria) 28 **19**
- Mareotic Lake (or Maria) 25 **1**; 39 **13**: (map)
- Mareotis (district by the lake) 77 **13**

- Marmarica (district between Cyrenaica and Egypt) 77 13
Mauritania 25 4
Mazices (tribe near Scete) 25 4
Mesopotamia 10 6

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Nile 29 7; 59 6; 86 13 (app.); 101 15 (app.); 152 19
Nitria (see Note 14) 15 12; 24 24; 25 15; 28 14; 29 8; 35 1, 9; 36 13; 51 12; 63 19; 101 4; 120 6; 134 11: (map)

Olives (Mount of) 130 11; 131 2, 12

Palestine 10 6; 105 7, 8; 165 16
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Phaenicē (see Note 89) 136 13
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Pispīr (Der el Memun, see Note 37) 63 26: (map)

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Scete (see Note 14) 44 5; 49 2; 51 10; 61 20; 62 14, 16; 75 1, 7; 81 16, 17; 82 20; 137 16, 20
St Mark's basilica in Alexandria 133 21
St Peter's basilica in Rome 133 20
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Thebaid 10 5; 52 3; 68 13; 87 18; 101 13; 106 3; 151 8; 156 10

V. GREEK WORDS.

The object aimed at has been to include (1) words of interest from their monastic or ecclesiastical use; (2) words derived from Latin; (3) words which seemed to be in any way of linguistic interest: it has been difficult to maintain consistency in the selection, and doubtless there are many failures.

- | | |
|--|---|
| ἀγάπη 42 11 (see Note 25) | ἀναγνώστης 116 15; 165, 166 (several times) |
| ἀγριολάχανον 81 15 | ἀναιρετικός 51 6 |
| ἀδελφοκτονεῖν 22 15 | ἀναισθητεῖν 39 15 |
| ἀδελφότης (the community) 29 10 (and frequently) | ἀναξιόπιστος 139 14 |
| ἀδηφαγία (al. ἀδδ.) 44 22 | ἀναχωρητής 3 2; 151 12; 152 1; 153 1 |
| ἀδυτος 91 10 | ἀνδραγάθημα 30 2 |
| ἀηδίζειν 167 19 | ἀνεμόφθορος 140 11 |
| ἀθεεί (adv.) 168 16 | ἀνεπαισχύντως 116 1 |
| ἀθεής (al. ἀθειος) 119 21 | ἀνθραξ (carbuncle) 82 13 |
| ἀθλητής (τοῦ Χριστοῦ) 49 21 | ἀνθρωπαρέσκως 12 10 |
| ἀθυρίδωτος 51 13 | ἀνθύπατος 157 16 |
| ἀιγυπτιστή 69 3 | ἀνορεξία 7 20 |
| αιρετικός 14 11; 46 17 | ἀντιρρητικός 121 1 |
| αισχροπάθεια 139 5 | ἀντίφωνον 130 17 |
| αισχροπραγεῖν 70 2 | ἀντίχριστος 80 8; 147 13 |
| αισχρουργία 139 5 | ἀνωθεν ἐκτιθέναι 10 8; 116 10 |
| ἀκαλλής 10 25 | ἀξιάκουστος 43 6 (app.) |
| ἀκαταλλήλως 14 11 | ἀδργητον (noun) 7 12 |
| ἀκοινώνητος 97 20 | ἀπάθεια 12 3; 28 4; 116 4; 143 9; 153 13 |
| ἀκροθιγώς 4 7; 146 1 | ἀπαθής 34 12; 117 2 |
| ἀκτημοσύνη 109 6 | ἀπαθῶς 115 18 |
| ἀλήθω 150 20 | ἀπαράκλητος 124 13 |
| ἀλλοτριοπραγμοσύνη 12 5 (app.) | ἀπαρτισμός 31 4 |
| ἀμαλ(λ)ος 90 1 | ἀπειροπλασίων 167 18 |
| ἀμετάδοτος 144 6 | ἀπελπισμός 65 15 |
| ἀμμᾶς 99 18; 153 8 (see p. 180) | ἀπεριέργως 112 15 |
| ἀμφήριστος (on a par) 164 16 | ἀπερίσπαστος 53 16; 54 1 |
| ἀνάβασις (rise of the Nile) 86 13; 101 14 | ἀπευδοκεῖν 63 11; 76 21; 131 20 |
| ἀνάγνωσμα 164 17 | |

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 ἀπορροφεῖν 18 11
 ἀποστέλλειν (ό θεὸς ἐφ' ὑμᾶς) 68 6
 ἀποστήλειν 34 6; 56 9; 81 19; 96 5
 ἀποταξία 147 10; 156 2
 ἀποτάπτεσθαι (to renounce the world)
 36 12; 60 6; 64 10; 100 8; 104 1;
 123 4; 131 5; 132 20; 146 18; 152 8;
 154 6; 156 5; 157 17
 ἀποχρέειν 21 9
 ἀπραγος 66 12; 80 13
 ἀπτοησία 7 12
 ἀπύρεκτος (=ἀπύρετος) 31 2
 ἀπυρον (uncooked food) 48 4
 ἀργενταρία 30 8
 Ἀρειανός 121 11; 158 5; 159 1
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 166 19
 ἀσκέπως 13 29
 ἀσμενίζειν 11 8
 ἀστεγος 39 16; 144 9
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 ἀτριπτος 130 3
 ἀτυφία 14 21
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 αὐτομάτως 83 6 (app., Note 45)
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 tery) 94 2
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 90 7
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 162 6: (see Note 114)
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 φιλόλογος 32 20; 148 18
 φιλομόναχος (al. -μονάζων) 145 2
 φιλοπάρθενος 84 5
 φιλοπευστεῖν 17 12; 152 11 (note and
 see p. lxii)
 φιλοπραγμονεῦν 40 15; 90 6; 111 10
 φιλοπραγμοσύνη 12 4

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|---|-----------------------------|
| φιλοσυγγένεια 22 13 | χρεωφειλέτης 11 18 |
| φιλόχριστος 10 18 | χωρεπίσκοπος 116 14; 142 16 |
| φλεβοτομεῖν 23 9 (see Note 42) | |
| φοράς 45 3, 5 (app.), 9, 16 | ψαλτης 33 7 |
| φορβάς (al. φοράς) 45 5, 16 | ψάλτης 164 23 |
| φορβεῦν (al. φορβιᾶν) 45 12 | ψηφίου 63 2 |
| φρενοβλαβεῖν 80 9 | ψάθιον 17 9; 53 25 |
| φρονοῦν ($\tauὸ$, the mind) 117 10; 153 6 | ψιξ (or ψιχη) 168 1 |
| φυγοκύρις (al. φαγ.) 65 8 | ψυχωφελής 6 3 (app.); 10 9 |
| | ψωμός 17 17; 22 1 |
| χαρακτήρ (a style of writing) 120 12 | |
| χειρίζεσθαι (of surgical treatment) 78 7 | ώμοδτμητος 33 10 |
| χειροτονεῖν 33 2 (and frequently) | ώμοφαγία 34 4 |
| χειροτονία 33 6 (and frequently) | ώς ἐπὶ θεοῦ (see θεός) |
| χλανίς (al. χλαμύς) 66 8; 162 3, 4 | |

ADDITION TO NOTE 69 (p. 215, l. 21).

I notice that in the Latin Apophthegmata (Rosweyd, Bk. v. xv. 16) an abbot Sarapion speaks of "filius meus Zacharias." I have not met this apophthegma in Greek.

ADDITION TO NOTE 94 (p. 227, l. 4).

(*Chronology of Melania's Life.*)

After the Notes were in type there came into my hands the most recent investigation into the chronology of St Paulinus' life and writings,—P. Reinelt's *Studien über die Briefe des heiligen Paulinus von Nola* (Breslau, 1904). In saying (p. 226, note) that modern authorities take 394 as the date of St Paulinus' first Natalitial poem, I had overlooked the fact that Rauschen wavers between 394 and 395, inclining, however, to the latter year (*Jahrbücher der Christl. Kirche unter dem K. Theodosius dem Gr.* 463):—indeed St Paulinus' chronology depends on a series of most intricate and delicate combinations, as amply appears from Rauschen's Appendix xxiii (p. 547). Reinelt adopts 395; and in addition he holds that those MSS. of the *Carmina* are correct which invert xxvii and xxviii, thus making xxvii the tenth Natalitial poem (p. 21). Either of these changes singly would make 403 the year in which *Carm. xxvii* was written; both together would take it to 404. These dates would place Nicetas' first visit, and consequently Melania's return, in 399, or in 400; and 400 is the date defended by Reinelt. The adoption of either date would not necessitate any other change in the chronological table given in Note 94¹. As Reinelt points out, 373—399 or 400 for Melania's absence from Rome would yield the 27 years mentioned by Palladius, and also quite well justify St Paulinus' "quinque lustra" (p. 33)². I see no difficulty in adopting 399 for Melania's return; but in regard to 400, it would have to be considered whether Rufinus' known relations with Apronianus (see Notes 94, 95) would admit of that date.

My reason for saying in Note 93 that the *Vita Melaniae Jun.* seems to imply that Publicola, her father and son of Melania the Elder, died before

¹ *Carm. xxi*, the eleventh Natalitial (they have got out of order), and the visit of Apronianus and the rest to Nola (see Note 95), would indeed have to be placed in 407 instead of 406, if 395 be the date of the first Natalitial poem.

² There is no longer, in face of Note 32, any need to readjust Melania's chronology so as to allow of her having met St Athanasius in Alexandria (Reinelt, p. 34): St Jerome's statements that she left Rome in the winter of 373 may be accepted without hesitation.

405, was as follows: cc. 6, 7 imply that it was not until after his death that Pinian and Melania withdrew from Rome; but in 405 Palladius found them already settled in Campania (pp. 157, 6—13; 10, 7). In view of Reinelt's unhesitating acceptance of Pagi's and Tillemont's argumentation in favour of 408, I went over the ground again, with the result that I found the case for 408 much stronger than I had previously considered it. The matter must remain in that indeterminate state: it is of no importance for the Lausiac History.

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